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REV. HENRY CHASE.

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THE
METHODIST MAGAZINE,
AND

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'Faith which laughs at impossibilities,
And cries it shall be done.'

How many have been induced to make the most painful sacrific by looking at the example of Abraham in offering his only son Isa upon the altar! How many have been stimulated to perseverance the discharge of duties in the midst of difficulties and dangers by t example of Moses and Joshua; and to patience in bearing up und the ills and afflictions of life by the impressive example of Job. It

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SERMON ON THE DEATH OF THE REV. M. B. COX.

The Substance of a Sermon preached before the Young Men's Auxiliary Missionary Society of New-York, on the evening of Friday, September 27, 1833, on the death of the Rev. Melville B. Cox, Missionary to Africa. By Nathan Bangs, D. D.

> 'These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth,' Heb. xi, 13.

Example has generally a more powerful influence over the mind and conduct of others than *precept*. This has been exemplified in a thousand instances in almost every department of life. That they said and did not was an objection brought by our Savior against the scribes who sat in Moses' seat, and delivered the precepts of the law to the people. A mere precept, which would fall powerless at the feet of those to whom it is given, would be instantly taken up and exemplified in practice when illustrated and enforced by a living example. Hence, when the precepts of religion are proved practicable and useful by the examples of those who have left them upon record, or who deliver them to the people, the most sluggish heart is roused to action, and the most timid mind is encouraged to perseverance in the discharge of duty, however difficult and arduous. In the view of difficulties which have been overcome by those who have gone before us in the spiritual warfare, the soul of the believer gathers strength in the exercise of that

> 'Faith which laughs at impossibilities,
> And cries it shall be done.'

How many have been induced to make the most painful sacrifices by looking at the example of Abraham in offering his only son Isaac upon the altar! How many have been stimulated to perseverance in the discharge of duties in the midst of difficulties and dangers by the example of Moses and Joshua; and to patience in bearing up under the ills and afflictions of life by the impressive example of Job. It is on this account that so many illustrious examples of obedient faith, of pious gratitude, of patient endurance under the afflictions of life, as well as of holy boldness in the cause of God, are left upon record in the sacred Scriptures. Nor is the example of the long list of martyrs to the cause of Christ less encouraging to the timid disciples. These form a galaxy of bright examples to induce us to 'lay aside every weight, and the sin which so easily besets us, that we may run with patience the race which is set before us.'

With a view to produce these salutary effects upon the minds of the Hebrew brethren to whom this epistle was written, the apostle, in the chapter out of which our text is selected, enumerates a long catalogue of Old Testament saints, whose faith he exhibits as an example for them to follow. These he calls a 'cloud of witnesses.' These all gave evidence that they 'were strangers and pilgrims on the earth,' and that they sought a 'better country, that is a heavenly.' And the same God who supported them under their crosses, enabled them to achieve such victories by the omnipotence of that faith which they exercised in His promises, and finally bore them off triumphantly to heaven, will sustain us under similar circumstances, and make 'us more than conquerors through Him that loved us,' provided we 'hold fast the beginning of our confidence steadfast unto the end.' For such illustrious examples of faith, therefore, we ought to be thankful, and make those who lived and died under their influence a motive to stimulate us to diligence, that through faith and patience we may also 'inherit the promises.'

Having made these remarks, we will inquire,—

I. What that *faith* was in which these ancient worthies *died.*

II. What were those *promises* which they *embraced* without having received their fulfilment.

III. We will then endeavour to apply the subject to the case before us.

1. What was that faith in which those ancient worthies died? It is allowed, I believe, by the generality of commentators, that the apostle is not speaking of justifying faith, or that faith by which a penitent sinner is justified before God, although this is unquestionably included in it. Abel, Noah, and Abraham, as well as the others here enumerated, undoubtedly had been justified by faith in the atoning sacrifice of Christ, else they could never have exercised that strong faith in the promises of God, of which the apostle here speaks in such commendatory terms. But that we may see more clearly what that faith was of which such excellent things are here spoken, let us look, in the first place, to the apostle's definition of this faith. In the first verse of this chapter he thus defines it: 'Now faith is the substance (or *confidence*) of things hoped for, and the evidence (or *conviction*) of things not

seen.' I prefer the rendering ὑπόστασις, *confidence** to *substance*, because it gives a clearer idea of the author's definition of faith. To say that faith *is* the real *substance* of the things for which the Christian hopes, unless the word be used figuratively, does not seem to make good sense. What are the things hoped for? Why, all those good things of which the apostle speaks, which were promised to the 'elders,' but which they never came into the possession of while they lived, and finally, after death, that heavenly country which is the everlasting inheritance of the faithful. But is faith itself the real substance of these things? Surely not; but it is a firm confidence in their existence, and of their being attainable by all those who seek after them in God's appointed way. It is, moreover, an evidence of things not seen by the natural eye; that is, those who have full confidence in the truth of God's promises respecting things yet wrapped up in futurity, that confidence resting upon the veracity of God in his word, though these things are in reality invisible, have as evident a demonstration of their existence, as if they saw them with the natural eye, or as they would have of the truth of any mathematical problem when it is solved before their eyes.

2. It would seem as if the apostle here anticipated an objection which has often been made, and which is iterated again and again at the present time, namely, *that we can be assured of nothing unless we can see it with our eyes.* This objection the apostle refutes by the introduction of a number of prophetic promises, which, though these ancient believers did not live to witness accomplished, were nevertheless undeniably true, as was proved afterward by their actual fulfilment in perfect accordance with the Divine promises; and he likewise

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* I am aware that υποστασις may, according to its etymological meaning, be rendered *substance*, as it comes from υπο, *under*, and ιστημι, *to place*, or *to fix firmly*; but even following out this ideal meaning of the word, it might more properly be rendered *foundation*, or *supporter*, as it seems to convey an idea, when applied to the mind, of a *firm* and *fixed purpose*, which becomes the *foundation*, or *cause*, of some important action. But this, and Heb. i, 3, are the only places in the New Testament where υποστασις is rendered by our translators otherwise than by *confidence*, and in the latter place they have translated it *person*, a meaning it will hardly bear. In 2 Cor. ix, 4, xi, 14, and Heb. iii, 14, this same word is translated *confidence*. And beside that this rendering is supported by the parallel passages referred to, it makes much better sense than *substance*. Suppose the apostle were asked the question, *What do you understand by faith?* which answer would be the most intelligible, *It is the substance of things hoped* for, or It is the *confidence in* things hoped for? Every unbiassed mind must, I think, at once perceive that the latter answer is the least liable to misconstruction. *Faith*, therefore, according to the definition of the apostle in this passage, is a firm belief or confidence in the promises of God respecting those invisible realities which are not seen by the natural eye, and a moral demonstration to the mind which exercises this confidence of their actual existence.

illustrates his position by an appeal to the creation of the world by the word of God; which event was as invisible, and therefore as unknown to all finite spirits before the event took place, as were those things which were only the objects of faith and hope to Abraham and others.

3. The definition he had thus given of faith the apostle proceeds to illustrate in the instances which he quotes in the subsequent parts of the chapter. In verse 3 he says, 'Through faith we understand the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' In this important declaration the apostle overthrows the vain speculations of those who assign the origin of the world to fortuitous circumstances, or to a regular concretion of atoms, by which the world rose gradually out of chaos into its present perfect and beautiful state; and asserts that we *understand* this cardinal truth of Divine revelation by *faith;* that is, we did not come to the knowledge of the fact relating to the creation of the worlds by the power of God by a process of human reasoning, but simply by having a confidence in the declaration of God respecting this origin of all things; and a firm belief in this inspired fact brings an unwavering *conviction* of its truth and reality.

4. The other instances of faith spoken of in the 4th, 5th, 6th, and 7th verses, all had respect to facts that were future, and therefore invisible to Abel, to Enoch, and to Noah, at the time the promises were made. And the firm and unwavering confidence which these holy persons had in the promises of God, was that which induced them to comply with His requisitions, to *offer sacrifice*, to *walk with God*, and to 'prepare the ark for the saving of his house;' and in the exercise of this faith, they all received the abiding and sealing testimony of God's Spirit that their conduct was pleasing to HIM.

5. Another remarkable instance of this strong confidence in God's promises relating to future and therefore invisible things, is that of Abraham, who, in obedience to the call of God, 'went out, not knowing whither he was going'—who 'by faith sojourned in the land of promise, as in a foreign country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city that hath foundations, whose builder and maker is God.' Respecting these, the apostle says, that they died in the faith, not having received the promises; and all this goes to prove and illustrate the main proposition with which the apostle commenced the chapter, namely, *that faith is the confidence of things hoped for, and the evidence*, or a conviction of the existence, *of things not seen;* for in the exercise of this well-founded confidence in the promise of God respecting things future and invisible, they 'obtained a good report' among all who have feared God from that time to this, and their example of fidelity and constancy in the service of the invisible God has been held up

for the emulation of all generations. This I apprehend to be the faith in which they all died, not having yet received the promises.

II. We will inquire, in the second place, what were those promises which they *embraced* without having received their accomplishment.

1. It is quite evident that when the apostle says, '*these all* died in the faith, not having received the promises,' he did not mean to include *all* the persons he had before spoken of, but only Abraham, Sarah, Isaac, and Jacob, the 'heirs with him of the same promises;' for in respect to Abel, Enoch, and Noah, they unquestionably did receive the promises which God had made to them; Abel's offering was accepted; Enoch received the reward of his holy obedience in his translation to heaven; and Noah lived to see the fulfilment of the promise of God, in his salvation from the devouring deluge. These, therefore, did not die without receiving the accomplishment of the promises which God had made to them. Though their faith was fixed on the invisible God, and at the time *embraced* things yet in futurity, they nevertheless lived to witness the fulfilment of the promises respecting the approbation of their God, and that protection and those deliverances which they confidently anticipated; and finally they received that inheritance which is incorruptible and that fadeth not away.

2. But in respect to Abraham and his immediate descendants, they *died* without receiving the fulfilment of those promises of God which their faith had embraced. To Abraham God had made promise of the land of Canaan, and that in him and his seed all the nations of the earth should be blessed. Neither of these promises did Abraham live to see fulfilled. Instead of this it was four hundred and thirty years from the time he was called to go out from his kindred before his posterity were settled in the land of Canaan. And in regard to the other grand promise, *that in his seed should all the nations of the earth be blessed*, it undoubtedly had reference to Christ and His spiritual kingdom.

3. That this was the nature of the promise, and that Abraham so understood it, is manifest from the words of Jesus Christ Himself, where He says, 'Abraham rejoiced to see my day, and he saw it and was glad.' The day of Jesus Christ, the day of His incarnation, of His death for the sins of the world, of His resurrection from the dead, and of His exaltation at the right hand of the Father, in the august character of Governor of the universe—all these things were seen by Abraham afar off; and it was this promise especially that he, as well as Isaac and Jacob, *embraced*, but died without receiving its accomplishment; and moreover, by firmly confiding in these promises, Abraham was induced to forsake his native country, and to become a 'sojourner in a foreign land,' declaring himself to be a stranger and pilgrim in the world, seeking for a permanent home in that heavenly Canaan, of which

the earthly one was but an imperfect type. It is this example of *devotedness* to the cause of God, of deadness to mere worldly possessions and enjoyments, which the apostle exhibits for the imitation of Christian believers in every age of the world. Abraham especially, firmly fixing the eye of his faith upon the promise of God respecting the coming Messiah, and the innumerable blessings which should accompany the establishment of *His* kingdom, borne up by that inward testimony of the Divine Spirit connected with the faith which was *imputed to him for righteousness,* looked down through the vista of generations yet unborn, and joyfully anticipated the day when a numerous progeny of spiritual children should be raised up to call him blessed.

4. Isaac and Jacob inherited the same promise, and, in the exercise of a similar faith, looked forward to the happy era when the fulness of time should arrive for the accomplishment of the promised blessing. In this faith these all died without receiving the promise. And by this and the other illustrious examples of obedient faith recited in this chapter, we are stimulated to the exercise of a firm confidence in the promises of God under similar circumstances of trial and afflictions, of crosses and privations in the discharge of duty, though we may die without receiving the reward of our labor in this world, or of realizing those expectations we had formed respecting the extension of the Redeemer's kingdom among men.

Having thus attempted to ascertain the original meaning and design of the text, we will endeavor,—

III. To apply the doctrine to the case and circumstances before us.

In respect to the Liberia mission, it had been in contemplation by the Missionary Society of the Methodist Episcopal Church from the time of its organization. So early as the year 1820 the subject was brought before the General Conference, and the committee to whom it was referred reported favourably to its being undertaken; and at every subsequent session of the General Conference the necessity and importance of commencing a mission in Africa was admitted by the Conference, and urged upon the attention of the bishops; and that nothing might be wanting on the part of the Missionary Society, the managers gave assurances that the funds requisite for the support of the mission should be furnished. Why then, it may be asked, was it not sooner undertaken? The answer is, that no suitable persons could be found who were willing to embark in the hazardous enterprise. And although it was fully believed by those who were solicitous to establish a mission on the coast of Africa that God had promised to give those *heathen to His Son for an inheritance,* yet many of them *died without having witnessed the fulfilment of this promise.*

The obstacles, however, were at length overcome, and the day star from on high seemed to be dawning upon benighted Africa. At the

General Conference in 1833, our beloved brother, whose death we are now called upon to deplore, the Rev. Melville B. Cox, volunteered his services, and was appointed by the proper authorities of the Church for this important mission. His whole soul seemed to be absorbed in the work of evangelizing Africa. He fully believed that the set time was come to favor this part of the world with the blessings of the Gospel of Jesus Christ, and he looked forward by an eye of faith to the time when those sons of *Ethiopia* who were *stretching out their hands unto God* should receive His salvation; but he *died* without 'receiving the promise,' though he *saw it afar off*, *embraced* it, and under the influence of this faith *became a sojourner in that strange land.* He was, indeed, permitted not only to *see*, but to *set his foot* on that land of promise, and even to sow some of the good seed of the kingdom. Before, however, he was allowed to witness the growth of that seed, he was called to be an inhabitant of that 'heavenly city' 'whose builder and maker is God.' But though he 'died in the faith, not having received the promises,' his soul exulted in the prospect of the future emancipation of those sons of Ham from the thraldom of idolatry and sin. And we humbly trust that his ardent anticipations will yet be realized in the entire renovation of that vast continent by the power of Divine grace, and of its complete subjugation to the empire of Jesus Christ.

But as this was designed as a funeral discourse for our departed brother Cox, it will naturally be expected that I should give some account of his life and death. This must necessarily be brief, not only because time will not permit a minute detail of facts, but also because the materials with which I have been furnished are somewhat scanty. The following facts respecting his early life, his conversion and call to the Gospel ministry, and some of his labors in that work, have been furnished by his twin brother, the Rev. Gershom Cox.

Melville B. Cox was born in Hallowell, Maine, November 9, 1799. Favoured by the example of his pious widowed mother, he had the benefit of an early religious education. It may indeed be said, in some sense, that he feared God from his youth. At the age of seventeen he obtained peace with God through faith in the Lord Jesus Christ, and made an open profession of religion by joining the Methodist Episcopal Church.

It was soon after this that his mind became impressed that it was his duty to call sinners to repentance. With a view to fit himself more perfectly for this holy work, he applied himself diligently to such studies as might enable him to understand and explain the Holy Scriptures; and by his assiduity, though employed in secular concerns, in reading and attending lectures, he acquired a considerable share of education, and subsequently obtained a partial knowledge of the Latin and Greek languages. At the age of twenty he entered the travelling ministry, in which he remained preaching with acceptance and usefulness for four years. His health now failing him, he located and entered into business. But finding this business uncongenial to his mind, and his health being in some measure restored, he removed to the city of Baltimore, where he remained four years, during which time he married and buried a wife and child. During his residence there he edited, with great acceptance, the weekly paper called 'The Itinerant.'

After much deep exercise of mind and prayer, he now resolved to devote his remaining strength and days to the work of the ministry. He was accordingly received as a travelling preacher in the Virginia Conference, and in 1831 received an appointment in Raleigh, N. C. After preaching here and discharging the other duties of a minister for three months, his health again failed, and he was confined with a painful sickness for several months. He, however, gradually regained his health, and was able to attend the General Conference, which was held in Philadelphia in 1832. It was while here that he volunteered his services, at the suggestion of the bishops, as a missionary to Africa, under the auspices of the Missionary Society of the Methodist Episcopal Church. After visiting his friends in the east, and making suitable preparations for his voyage, he set sail from Norfolk, November 6, 1832.

In this mission his heart was deeply engaged. I recollect well his speech at the anniversary of this society, previously to his departure, at which he expatiated largely and eloquently upon the high importance of the enterprise in which he was engaged, the probability of its terminating fatally to his own life, and the sweet anticipations he entertained of laying his bones upon the shores of Africa. The audience could not be otherwise than affected with these remarks. But his feelings and views are more fully expressed in the following letter addressed to his brother:—

'*New-York, June* 13, 1832.

'My Dear Brother,—So far as an appointment from others, and the fixed intention of myself can make it so, there is now no longer any uncertainty about my mission to Liberia. *If God will*, I shall go to Africa; and I assure you, my dear brother, if I can estimate my own feelings upon this subject, that I had rather be an humble missionary of the cross there, begging my bread from *kraal* to *kraal*, traversing its interminable deserts on a camel, or sleeping in the tent of an Arab, than to be the emperor of its millions. I, perhaps, even *glory* in the honor of such an enterprise. I love its name. Paris and London have not half its charms. Palaces sink into insignificance before it, and the gay and giddy court which throngs them, has now far less interest to me than the aproned Bassas. Indeed it has something too sacred in its designs and too lofty in its promise, to be compared with the conquests of kingdoms, the pageantry of show, or glitter of wealth. It has for its object the salvation of *spirit*—of souls, undying and immortal as our own, and heaven for its eternal reward.

Liberia, I do truly believe, is to be the "land of promise," as well as that of the "liberated;" not indeed to myself, but to thousands of my fellow beings, now groaning under the cursed bonds of slavery; and to thousands more, now sitting in heathenish darkness, it must be as the rising sun of the Gospel of Jesus Christ. I see, or think I see, shed upon its burning sods, the dew of heaven, and the light of God. Clouds from Europe and America, fraught with the benevolence of thousands, are gathering over it, and heaven itself, with the mercy of a God, is bending to do it good. This, brother, is not *ideal*; it is not ardor's feverish view; it is literal and plain truth. In my coolest moments upon this subject, I believe all that is bright, or beautiful, or cheering in hope, rational in reason, or sustaining in faith, is blended in the Godlike enterprise of *evangelizing Africa to God.* Africa must be redeemed, or the word of God must fail. It must be redeemed *soon*, too, or the Christian world is greatly mistaken in the "signs of the times." I know it hath its darker side, that there are obstacles to be overcome, difficulties of an appalling kind to be encountered, and even mountains to be moved. But what are these? If He who said to uncreated night, "Let light be," but speak, light shall cover all Africa, and its dead shall live.

I know too that he who engages in this great work must not expect beds of down, sofas of ease, or tables of luxury. He must be content to bear the scalding rays of a vertical sun, to feed on an African potatoe, if need be, to breathe the miasmata of its low lands, to meet a Nubian blast, and, perhaps, to lay him down and die. But God's word hath taught me that all of these *can* be made the ministers of mercy, and even of joy. *If God be in the mission*, a den of lions shall be a quiet home, or a burning furnace a paradise. In his hand pain is pleasure, privation plenty, and Africa as America. And if I be the humble individual designated in the providence of God as a missionary to this land of darkness, my soul says, whether it be the path of suffering or enjoyment, of life or death, it shall be the joy of my heart to go. Yes, I'll go—go to its burning sands, its luxuriant vales, its moon mountains, its cloggy cottages and *palaces*, if such they may be called, and I'll tell them the story of the cross. I will tell them how God hath loved them; that even *they* were not forgotten in the history of redemption; that Christ has died for them, that he has risen, and that for them he now intercedes.

And shall I *fear*, my dear brother, to do this? Shall I *hesitate*, or go with a reluctant step? God forbid. And, dear as we are to each other, will you not say, God forbid it, too? I think I love you—love her who gave us birth, and her who has so often cheered our path through life; but, tender as are these associations, I thirst to feel that the winds of heaven are wafting me to its shores. I long to breathe air never inhaled by the *Christian*—to be within some of those little mud walls, telling for once to heathens, properly such, the tragedy of Calvary. The thought, brother, seems sweet to my soul. I think God will be with me. I think Christ will give a power to His own name and truth there, that I have never before witnessed—a power that devils cannot resist. And *should I* be the instrument of the conversion of *one*, and should that one become a herald of the cross to gather in his thousands, it will be enough. I can then lay me down and die, with feelings sweeter far than on "softer bed," or in healthier clime.

Please to commend the interests of the mission to the people of your charge. Enlist for it all the prayers you can, especially the "prayers of the poor." Prayers are better for the missionary than gold, though *both* are necessary; but if the one be secured, the other will follow as necessarily as the effect follows its cause.'

At this time his health was feeble, and it was generally feared by his friends that his constitution would not bear up under the weakening influence of an African climate. Such, however, was the ardor of his soul, and his zeal in the cause, that he surmounted every obstacle, determined to brave the dangers of the ocean, and the unhealthiness of an African climate, for the purpose of extending the Redeemer's kingdom on that vast continent.

Contrary to his expectations, the ship had a long and tedious voyage, touching at Sierra Leone, and other places on the southern coast of Africa. This, however, gave him an opportunity of visiting the settlement at Sierra Leone, and some other places. These visits were faithfully improved in making observations on the manners and habits of the people, and of obtaining that sort of knowledge which should enable him to prosecute his mission with the greater success. The result of these observations he afterward communicated to the managers of our missionary society, under the title of 'Sketches of Africa,' in a style and manner which evinces that he held the 'pen of a ready writer.'

His feelings and views on his arrival at Monrovia, may be seen in the following extracts of a letter directed to the board:—

'DEAR BRETHREN,—I am sure you will join me in grateful acknowledgments to a gracious God for my safe arrival at Liberia. It is of his mercy I am here. To him be all the praise.

Of my voyage I will here only say it was a stormy and a long one. We were more than two months from coast to coast, and more than four to Cape Montserado. But, thank God, we are here—here safely. Though more than two months on the coast before our arrival, not one of our number was lost until we were safely set on shore at Monrovia. Since then death has taken one from our company; one that was too far gone, however, with the pulmonary consumption, long to have survived in any climate. With this exception, we are all as well as "new comers" in general. Some have had slight attacks of the fever, which, it is said, all must have; the remainder are waiting, some patiently, others anxiously, their seasoning. For my own part, I have no painful fears on the subject. God, I know, has both life and health in His keeping—what is good, that will He do. I have had too many instances of His goodness in my rather lonely enterprise, to be at all afraid to trust in Him now.

In view of much friendly advice that has been given me by those better acquainted with the climate than myself, I have as yet *done* but little. Thought, however, has not been idle. I have been planning and watching the openings of Providence, and praying for the direction of Almighty God, without whose aid the best-concerted plans and utmost vigor of strength I know are but as ropes of sand. His light, and His only, I intend to follow. And as Methodism has hitherto been the child of Providence, wherever established, so here I trust it will be planted with His own hand. With these convictions, and by a train of circumstances which I think singularly and clearly providential, I have been led to *purchase a mission house at Monrovia*, for which I am to pay five hundred dollars. Though I have done it on my own responsibility, I have great confidence to believe that you will not only approve but commend the courage which sustained me in doing it.'

After making some remarks respecting purchasing a house, he adds:—

'Presuming that our missionary society has never been legally incorporated, I shall take good care that the house and premises are properly secured to individual members of the board for the benefit of the mission. For its payment I shall draught, payable at thirty days after sight, on the *Young Men's Missionary Society*, with the hope that it may be made the occasion of a special meeting; at which, perhaps, a collection may be lifted that will more than cover its amount. Sure I am, could they see our colony as it is—could they have but one bird's-eye view of the magnitude of our mission, as seen from Cape Montserado, in Africa, and the millions that are perishing for the lack of knowledge in its vast wildernesses, they might take up as many thousands as it is hundreds, in New-York alone. There is not in the wide world such a field for missionary enterprise. There is not in the wide world a field that promises to the sincere efforts of a Christian community a richer harvest. There is not in the wide world a spot to which Americans owe so much to human beings, as to this same degraded Africa. She has toiled for our comfort; she has borne a galling yoke for our ease and indulgence; she has driven our plough, has tilled our soil, and gathered our harvests, while our children have lived in ease, and been educated with the fruits thereof. Shall we make her no returns? If she has given to us "carnal things," can we do less than return her intellectual and spiritual things? God help us to do it, nor to think we have done enough till Africa is redeemed.

WHAT I WANT TO DO.—I want to establish a mission at Grand Bassa, a very promising settlement, about seventy miles to the eastward of Monrovia. Our Church has children already there who have emigrated from America. *They* need our care—our instruction. Religion in our colored friends from home has not been sufficiently fortified with principle to withstand the temptations, and to meet the difficulties, which will necessarily occur in a land of pagan idolatry and heathen superstition. I have thought, too, that *through them* perhaps the Gospel might be the more readily communicated to the natives around them. Added to this, the place is very easy of access, is better suited to the interests of agriculture than perhaps any settlement yet made in the colony; and the natives are said to have a strong desire to learn, and to be possessed of much more than ordinary innocency and docility of character.

I have already engaged a person to build a small house and a cane or log church, near the centre of the settlement; the whole of which will cost, perhaps, one hundred and fifty or two hundred dollars, over thirty of which I have already advanced. The governor has kindly offered an acre of land to build them on, which of itself, in the course of a few years, will cover the expense.

A mission of still greater importance I propose to establish at or near Grand Cape Mount, about fifty miles to the windward. As you will perceive, we intend to line the coast. And I do pray that it may be with such a moral power as shall effectually put a stop to the cursed practice of slave stealing, which I regret to say is still carried on between this and Sierra Leone, and between that and the Gambia. As yet no colonists have settled there, but the king is exceedingly anxious for a missionary who will teach his children "Book," and the natives are represented as being far more intelligent than at any place under the protection of the colony. The spot, from appearances as I passed it, and from representation, I should think healthier than this; and, as a mission for the instruction of natives offers, in my view, greater advantages than any place south of Sierra Leone.

I shall employ my own time for the present in visiting the different stations, learning and arranging some one of the native languages, establishing and visiting the schools, and preaching as my health will permit.'

He concludes this very interesting communication in the following words:—

'I will only add that I believe our mission to be admirably timed. Earlier might have been fatal—later the ascendency lost. The field is wide, and I believe ripe for the sickle. Should our lives and health be preserved, you may calculate on a success that will justify any effort in sustaining the mission, which religion or humanity can make.

Commending it all to God, I am, dear brother, your obedient servant in the Gospel, MELVILLE B. COX.'

Monrovia, April 8, 1833.

Such were the feelings of his heart, and such the philanthropic and lofty views with which he was inspired on landing on the shores of Africa.

In a subsequent communication he announced the sorrowful, but not unexpected tidings, of his having been seized with the African fever, but that he entertained strong hopes of recovery. In this letter, also, though so weak in body as to be hardly able to write, his mind was actively engaged in devising plans for the prosecution of his missionary enterprises. The welfare of the African race seemed to press upon his heart, and to occupy all his thoughts. The contents of this letter, however, gave fearful presages of his dissolution; and the next arrival brought us the sorrowful tidings of his death, the particulars of which were communicated in a letter, dated July 22, 1833, from Mr. A. H.

Savage, to the brother of Mr. Cox, of which the following are extracts:—

'When I first came on shore, having a package to deliver to brother Cox, I took an early opportunity to call upon him, having previously understood that he was sick. He seemed much gratified to see me, and spoke with freedom and apparent ease on all subjects connected with the mission, expressing regret that the assistant missionaries had not arrived, and mourned over the low state of religion in that place. On inquiring whether he intended to return to America, he hesitated in his answer, but finally said he did not know. At this time he seemed quite cheerful, and his nurse informed me that he appeared much better than he usually was, probably owing to his having heard from America.

On my calling again, he seemed to regret my intention of returning to America, and urged the necessity of more labourers in this part of the vineyard. Though at this time I thought of returning home soon after my visit to Millsburg, I came to a different conclusion. Before I left him his spirits seemed depressed, and on asking the cause, he remarked that he never had any doubts of his acceptance with God, as he had long since entered into a covenant with Him, nor did he now distrust His mercy, but that he sometimes doubted whether he was in his proper sphere of labor; for, said he, though I know that my motive for coming to Africa was good, I may have erred in judgment, as the best of men may sometimes do. I have strong attachments in America. He then spoke with emphasis on all subjects connected with his mission, and more especially the schools, one of which was about commencing at Grand Bassa, and seemed to lament that a teacher had not arrived.

On my return from Millsburg, where I had been absent about three days, I found him much worse, having had a relapse of the fever. Although I had calculated to return to Millsburg immediately, having made up my mind to remain in Africa at his request, I concluded to continue with him until Monday, this being Saturday. He was now so feeble as to be able to say but few words. Though he manifested a desire, if possible, to return home, he appeared resigned to the will of God, and seemed conscious of the probable nearness of death. On my asking if there was any person he wished to see, he replied, 'Every thing is arranged,' and added, 'my whole trust is in God.' Mentioning the infinite love and condescension of the Lord Jesus in giving Himself for His rebellious creatures, he said, 'All my hope is in and through Him.' When near his end, and unable to speak so as to be understood, except in monosyllables, he said, 'I am not afraid to die.' Though, from the nature of the disease, respiration was difficult, and he apparently suffered much, he uniformly said that he felt no pain. Soon after the above remark he appeared engaged in prayer, and then articulated several times in succession, 'Come,' as if wanting to say, 'Come, Lord Jesus, come quickly.'

Reviving a little, he pronounced distinctly, 'pen,' which I immediately stepped to get; but supposing I did not understand him, he said 'ink,' both of which I brought to his bed side; but he was so overcome by this exertion, that he could say nothing more, except at intervals 'Come.' This was about one o'clock. About three o'clock he turned on his side and seemed easy. Thinking it not best to disturb him, as he had frequently given directions to his nurse when he was easy not to do it, we silently watched by his side; but this tranquillity was the moment of his departure. The mental conflict was closed, and he breathed his soul into the hands of his Redeemer, leaving Africa and his friends to mourn their loss. He died on Sabbath the 21st of July.'

Thus our beloved brother Cox also died, not having yet received the promise respecting the regeneration of Africa.

Having had but a slight personal acquaintance with Mr. Cox, I am of course not able to unfold those particular traits of character which formed his peculiar and distinguishing excellence. It is manifest, however, from the sketch already given of him, that he possessed great ardor of mind in whatever he undertook; and this mental ardor was, doubtless, one cause which contributed so prematurely to impair his bodily vigor, and to disable him for active service in the 'ministry of reconciliation.' His public exhibitions, as well as his written communications, evince a maturity of judgment, a power of description, and a fervency of spirit, which, had he lived to the common age of man, in the faithful improvement of his faculties, must have rendered him eminently useful to his fellow men. This heavenly ardor, enkindled, as it undoubtedly was, by the fire of Divine love, made him peculiarly bold in his Master's cause, and enabled him, amidst the infirmities of a sickly constitution, to 'endure hardness as a good soldier of Jesus Christ.' Being compelled, by bodily weakness, to desist for a time from the more active and laborious work of an itinerant preacher, his mind was still active in 'devising liberal things,' and in attending to those duties which were within his power, and which tended to advance the Redeemer's kingdom. His labors in editing the 'Itinerant,' the discussions in which involved many points of extreme delicacy, relating to the government and usages of our Church, were so directed as to secure the confidence of his brethren, while the equanimity of his temper and the mildness of his disposition, could not but command the approbation of even his opponents in the perplexing controversy which called into existence the above-mentioned periodical.

This leads me to notice that amiability of mind by which, if I mistake not, Mr. Cox was eminently distinguished. In his intercourse with his friends, and his general movements before the community, there uniformly appeared a suavity of manners, a placability of temper, and a sweetness of disposition, which, while they won the affection, could not but command the esteem of all. Nor was this a mere studied desire to please, but the spontaneous effect of that mildness, meekness, and gentleness of disposition, which can only be inspired in a naturally amiable and refined mind by the sanctifying influences of Christianity upon the heart. It was doubtless this commendable quality of the heart, this meekness and gentleness of conduct, which so completely removed him from that haughty demeanor so characteristic of an unsubdued mind swelled with a false notion of superiority over its fellows, and which betrays its possessor into so many inconsistencies of conduct. While we instinctively turn with disgust from the man who assumes to himself the claim of a dictator, and betrays on all occasions the vanity of his own mind by a supercilious contempt of others, we as naturally bow before the virtues of him who in his intercourse with his associates evinces a suitable deference to their opinions, and manifests that meekness and diffidence which arise from a thorough knowledge of his own heart. These virtues seemed to shine forth in the conduct of Mr. Cox, and eminently distinguished him as a true follower of Him who said, 'Learn of me, for I am meek and lowly of heart.'

I do not wish, however, to be misunderstood on this point. He who thus exhibited Himself, in the above words, as our exemplar, was *courageous*, as well as *meek* and *lowly*. And that true courage may be united with Christian meekness—that the most heroic intrepidity may meet in the same mind with the most genuine humility and meekness—has been evinced in a thousand instances by the bold, yet forbearing conduct of the defenders of the faith, and in none more conspicuously than in our beloved brother Cox. If we had no other testimony in proof of this, his embarkation in the African mission is, of itself, sufficient to put it beyond all doubt.

It is here, therefore, in this hazardous enterprise, that we behold that ardor of devotion to the cause of Christ—to the cause of Christian philanthropy—to which we alluded at the commencement of this sketch. What else but a pure desire to advance the temporal, spiritual, and eternal interests of the African people, could have induced Mr. Cox to forsake home and friends, to brave the dangers of the ocean, and to expose himself to the hazards of an insalubrious climate, in a land inhabited by barbarian strangers? Such an enterprise might indeed be undertaken by a novice whose rashness might tempt him to 'gaze at the stars and leap into the mud'—to venture 'where angels dare not look!' But Mr. Cox was no such novice. He had 'counted the cost' of the undertaking. Not only was his heart imbued with the Spirit and grace of God, but his judgment was matured by habits of reflection, by close study and observation, and by deep experience in the intricacies of human nature: and therefore he was well able to calculate the hazards of the enterprise from a knowledge of the difficulties with which he must inevitably contend.

He knew also the character of the people whom he was destined to serve; the blighting nature of the atmosphere he must inhale; the consequent privations and hardships he must endure; and was forewarned of his liability to fall a martyr to his work, from the fate of most of those who had preceded him in this 'labor of love.' Yet, in full view of all these startling facts, he fearlessly threw himself into the gap, giving himself up a voluntary sacrifice to the cause of the African mission, magnanimously determining, if not permitted to survive amid the dangers which surrounded him, even 'to be baptized for the dead.' Will any man say of such a soul that it was either impelled on by a childish temerity, or quailed in the presence of dangers and difficulties from a sickly timidity? None in this assembly will pronounce such a judgment upon the Rev. Melvillè B. Cox, as by so doing he would falsify all those facts which have been adduced respecting the purity of his motives, the genuineness of his Christian experience, the ripeness of his judgment, and the uprightness of his deportment. And though he died before he witnessed the fulfilment of the promise respecting the redemption of any portion of Africa, through his immediate agency, yet from his ashes shall hereafter arise, phœnix-like, a numerous brood of emancipated children of that moral desert, who shall be sheltered under the wing of Jesus Christ, the Savior of the nations. The brightness of his example, the Christian heroism he displayed in his undertaking, the judicious plans, for the benefit of Africa, which he had adjusted, as well as his triumphant death in the midst of the brightening prospects which were before him, will all proclaim to those who shall follow him in this career of usefulness, that Africa is not forgotten by the Church of God, and that obstacles of the most formidable character cannot obstruct the progress of the Gospel messenger in that insalubrious climate.

Leave we then the dust of our beloved brother to rest beneath the clods of Liberia, until the trump of God shall call it into new life, while we notice some things to encourage you, my younger brethren, to persevere in this godlike enterprise. Though this first herald of our missionary society has fallen an early martyr to the cause destined to meliorate the sad condition of Afric's sons and daughters, it ought to be no motive to discouragement, nor does it afford any reason for us to relax in our exertions to pour the blessings of God's salvation into their sorrowful bosoms. Others, as our text assures us, 'died without receiving the promise.' In modern times a Coke fell a victim to death before he reached the destined scene of his labors; yet the projected mission to the Indies, of which he was the life and soul while he lived, went on and prospered. Most of the heroic pioneers in the settlement of the colony upon the coast of Africa, so auspiciously begun under the fostering care of the American Colonization Society, among whom was that excellent and devoted servant of Jesus Christ, the Rev. Mr. Baeon, fell victims to a premature death. They only saw the promise respecting the future prosperity and glory of Liberia afar off. But the project—as philanthropic as it was daring and dangerous—was not abandoned. Confiding in the strength of Omnipotence, in the purity of their motives, and the goodness of their cause, they boldly met the opposition which all such benevolent undertakings have to encounter, and marched forward in the road which they saw leading to the civil and religious emancipation of Africa.

Nor has the missionary cause been less disastrous to the lives of its devoted servants. Out of the ten missionaries which have been sent recently by the Missionary Society of Balse, in Switzerland, nine have fallen victims to a premature death. A minister of the Baptist Church and his family have also gone the way of all the earth; and lastly, even our beloved Cox has fallen on the very threshold of his labors. But have these efforts and sacrifices been fruitless? By no means. Even at this present time there are at Liberia many faithful followers of Jesus Christ, among whom are several local colored preachers of our own denomination, regulating themselves as nearly as circumstances will permit, according to the discipline and usages of our Church. These call for our help. Shall we not answer this call? Yes, we *must!* And we bless the God of missions that others now stand waiting to go, notwithstanding the temporary gloom which is thrown over our prospects by the death of our missionary.

Shall we then give up Africa? You all say no! The voice of Cox says no! Hear some of the last words he uttered previously to his leaving his native shores for that ill-fated country. The following anecdote I have from unquestionable authority. When he was parting with a friend, a young preacher, at the Wesleyan University, he said to him, 'If I die, and am buried in Africa, you must come and write my epitaph.' 'I will,' said the youth; 'but what shall I write?' 'Write,' replied brother Cox, with peculiar emphasis, '*Let thousands fall before Africa be given up.*' May this be inscribed as a motto upon every heart! And with such a sentiment before us, uttered under such circumstances, let us, my young brethren, march on to the conquest of Africa, and stop not until it is subdued to the kingdom of Jesus Christ. Amen.

INAUGURAL ADDRESS

Of D. D. Whedon, Professor of Ancient Languages, in the Wesleyan University.

BETWEEN the enunciated word upon the human lips and its correspondent idea in the human mind there is no natural and no necessary connection. Language, when viewed in the light of an invention, must be considered as the application of sound to the purposes of the conveyance of thought; and so viewed, appears the mightiest of all the achievements of combining intellect.

Considered, however, as a Divine endowment, most strikingly simple, indeed, is the providential arrangement. The intellect might be stored with treasures of inestimable knowledge; the imagination may be all gorgeous with vivid imagery; the bosom may throb with heaving emotions; yet, without this magic key to unlock their sources, they must be suffocated in agonized silence. Man would be a virtual idiot, though endowed with the loftiest capacity, and a real hermit, though surrounded with the densest society. Yet, mark how simple the apparatus which Providence has adjusted to the most exalted purposes.— The whole process is performed, the whole object is gained, by sound—vox et preterea nihil. Within some prolific intellect awakes to new existence the eloquent thought, seizes the buoyant sound, and flits, a living messenger, a winged fancy, through liquid air, and descending upon the congenial organ, and melting into other minds, becomes a thrilling impulse to surrounding thousands. By an analogous process, the word becomes associated with the written character, and the mighty conception of one master spirit, speeds a more than lightning flight, through space and time, to far distant continents and far coming centuries.

Amidst the remains of antiquity, there are two pre-eminent languages, that stand in unrivalled solitude, the magnificent depositories of departed genius. Other nations have indeed existed, and they rise upon the imagination like shadows, vast and magnificent, indeed, yet shadows still. But our own ancestral traditions are scarce more familiar to our youthful ears, than the glorious recollection of Grecian arts and Roman arms. Who has not been often and eloquently told that they reared in noblest grace the architectral column, they drew the most thrilling melody from the silent shell, they gave the most speaking life to the sculptured marble? Their arts have been the amateur's raptured admiration, their eloquence the scholar's model, their heroism the patriot's inspiration. Philosophy first lectured in their lyceums, liberty thundered her undying echoes in their forums, and poetry peopled their sceneries with forms of living ideal beauty, until every forest, dale, and hill, became classic and consecrated, and 'not a mountain reared its head unsung.'

Objections are often, indeed, expressed against the study of the productions of ancient genius. We frequently hear it complained that they have a too little practical character, and too feebly avail the young champion upon the arena, and amid the bustle of life's arduous contest. Be it so.—But might I suggest, that excitement is too much the characteristic of the age—that the youthful pulse beats but too early, and too intensely for the maddening contest; that the vortex of the political whirl is but too absorbing, and fascinates too frequently the ardent eye of young ambition. May I ask, should there not exist at least a class, less practical, if you please, retired from the intoxication of the active aspirants, of gentler nerve and milder tone, who love the classic grove and the academic hall, and who there, in their sphere of quieter usefulness, might form an allaying element amid the ferment and the whirl; who might temper the *dis*tempered pulsations of the young aspirant, rushing to the contest, and before he engages, form him to gentler tastes, and open to him, in his own mind, elements and traits which he would never discover amid the rush of the multitude; who might dispense precepts of integrity, stigmatized, indeed, as impracticable, by the hackneyed adept, yet so effective as to guard his steps in many a trying moment, and elevate his views in many a depressing hour; who might store his imagination with generous and lofty conceptions, pronounced, indeed, romantic, by the common place, yet so ennobling in effect as to exalt his nature, to render him the inspirer of lofty conceptions, illustrious purposes, and animated action in other minds; who might, in fine, create within his soul an entire department of intellectual resources, denounced as worthless, indeed, by the utilitarian, and totally beyond the reach of the arithmetician's figures and the economist's scales, which, though they may add not one farthing to his estate, nor one inch to his successful career of ambition, may constitute, in his own breast, a treasure which the Indies could not buy, a moral elevation to which the presidential chair could not exalt.

There are places and times in which it is emphatically the rage for people to be practical;—and practical they are with a vengeance.—This feeling is sometimes extended into an affectation of barbarism. There is abroad a spirit of literary fanaticism, that under the pretence of ultra-utilitarianism would, we might think, with one flourish of the torch of Omer, send the whole world of classic literature to join the ashes of the Alexandrian library. Making the five senses supreme umpire, it estimates the value of any object by its transmutability into consumable material. I, too, would claim to be an advocate of utility; but not of such a utility as they would propose. True utility would prompt us ever to store the youthful character with generous sentiments, refined taste, and varied acquisitions. In so doing, we should communicate many a fact, and many a principle, which the scholar might subsequently have, in fact, no actual occasion to use; which some would, therefore, pronounce useless; but of which any liberally educated gentleman would blush to be ignorant. A lawyer, or a minister, may never, in the course of his professional life, have occasion to mention the fact that Jupiter was the supreme deity of Grecian mythology; and yet who would not smile in contempt, if such a man, on such a subject, should expose his ignorance. A countless multitude of facts, whole departments of knowledge, may exist in the mind, which the possessor is never called to apply in practice, but the acquirement of which has communicated a discipline to the powers, and the possession of which presents a richness and a range of thought that constitute alone the completely accomplished character. True utility would dictate that to such a model should be formed the educated gentleman of our land,—a character where every nerve of the mind has received its full training, every department of the intellect has been so stored, and every weight of the character so equipoised, as to present that object, on earth most supremely beautiful to the mental eye, the finished model of complete intellectual symmetry.

It has been sometimes complained that the youthful mind should so long be employed upon mere language—simply words—words—words. But how much are mankind governed by these same words! The philosopher, who said that words were things, pronounced an apothegm of far more wisdom than pretence. Things they are, and powerful things too. To obtain the mastery energies of language, to acquire the art by which the marshalled array of sentences outrivals in gigantic effect the marshalled array of bayonets, to possess the magic mystery of binding in the fascination of uttered syllables, and ruling with more than imperial sway the wilderness of free minds—these are objects for which ambition believes that years of toil are a cheap requisition. But what method better than classic study for the acquirement of such a mastery of language? Not only does the student, by a knowledge of etymology, acquire new perceptions of the force of a large part of his own language, but, from the comparison with a far different structure than any which any modern language affords, he acquires new ideas of the mechanism of language, and new powers of collocation and arrangement. He is obliged to pass from the circle of his own little vocabulary, and range and ransack through the whole extent of lexicography, to equip the idea which his author obliges him to clothe in words. Hence every language lesson is, in effect, an effort at composition, in which a given idea is propounded, for which the scholar is to supply the phraseology. The whole mass of English lies funded in his lexicon, and upon this he is obliged successively to draw, until the whole language has passed repeatedly through his use. During this process he is obliged to examine, reject and select, to weigh well the force of term by term, to catch the lightest shades of difference, and to discriminate with critical accuracy the least palpable niceties of idea. It is difficult indeed to imagine what process can more effectively discipline the mind to a copious command of language, or that any mind could pass through such a process without feeling, within itself, the new acquirement of such a mastery.

Frequent reference is made to those, who, without such training, have become eminent authors, in disproof of its use and necessity. A Franklin, perhaps, or a Shakspeare, found no such training necessary, while hundreds have passed through this process without its bestowing upon them any superior power of eloquence. And do these extraordinary instances of less educated greatness disprove the necessity of education? Dulness may exist, which no polishing can brighten; while on the other hand, brilliancy may shine, which no deficiency of refining can obscure. If an untaught Hogarth could snatch up his pencil and, laughing at all rule and defying the whole combined academy, with every touch of fearless genius could bid living nature stand forth upon the canvass, did he demonstrate that all rules were restraints upon genius and all academicians pedants? If he could dispense with the lessons afforded by the experience of other masters, must we forget the numbers whose tastes have been nurtured and whose hand guided, until every conception seemed to soften into faultlessness, and every touch glow to perfection? The uncouth vigor of unpolished genius is becoming less and less acceptable to the growing fastidiousness of the public eye and ear. Advancing public taste requires, not so much the bolder stroke of genius, as the more exquisite finish of refinement. When we are told that the frequent exhibitions of the most perfect oratory among the ancient Athenians had given a delicate discrimination even to the market women, we cease to wonder at the labor of their rhetorical preparation, or that the prince of orators should have considered the cave, and the mirror, and the seaside declamation necessary to meet the demands of the public taste. It would appear to me that little need be said of the comparative worthlessness of *translations* as substitutes for the original classics. Genius is untranslateable; you may parallel the phraseology, but you can never translate the mind of antiquity.

He whose taste at all qualifies him to appreciate or feel the beauties of finished style, must be aware, that whatever constitutes the charm of any given passage must be peculiar to its own mould of expression, and that if that mould be broken, all that gave it its most exquisite magic is marred. Who that knows what beauty of language is, has not felt, in the process of composition, nay, perhaps, of conversation, that on some occasion language afforded but a single term which would most completely hit the exactness of his meaning; or that if a period has been so exquisitely rounded to his own taste, that any maring its proportions would despoil the felicity of its execution. Change a word, the finish is dashed and the spell broken. It has now received the impress of his peculiar mind; if his be the mind of heaven-thrilled genius, he has left there a dash of its ethereal spirit, and depend upon it, it can never be transferred. It is unique. Let now a foreign mind endeavor to catch that spirit in a foreign phraseology, and mark how it will evanesce in the transfer. The idea does not flash upon the translator's view with the vividness of the original conception; his mind may be tempered with different elements; his periods may be tuned to a different melody; his native language possess a foreign spirit, or if generally congenial, it may not have an idiom to hit with a happy touch the precise crisis of idea. One, or all these causes together, must ever give translations the whole impression of a different mind; and prove, as it strikes me, most conclusively, that you cannot translate the genius of antiquity. Scarcely necessary is it, at this day, to urge the particular importance of a knowledge of the original Scriptures to the theologian. One language there is, indeed, of special importance to him; a language which stands apart, sanctified and peculiar—the venerable Hebrew. It speaks to us from the glooms of the farthest antiquity, like the voice of omnipotence, from the cloud-wrapt Sinai. It is the language of holy seers and heaven-wrapt bards—of the sainted, the inspired, and the martyred—of the psalm, the prophecy, and the law; nay, Jehovah's own voice hath echoed its syllables. Its fragments now remain like the ruins of some broken temple, whose every relic bears the impress of the once present Jehovah.

It is not asserted that every minister must be a profound critic, nor need we be asked if we expect them to be able to correct the learned translators of our common version. Without being specially qualified to untie a knotty philological point, it may be safely asserted, that a moderate scholar would see more luminously the exact vein of inspired thought in the sacred originals, than can be the case when veiled by the most transparent translation. Nor would I assert that no one can be a successful minister of the cross, without the ability to read the Scriptures in their own dialect. The names of many a burning light of the Church, through every age of her eventful history, beam forth in glorious refutation of such an assertion. The fact is, that there is an immense range of theological knowledge in our own language too often neglected by the classical, and sometimes by the Biblical critic, the pages of which are well worthy to be turned by his 'daily and his nightly hand.' Through this field should he pass, he might occupy a position in the varied departments of the Church, fully as important and as useful as his whose powers have been lavished for years upon the analysis of etymologies. The minister of Christ may, and should, indeed, make the whole intellectual world tributary to his purpose. He may range through every field, and find a flower for the paradise of God; he may ascend into every atmosphere, and borrow a ray of illustration to beam upon his subject. The wider the sweep of his studies, the more large will be his resources, the more liberal his views, and as a universally probable consequence, the more effective his efforts. History, poetry, mathematics, natural and mental philosophy, the languages, and literature, ancient and modern, each in its own sphere presents advantages, either to discipline the powers or supply the materials of the mind. But living encyclopedias are rare beings; and as these different kinds of acquirement are of different degrees of importance, and consonant respectively with different tastes, it becomes in many cases necessary to describe a narrower circle, which shall include those things mainly, of which no minister of the Gospel should be ignorant. And assuredly, as a matter of feeling, every minister would wish to catch the prophecy and the Gospel as it burst from the inspired lips of Isaiah, or flowed from the apostolic pen of Paul. But especially in the great contest for the truths of the Bible, the combatant at the present day must be fully furnished with Biblical literature. The exigencies of the Church demand, to say the least, a class of men who are fully competent for the field, where Greek meets Greek, and who are perfectly at home wherever the discussion is carried. At no point, if duty be done, need the result be feared. If a Wesley, even in the chair of his own classic Oxford, amid the rival masters by whom he was surrounded, was by pre-eminence surnamed 'the Grecian;' if a Walsh, firm by his side in the day of apostolic exertion, from his capability of stating from memory the number of the recurrences of any Hebrew word in the Old Testament, was titled, without hyperbole, the living concordance; if a Clarke, surmounting the most extraordinary obstacles by the most extraordinary perseverance, united the most extensive acquirements to the most unique simplicity, and flung around the sacred text the most luminous and the most copious, the most original if not always the most defensible expositions, those who coincide with their general views and make their pursuits an exemplar, need not fear that thorough research will disturb the foundations of their faith, or intense application chill the ardor of their piety.

Nor is it so perfectly clear, that even the pulpit may not derive from classic antiquity the most illustrious models of eloquence. If the dicta of the most eminent masters are the best directories in the pursuit of any high acquirement, it may be safely asserted that this point is well nigh unquestionable. If that eminent pulpit orator of England, Robert Hall, pronounced Demosthenes the greatest of all human orators, averred that no man of soul or feeling could read his oration upon the crown without catching fire at every page, and drew his rhetorical illustrations, and even the spirit that animated his own performances, in a great measure from him; if that pre-eminent pulpit orator of Germany, Reinhardt, was surprised in the day of his prime, to find that in his early perusal of the choicest writers of antiquity, he had unawares made the best preparation for his subsequent distinguished success; if that most eminent of the pulpit orators of France, Bossuet, constantly wrote with the poems of Homer before him, averring as a reason, that he wished to imbibe his light immediately from the sun, it becomes the minister of the Gospel who has the same models within his reach, to hesitate before, in the face of such authorities, he pronounces them unworthy of his study. And still more authoritative is the weight of such and other revered and venerable names against the charge of the immoral tendency of classical pursuits. That there are no productions of immoral tendency, that there is no occasion for a discriminative selection, is more than need be asserted of classic literature, and more than can be asserted of any other. It is an impracticable policy to endeavor to guard a free, inquisitive, and liberal mind from the reach of immoral tendencies; these infect alike every moral and every literary atmosphere, and that must be an imbecile integrity which is to be preserved in a depraved world, not by being armed against the force of temptations, but by an attempted artificial quarantine from them. Should the literature of France be proscribed, because it opens at once to the youthful reader the voluptuousness of Rosseau and the impieties of Voltaire? He who acts upon this principle must neglect every modern language;—he must unlearn his own.

It is the expression of an eminent English orator, from whom it may seem immodest to dissent, Edmund Burke, that vice 'loses half its evil by losing all its grossness.' The depravity of the sentiment is scarcely disguised by the felicity of the expression. Vice, on the contrary, redoubles the danger of its fascinations by reducing the excess of its grossness. Gross vice is generally repulsive vice. And it is precisely this circumstance which renders the immoralities of ancient literature, for the most part, ineffective. He who is well acquainted with the temperament of antiquity, must well know that much of the delicacy of our social life is essentially modern; and the reader of antiquity, who even finds it necessary to disturb its dregs, finds comparatively very little of those refined blandishments with which modern genius has tinged seductive vice, to render it more insinuating to the juster fastidiousness of our moral sense. If, however, just views of human depravity be a proper preparatory to human renovation, the very vices of antiquity have an efficient moral. If the Christian would learn the folly of unguided human wisdom in its highest estate, mythological antiquity may furnish the amplest illustration; if the prevalence of the Gospel of peace shall hereafter make military enthusiasm appear one of the strange insanities of our race, it may then be an object to ascertain, how the early mind of man was addressed, to inspire the martial frenzy; if posterity shall wonder by what syren notes the cup of inebriation could be radiated with fascination, the anacreontic hymn may then be perused as a rare phenomenon in the history of the human mind.

Nor be it forgotten, that many of the purest of human minds have been most deeply imbued with classic literature, and those, while they have found far more proofs of, than temptations to, the depravity of the human heart, have there found the most noble discipline for the human intellect.

Upon this subject I would be no bookish pedant. Classic literature is no sovereign specific for transforming stupidity to genius, for I really know not where that desirable recipe is to be found. On the contrary, it may, perhaps, aggravate the naturally desperate case, by adding pedantry to dulness. We sometimes meet with scholars who are all scholars; linguists, whose minds are packed with etymologies and trammelled with syntaxes. Their learning does not seem to be absorbed into the elements of their minds, but to stand out an extraneous unamalgamated mass. Their erudition is ever obtrusive; the ill-managed allusion and the ill-time quotation is ever informing you that they have read the classics;—they are of the *intellectual aristocracy*. The pedant in any department is disgusting, no wonder the pedant in languages. The mind of the truly liberal scholar imbibes not their dead mass into his memory, he inhales their spirit into his soul; they impregnate his entire genius, grow with his growth, and strengthen with his strength, until they have, imperceptibly perhaps, all but reorganized his intellectual constitution. He is above the obtrusive display of ill-introduced erudition; you might live weeks with him, perhaps, without seeing any other display of his acquisitions than manifested itself in the natural flow of a rich and exuberant mind. Classical learning, (says one well qualified practically to estimate its worth, the eloquent Webster,) classical learning in men who act in conspicuous public stations, perform duties which exercise the faculty of writing, or address popular, deliberative, or judicial bodies, is often felt where it is little seen, and sometimes felt more effectually because it is not seen at all.

It is in accordance with the calm and manly verdict of such minds, and not with the exaggerated enthusiasm of pedantry, or the gross Vandalism of indiscriminate innovation, that the value of the classics is becoming decided. From the public mind they will receive, we may confidently trust, an estimation accordant with that which they have received from our institution. Without deciding that they are necessary alike for all, or refusing the other privileges of collegiate life to those who neglect them, it earnestly recommends their study to all, and withholds from those who have not acquired them, the appropriate testimonials of a liberal education. Distant, indeed, be the day, when the fair proportions of the educated character of our land shall be marred, by striking them from its requisite accomplishments.

To the mind, indeed, capable of the refinements of literature and science, how rich is the pleasure of luxuriating in the treasures of its own stored thoughts. Eloquently true, indeed, was Cicero's description of the ceaseless flow of enjoyment poured from this source upon a mind like his, when he pronounced literary acquisitions the nurse of early, and the stay of declining life; the ornament of prosperous, and solace of adverse vicissitudes; our constant home companions, yet never impeding us abroad; attending alike our nightly repose, our arduous journeys, and our rural residences. Such a mind is, indeed, never solitary. Its solitude is peopled with memory's glowing images, and fancy's vivid creations. Its possessor finds within his own soul an ever fresh and ever salient spring of mental exhilaration. Shall he go forth to contemplate the rural scene? Nature opens her mysteries to his keen analysis, or expands her prospects to his intense gaze. Does he press amid the bustle of the crowded city? The mystic page of human character reads lessons of wisdom to him, invisible or incomprehensible to the common mind. Does he retire to the seclusion of his study? The hallowed spirits of antiquity are ready to come forth, and utter at his bidding oracles of wisdom, which none but minds like his can hear. Does he enter the social circle? Who like him pours forth the flow of colloquial eloquence, and like him receives the copious reflux of the pleasure which he creates and communicates? He may run no ambitious career, equipped though he be for a mighty race. He may seek no lofty elevation, qualified though to vie with the most towering crest. His may be a temperament that loves not their excitement, or a philosophy that scorns to seek the honors that seek not him, or a piety that loves the quiet usefulness which Heaven's eye alone measures and appreciates. His is a treasure that knows no exhaustion, inflicts no retributive sting, and knows no equal but the joy of an approving conscience and a smiling Heaven.

REVIEW OF POLYNESIAN RESEARCHES.

Polynesian Researches during a residence of nearly eight years in the Society and Sandwich Islands. By William Ellis. From the latest London Edition. In four Volumes.

From the time the Pacific Ocean was discovered by Vasco Nugnez de Balboa, the intrepid Spanish navigator, the attention of the world has been directed less or more to that interesting quarter of the globe. Directing his course across the isthmus of Darien, in the year 1513, the enterprising governor of Santa Marie discovered the great Southern Ocean, and thus accomplished what Columbus so ardently desired, namely, the only practicable rout in this direction to the East Indies.

The manner in which Balboa conducted himself in making this discovery is highly creditable to the piety of his heart. It is stated, that on being informed by his Indian guides that he might view the sea from the next mountain they should ascend, Balboa advanced alone to its summit, and beholding with gratitude and admiration the vast ocean spread out before him in all its majesty, fell on his knees, and poured out his heart in thanksgiving to God for having conducted him to so important a discovery; that he then rapidly advanced to the margin, plunged up to his middle in its waves, with his sword and buckler, and took possession of it in the name of his sovereign, Ferdinand of Spain.

The subsequent discovery of the straits of Magellan, which was made by the man whose nautical enterprises have been communicated in the name given to this entrance from the Atlantic to the Pacific, opened a way for a communication from one ocean to the other.—Magellan was the first navigator who launched a European ship upon the Southern Ocean; and though the intrepid commander did not live to return to reap the reward of his successful enterprise, having been killed by some of the natives of the Philippine Isles, the Victory, the ship in which he sailed, having first proved the practicability of sailing round this terraqueous globe, returned in triumph to Europe.

Having thus opened a passage into this extended ocean, subsequent navigators discovered first one and then another island, or groups of islands, until the celebrated Captain Cook, in the close of the 18th century, discovered and gave name to the *Georgian* and *Society Islands*. From that time to this, these islands, together with others which have been discovered by different navigators, have attracted the attention of the civilized world; and latterly an intense interest has been awakened in their behalf by the success which has accompanied the labors of the Christian missionaries which have been sent to convert their inhabitants to Christianity. This interest has been increased in consequence of the severe attacks which have been made upon the character and conduct of the missionaries, as well as upon the effect of their labors, by enemies to the cause of Christian missions. These attacks have been repelled, and the cause triumphantly vindicated, by men who had been on the spot, and had personally witnessed the beneficial effects of missionary labor among these benighted people. The accurate account of these islands, and of their inhabitants, both before and since their conversion to Christianity, by Bennett and Steward, has been read with lively interest, and made so favorable an impression on the public mind to the cause of foreign missions, as can never be erased, even should another infidel pen be employed in slandering their character.

The author before us writes of things which he has *seen and felt*. Eight years' residence among the people, during which time he was employed not only as a Christian teacher, but also in making observations upon the character and habits of the people; on their history and language, and on the situation, climate, soil, and productions of the islands, has enabled him to spread before his readers a mass of information on a variety of subjects of a physical, moral, and religious character, at once edifying and delightful. To such of our readers as have not made themselves acquainted with the situation and names of these islands, the following account will be acceptable :—

> 'The two clusters extend from 16 to 18 degrees S. lat., and from 149 to 155 degrees W. long., and are often included by geographical writers ; among others by M. Malte Brun, under the general designation of the Society Islands. (*System of Geography*, vol. iii, p. 630.) As the islands are politically as well as geographically distinct, I have retained the designations given by Capt. Cook, occasionally exchanging them for the terms Windward and Leeward Islands, which are frequently used by those residing and trading among them.
>
> The following table, principally from Wallis, Cook, and Wilson, will show their relative situations :—

	SOUTH LAT.			WEST LONG.		
Meatia	17°	53′	0″	148°	9′	45
Tahiti, north point	17	29	17	149	33	15
Eimeo	17	30	0	150	0	0
Maiaoiti, or Sir Charles Sanders' Island	17	28	0	150	40	0
Huahine	16	43	0	151	6	45
Raiatea	16	46	0	151	38	45
Tahaa, three miles northward of Raiatea.						
Borabora	16	27	0	151	52	45
Maurua	16	10	0	152	30	0
Lord Howe's Island	16	49	0	154	12	45
Scily Island	16	28	0	155	24	45

> In the preceding list I have adopted the orthography introduced by the first missionaries, and by the press now established among the people. This has not been done from caprice or affectation, but because the letters approach the nearest to the signification of the sounds used by the natives themselves. In the words Otaheite, Otahaa, &c, sounds were exhibited which do not belong to the names they were intended to express, and on this account only they have been rejected.
>
> As the native names of persons and places will unavoidably occur in the succeeding pages, a brief notice of the sounds of the letters, and the division of some of the principal words, will probably familiarize them to the eye of the reader, and facilitate their pronunciation.
>
> The different Polynesian dialects abound in vowel sounds, perhaps above any other language ; they have also another striking peculiarity, that of rejecting all double consonants, possessing invariably vowel terminations both of their syllables and words. Every final vowel is therefore distinctly sounded. Several consonants used in the English language do not exist in that of the Georgian and Society Islanders. There is no sibillant or hissing sound : *s* and *c*, and the corresponding letters, are therefore unnecessary. The consonants that are used retain the sound usually attached to them in English.
>
> The natives sound the vowels with great distinctness : *a* has the sound of a in father, *e* the sound of a in fate, *i* that of i in marine or *e* in me, *o* that of o in no, *u* that of oo in root. The diphthong *ai* is sounded as i in wine. The following are some of the names most frequently used in the present work.
>
> The first column presents them in the proper syllabic divisions observed by the people. In the second column I have endeavored to

exhibit the native orthoepy, by employing those letters which, according to their general use in the English language, would secure, as nearly as possible, the accurate pronunciation of the native words. The *h* is placed after the *a* only to secure to that vowel the uniform sound of *a* in father, or *a* in the interjection *ah* or *aha*. *Y* is also put after *a*, to secure for the Tahitian vowel *e* invariably the sound of *a* in *daylight* or *may-pole*.

NAMES OF PLACES.

Ta-hî-ti	pronounced as	Tah-he-te
Ma-ta-vái		Máh-tah-vye
Pá-re		Pae-ray
Pá-pe-é-te		Pah-pay-ay-tay
A′-te-hú-ru		Ah-tay-hoo-roo
Tái-a-rá-bu		Tye-ah-rah-boo
Eí-me-o		Eye-may-o
Mo-o-ré-a		Mo-o-ray-ah
A-fá-re-aí-tu		Ah-fah-ray-eye-too
O′-pu-nó-hu		O-poo-no-hoo
Hu-a-hí-ne		Hoo-ah-he-nay
Fáre		Fáh-ray
Raí-a-té-a		Rye-ah-tay-ah
O-pó-a		O-po-ah
U′-tu-maó-ro		Oo-too-mao-ro
Ta-há-a		Tah-ha-ah
Bó-ra-bó-ra		Bo-rah-bo-rah
Mau-rú-a		Mou-roo-a
Rá-pa		Rah-pah
Aí-tu-tá-ke		Eye-too-tah-kay
Mi-ti-á-ro		Me-te-ah-ro
Ma-ú-te		Mah-oo-tay
A-ti-ú		Ah-tew
Ra-ro-tó-gna or Ra-ro-tón-ga		Rah-ro-to-na or Rah-ro-ton-ga
Tu-bu-aí		Too-boo-eye
Raí-va-vaî		Ry-vah-vye
Rí-ma-tá-ra		Re-mah-tah-rah

NAMES OF PERSONS.

Po-má-re	Poh-mah-ray
I-dí-a	E-dee-ah
Ai-má-ta	Eye-mah-tah
Té-rii-tá-ri-a	Tay-ree-tah-re-ah,
Tá-ro-á-ri-i	Tah-ro-ah-re-e
Ma-hí-ne	Mah-he-nay
Té-rai-má-no	Tay-rye-mah-no
Taú-a	Tou-ah
Tá-ma-tó-a	Tah-mah-to-ah
Fe-nú-a-pé-ho	Fay-noo-ah-pay-ho
Mai	Mye
Au-ná	Ou-nah

A-tú-a	(God)	Ah-too-ah
Va-rú-a	(Spirit)	Vah-roo-ah
Tá-a-ta	(Man)	Tah-ah-tah
A-rí-i	(King)	Ah-re-e
Rá-a-tí-ra	(Chief)	Rah-ah-te-rah.'

We are thankful for this key to the orthography and pronunciation of the names of these islands, and some other proper names; for, as a certain speaker once remarked at one of our anniversaries, such is the zeal of our modern missionaries, in penetrating into new and hitherto unheard-of places, among savage tribes and foreign nations, many of whom are distinguished by such unpronunciable names, and by such a strange combination of the letters of the alphabet, that one knows not how to frame the organs of speech to give them their right pronunciation. But if while we are learning to call them by their right names, we may be instrumental in teaching them the sound, the meaning, and the high importance of the name of Jesus, we shall not only not regret our labor, but shall rejoice at those openings of Divine Providence by which we are enabled to carry the Gospel blessings to so many barbarous tribes of men.

The beauty of these islands, as well as the fertility of their soil, has been celebrated by all who have visited them. The following is our author's vivid description of them:—

'Every writer on the South Sea Islands has been lavish in praise of their scenery. Malte Brun observes, "A new Cythera emerges from the bosom of the enchanted wave. An amphitheatre of verdure rises to our view; tufted groves mingle their foliage with the brilliant enamel of the meadows; an eternal spring, combining with an eternal autumn, displays the opening blossom along with the ripened fruits." (*Syst. of Geog.* vol. iii, p. 396. *Ibid.* p. 631.) When speaking of Tahiti, he remarks, that it "has merited the title of Queen of the Pacific Ocean." The descriptions in Cook's Voyages are not exaggerated, and no scenery is adapted to produce a more powerful or delightful impression on the mind of those who traverse the wide ocean in which they are situated, than the islands of the South Sea. The effect on my own mind, when approaching Tahiti for the first time, will not be easily obliterated.

The sea had been calm, the morning fair, the sky was without a cloud, and the lightness of the breeze had afforded us leisure for gazing upon the varied, picturesque, and beautiful scenery of this most enchanting island. We had beheld successively, as we slowly sailed along its shore, all the diversity of hill and valley, broken or stupendous mountains, and rocky precipices, clothed with every variety of verdure, from the moss of the jutting promontories on the shore, to the deep and rich foliage of the bread-fruit tree, the oriental luxuriance of the tropical pandanus, or the waving plumes of the lofty and graceful cocoanut grove. The scene was enlivened by the waterfall on the mountain's side, the cataract that chafed along its rocky bed in the recesses of the ravine, or the stream that slowly wound its way through the fertile and cultivated valleys, and the whole was surrounded by the white-crested waters of the Pacific, rolling their waves of foam in splendid majesty upon the coral reefs, or dashing in spray against its broken shore.

Cataracts and waterfalls, though occasionally seen, are not so numerous on any part of the Tahitian coast as in the north-eastern shores of Hawaii. The mountains of Tahiti are less grand and stupendous than those of the northern group—but there is a greater richness of verdure and variety of landscape; the mountains are much broken in the interior, and deep and frequent ravines intersect their declivity from the centre to the shore. As we advanced toward the anchorage, I had time to observe, not only the diversified scenery, but the general structure and form of the island. Tahiti, excepting the border of low alluvial land by which it is nearly surrounded, is altogether mountainous, and highest in the centre. The mountains frequently diverge in short ranges from the interior toward the shore, though some rise like pyramids with pointed summits, and others present a conical, or sugar-loaf form, while the outline of several is regular, and almost circular. Orohena, the central and loftiest mountain in Tahiti, is six or seven thousand feet above the sea. Its summit is generally enveloped in clouds; but when the sky is clear, its appearance is broken and picturesque.

Matavai Bay was the first place where we anchored, or had an opportunity of examining more closely the country. The level land at the mouth of the valley is broad; but along the eastern and southern sides the mountains approach nearer to the sea. A dark-coloured sandy beach extends all round the bay, except at its southern extremity, near One-tree Hill, where the shore is rocky and bold. Groves of bread-fruit and cocoanut trees appear in every direction; and, amid the luxuriance of vegetation every where presented, the low and rustic habitations of the natives gave a pleasing variety to the delightful scene.

In the exterior or border landscapes of Tahiti and the other islands, there is a variety of objects, a happy combination of land and water, of precipices and plains, of trees often hanging their branches, clothed with thick foliage, over the sea, and distant mountains shown in sublime outline, and richest hues; and the whole, often blended in the harmony of nature, produces sensations of admiration and delight. The inland scenery is of a different character, but not less impressive. The landscapes are occasionally extensive, but more frequently circumscribed. There is, however, a startling boldness in the towering piles of basalt, often heaped in romantic confusion near the source or margin of some crystal stream, that flows in silence at their base, or dashes over the rocky fragments that arrest its progress: and there is the wildness of romance about the deep and lonely glens, around which the mountains rise like the steep sides of a natural amphitheatre, till the clouds seem supported by them—this arrests the attention of the beholder, and for a time suspends his faculties in mute astonishment. There is also so much that is new in the character and growth of trees and flowers, irregular, spontaneous, and luxuriant in the vegetation, which is sustained by a prolific soil, and matured by the genial heat of a tropic clime, that it is adapted to produce an indescribable effect. Often when, either alone, or attended by one or two companions, I have journeyed through some of the inland parts of the islands, such has been the effect of the scenery through which I have passed, and the unbroken stillness which has pervaded the whole, that imagination, unrestrained, might easily have induced the delusion, that we were walking on enchanted ground, or passing over fairy lands. It has at such seasons appeared as if we had been carried back to the primitive ages of the world, and beheld the face of the earth, as it was perhaps often exhibited, when the Creator's works were spread over it in all their endless variety, and all the vigor of exhaustless energy, and before population had extended, or the genius and enterprise of man had altered the aspect of its surface.

The valleys of Tahiti present some of the richest inland scenery that can be imagined. Those in the southern parts are remarkable for their beauty, but none more so than those of Hautaua, Matavai, and Apiano. Those portions of them, in which the incipient effects of civilization appear, are the most interesting; presenting the neat white-plastered cottages in beautiful contrast with the picturesque appearance of the mountains, and the rich verdure of the plains.

The outline of the mountains of Eimeo, and much of the low land, may, when the weather is clear, be distinctly seen from Tahiti.

Moorea is the name most frequently given by the natives to the island of Eimeo, which is situated about twelve or fourteen miles west from Tahiti. In the varied forms its mountains exhibit, the verdure with which they are clothed, and the general romantic and beautiful character of its scenery, this island surpasses every other in the Georgian or Society groups. The reef of coral, which, like a ring, surrounds it, is in some places one or two miles distant from the shore, in others united to the beach. Several small and verdant islands adorn the reef: one lies opposite the district of Afareaitu, on the eastern side; and two others a few miles south of Papetoai: the latter are covered with the elegantly growing casuarina, or aito trees, and were a favorite retreat of Pomare the Second. Eimeo is not only distinguished by its varied and beautiful natural scenery, but also by the excellence of its harbors, which are better than those in any of the other islands.

On the north side is Taloo Harbor, in lat. 17° 30′ south, long. 150° west; one of the most secure and delightful anchoring places to be met with in the Pacific. Opunohu is the proper name of this harbor, near the mouth of which, on the right hand side, there is a small rock, called by the natives *Tareu*, toward which it is possible Captain Cook was pointing, or looking, when he inquired of the natives the name of the harbor his ship was then entering. Tareu might be easily understood as if spelled Taloo, and the name of the rock thus mistaken for that of the harbor. Separated from Opunohu by a high mountain is another capacious bay, called, after its discoverer, Cook's Harbor: it is equally convenient for anchorage with the former, but rather more difficult of access.

On the north-eastern side of Eimeo, between the mountain and the sea, is an extensive and beautiful lake, called Tamai, on the border of which stands a sequestered village, bearing the same name. The lake is stocked with fish, and is a place of resort for flocks of wild ducks, which are sometimes taken in great numbers. The rivers of

Eimeo, like those of the other islands, are but small, and are principally mountain streams, which originate in the high lands, roll down the rocky bottoms of the ravines, and wind their way through the valleys to the sea. The mountains are broken, and considerably elevated, but not so high as those of Tahiti, which are probably 7000 feet above the level of the sea.

The South Sea Islands are not more distinguished by the elevation of their mountains, the picturesque outline of their landscapes, and the richness of their verdure, than by the extent, variety, and beauty of those natural breakwaters of coral by which they are surrounded. The large islands, though not of coral formation, all share the advantages of that secure protection which the reefs afford. Among the smaller islands four, viz. Tetuaroa, Tobua, Moupiha, and Fenuaara, appear to rest on coral foundations. The former, which is about twenty miles north of Tahiti, includes five small islets, the names of which are Rimatu, Oneoha, Moturua, Hoatere, and Reiona. They are enclosed by one reef, in which there is an opening on the northwest, but only such as to admit with difficulty the narrow canoes of the natives. They are all low islands, the highest parts being seldom three or four feet above the water; the only soil they contain is composed of sand and fragments of coral, with which is mingled vegetable mould, produced on the spot, or carried from Tahiti. The chief article of food produced in these islands is the fruit of the cocoanut tree, with extensive and verdant groves of which they are adorned. They seem, at a distance, as if they were growing on the surface of the water; and the roots and stems of many are washed by the spray, or by the tide, when it rises a few inches higher than usual. Upon the kernel of the cocoanut, and the fish taken among the reefs, the inhabitants principally subsist.

Te-tua-roa (the long or distant sea,) is part of the hereditary possessions of the reigning family of Tahiti: it is attached to the district of Pare, and is said formerly to have been the depository of the monarch's treasures. Most of the inhabitants of these little islets occupy, under the king, a part of his own land, from which they are supplied with bread-fruit and taro. They are much employed in fishing, and formerly brought over large quantities of fish, conveying in return bread-fruit and other edible productions from Tahiti. In the wars which disturbed the conclusion of the reign of Pomare the First, and the commencement of that of his successor, many of the inhabitants were cut off; and the decrease of population thus occasioned has diminished the intercourse between these islands and Tahiti.

In addition to the fishery carried on here, Tetuaroa has long been a kind of watering place for the royal family, and a frequent resort for what might be called the fashionable and gay of Tahiti. Hither the areois, dancers, and singers were accustomed to repair, together with those whose lives were professedly devoted to indolence and pleasure. It was also frequented by the females of the higher class, for the purposes of *haapori*, increasing the corpulency of their persons, and removing, by luxurious ease, under the embowering shade of the cocoanut groves, the dark tinge which the vertical sun of Tahiti might have burnt upon their complexions. So great was the intercourse formerly, that a hundred canoes have sometimes been seen at one time on the beach.

The coral reefs around the islands not only protect the low land from the violence of the sea, but often exhibit one of the most sublime and beautiful marine spectacles that it is possible to behold.—They are generally a mile, or a mile and a half, and occasionally two miles from the shore. The surface of the water within the reef is placid and transparent; while that without, if there be the slightest breeze, is considerably agitated; and, being unsheltered from the wind, is generally raised in high and foaming waves.

The trade wind, blowing constantly toward the shore, drives the waves with violence upon the reef, which is from five to twenty or thirty yards wide. The long rolling billows of the Pacific, extending sometimes, in one unbroken line, a mile or a mile and a half along the reef, arrested by this natural barrier, often rise ten, twelve, or fourteen feet above its surface; and then, bending over it their white foaming tops, form a graceful liquid arch, glittering in the rays of a tropical sun, as if studded with brilliants. But, before the eyes of the spectator can follow the splendid aqueous gallery which they appear to have reared, with loud and hollow roar they fall in magnificent desolation, and spread the gigantic fabric in froth and spray upon the horizontal and gently-broken surface of the coral.

In each of the islands, and opposite the large valleys through which a stream of water falls into the ocean, there is usually a break, or opening, in the line of reef that surrounds the shore—a most wise and benevolent provision for the ingress and egress of vessels, as well as a singular phenomenon in the natural history of these marine ramparts. Whether the current of fresh water, constantly flowing from the rivers to the ocean, prevents the tiny architects from building their concentric walls in one continued line, or whether in the fresh water itself there is any quality inimical to the growth or increase of coral, is not easy to determine; but it is a remarkable fact, that few openings occur in the reefs which surround the South Sea Islands, excepting opposite those parts of the shore from which streams of fresh water flow into the sea. Reefs of varied, but generally circumscribed extent, are frequently observed within the large outer barrier, and near the shore, or mouth of the river; but they are formed in shallow places, and the coral is of a different and more slender kind than that of which the larger reef, rising from the depths of the ocean, is usually composed. There is no coral in the lagoons of the large islands.

The openings in the reefs around Sir Charles Sanders's Island, Maurua, and other low islands, are small and intricate, and sometimes altogether wanting, probably because the land composing these islands collects but a scanty portion of water; and, if any, only small and frequently interrupted streams flow into the sea. The apertures in the coral beds around the larger islands not only afford direct access to the indentations in the coast, and the mouths of the valleys, which form the best harbors, but secure to shipping a supply of fresh water, in equal, if not greater abundance, than it could be procured in any other part of the island. The circumstance, also, of the rivers near the harbors flowing into the sea, affords the greatest facility in procuring fresh water, which is so valuable to seamen.

These breaches in the reefs, in many places, especially at Papete, or Wilks' Harbor, in Tahiti, and Afareaitu, in Moorea Fare, in Huahine, and along the eastern side of Raiatea, and Tahaa, are not only serviceable to navigation, but highly ornamental, and contribute much to the beauty of the surrounding scenery. At the *Ava Moa*, or Sacred Entrance, leading to Opoa, there is a small island, on which a few cocoanut trees are growing. At Tipaemau there are two, one on each side of the opening, arising from the extremity of the line of reef. The little islets, elevated three or four feet above the water, are clothed with shrubs and verdure, and adorned with a number of lofty cocoanut trees. At Te-Avapiti, several miles to the northward of Tipaemau, and opposite the missionary settlement—where, as its name indicates, are two openings—there are also two beautiful, green, and woody islands, on which the lowly hut of the fisherman or of the voyager waiting for a favorable wind, may be often seen. Two large and very charming islands adorn the entrance at Tomahahotu, leading to the island of Tahaa. The largest of these is not more than half a mile in circumference, but both are covered with fresh and evergreen shrubs and trees.

Detached from the large islands, and viewed in connection with the ocean rolling through the channel on the one side, or the foaming billows dashing, and roaring, and breaking over the reef on the other, they appear like emerald gems of the ocean, contrasting their solitude and verdant beauty with the agitated element sporting in grandeur around. They are useful, as well as ornamental. The tall cocoanuts that grow on their surface, can be seen many miles distant; and the native mariner is thereby enabled to steer directly toward the spot where he knows he shall find a passage to the shore. The constant current passing the opening, probably deposited on the ends of the reef fragments of coral, sea weeds, and drift wood, which in time rose above the surface of the water. Seeds borne thither by the waves, or wafted by the winds, found a soil on which they could germinate—decaying vegetation increased the mould—and by this process it is most likely these beautiful little fairy-looking islands were formed on the ends of the reefs at the entrance to the different harbors.

The *soil* of the islands presents considerable variety. The sides of the mountains are frequently covered with a thin layer of light earth, but the summits of many of the inferior hills present a thick strata, or covering, of stiff red ochre, or yellow marl. The ochre greatly resembles burnt clay, and in the island of Rurutu, and some others of the group, its color is so strong as to enable the natives to form a bright red pigment for staining or painting their doors, window shutters, canoes, and, when mixed with lime, the walls of their houses. This kind of ochre is seldom found in the lofty mountains composed of basalt, or cellular volcanic stone, but generally covers the lower hills that rise between the interior mountains and the shore. It is not peculiar to any single island, and in some places it appears several feet in thickness. Beside the soil on the sides of the mountains and the bottom of the valleys, around each of the islands there are level borders of varied breadth, sometimes three or four miles wide. This, to the inhabitants, is the most valuable portion of land; here their gardens are enclosed, and hence their chief subsistence and greatest luxuries are derived. The soil here is a rich alluvial deposit, with a considerable admixture of vegetable mould. It is remarkably prolific;

the only manure ever used is decayed leaves, and these are employed more to loosen than enrich the soil. Near the base of the mountains, though stony, it is fertile; but nearer to the sea, where a considerable portion of sand is incorporated, it is less fruitful. In many places the sea has thrown up an embankment along the shore considerably higher than the intervening space between the shore and the mountains; extensive swamps are thus formed. Though the effluvia arising from these marshy places must be highly prejudicial to health, they are generally prized by the natives, and, though not drained, enclosed for the culture of the different kinds of arum which constitute so great a portion of the food of the people, when the bread-fruit is out of season. The soil of the South Sea Islands is not only rich, but extensive, and capable, if cultivated, of supporting a population nearly ten times as large as that which it now sustains.

The *climate* of the South Sea Islands is in general regular, and though considerably hotter than in Europe, is more temperate than that of the East or West Indies, or those parts of the continent of America that are situated in the same latitude. This is probably occasioned by the vast expanse of ocean around: for though only 17 degrees from the equator, the thermometer in the shade seldom rises higher than 90, while the general average in some of the islands is not more than 74. During the time that Duff remained in Tahiti, from March to August, 1797, the thermometer was never lower than 65, and seldom higher than 73; and between the months of April and August, 1819, it ranged in the morning from 68 to 78, at noon from 75 to 84, and in the evening from 70 to 78. Sometimes it rises for a short time much higher than 90, but I never saw it so low as 60. The heat is constant, and to a European debilitating, though much less so than that of an Indian climate. To the natives it is genial, and, excepting in the immediate neighborhood of their stagnant waters or marshy ground, is salubrious. They experience no inconvenience from the heat, and often, when the mornings have been gratefully cool to a European, they wrap themselves in their warmest clothing.

The climate is remarkably serene and equable; its changes are neither violent, frequent, nor sudden. This circumstance, were it not for the constant heat, would render it remarkably salubrious. The atmosphere is moist, and the agreeable alternations of land and sea breezes are experienced during the greater part of the year. The refreshing land breeze sweeps down the valleys soon after sunset, but, though grateful to the inhabitants on the shore, it extends only a short distance over the ocean. The sea breeze sets in in the forenoon.—These breezes are, however, from the circumscribed surface of land, which, in comparison with the surrounding waters, is exceedingly limited, more feeble and transient than those which prevail on the shores of the continents in the same latitude.

Strong currents of air, resembling whirlwinds, occasionally sweep across the islands, and produce considerable devastations among the plantations and habitations of the people: tempests are sometimes heavy and destructive, but the islands are never visited with those fearful hurricanes or tornadoes that occur in the West Indies, or in the Indian and Chinese seas. In general the winds are moderate, and peculiarly refreshing.

The east, with its variations from northeast to southeast, being the regular trade wind, is most prevalent, but is seldom unpleasantly violent. Winds from the north are often tempestuous, more so than from the south, yet, although during the season of variable winds, viz. from December to March, they are strong, and continue several days, they are not dangerous. The wind seldom prevails from the west among the Society Islands, except in the months of December, January, and February. At this season, though the westerly winds are usually of short duration, they are often heavy and boisterous. The sky is dark and lowering, rain frequently falls in torrents, and the weather is remarkably unsettled.

Rain is much more frequent in the Society than in the Sandwich Islands, during the whole of the year; but, except in the rainy season, it is seldom heavy or lasting: gentle showers fall, during many of the months, almost every alternate day, though sometimes there are some weeks of dry weather. The rainy season, the only variation of the tropical year, occurs when the sun is vertical, and generally continues from December to March. At this season the rains are heavy, and often incessant for several weeks—the streams are swollen and muddy—the lowlands overflowed—fences washed away—and, unless great care is taken, many plantations destroyed. The winds are also variable and tempestuous, the climate is more insalubrious, and sickness among the people greater, than at any other period. Thunder and lightning are frequent on the islands, especially during the rainy season. The lightnings are vivid and awful, though not frequently injurious to the dwellings, or fatal to the inhabitants. The thunder is sometimes loud and terrific, often more appalling than any I ever heard in any other parts of the world. The awful effect of the loud and quick-succeeding thunders is probably much increased by the hilly nature of the country, which greatly augments the reverberations of the deafening reports.

Among the natural phenomena of the South Sea Islands, the tide is one of the most singular, and presents as great an exception to the theory of Sir Isaac Newton, as is to be met with in any part of the world. The rising and falling of the waters of the ocean appear, if influenced at all, to be so in a very small degree only, by the moon. The height to which the water rises varies but a few inches during the whole year, and at no time is it elevated more than a foot, or a foot and a half. The sea, however, often rises to an unusual height, but this appears to be the effect of a strong wind blowing for some time from one quarter, or the heavy swells of the sea, which flow from different directions, and prevail equally during the time of high and low water. But the most remarkable circumstance is, the uniformity of the time of high and low water. During the year, whatever be the age or situation of the moon, the water is lowest at six in the morning, and the same hour in the evening, and highest at noon and midnight. This is so well established, that the time of night is marked by the ebbing and flowing of the tide; and, in all the islands, the term for high water and for midnight is the same.'

' After much interesting information on the manners of the people previously to their conversion, on their sports and plays, the author makes the following remarks respecting their moral state:—

'Their humour and their jests were, however, but rarely what might be termed innocent sallies of wit; they were in general low and immoral to a disgusting degree. Their common conversation, when engaged in their ordinary avocations, was often such as the ear could not listen to without pollution, presenting images and conveying sentiments whose most fleeting passage through the mind left contamination. Awfully dark, indeed, was their moral character, and notwithstanding the apparent mildness of their disposition, and the cheerful vivacity of their conversation, no portion of the human race was ever, perhaps, sunk lower in brutal licentiousness and moral degradation than this isolated people.

"The Paphian Venus, driven from the west,
In Polynesian groves long undisturbed,
Her shameful rites and orgies foul maintained.
The wandering voyager at Tahiti found
Another Daphne."

The veil of oblivion must be spread over this part of their character, of which the appalling picture, drawn by the pen of inspiration in the hand of the apostle, in the first chapter of his Epistle to the Romans, revolting and humiliating as it is, affords but too faithful a portraiture.'

We wish these evidences of depravity were confined to heathen nations. But they are not. As St. Paul said to the Jews, so we may say to Christians, 'The name of God is blasphemed among the Gentiles through you.' Indeed, according to our author's own showing, these islanders were comparatively innocent before they were corrupted by their European visiters. In endeavouring to ascertain the causes of that decrease of population which was so manifest as to admit of no doubt, Mr. Ellis attributes it, in a great measure, to their being taught, by those Europeans who had from time to time visited them, the manufacture and use of ardent spirits. The intemperate use of these introduced idleness, domestic quarrels, war and bloodshed, and all that train of evils which generally accompanies and follows intoxication. It is true that these evils are not to be attributed to Christianity, but they are to be attributed to the conduct of those who bore the Christian name, and belonged to nations who boast of their superior advantages as a civilized and Christian people.

Nor is this a solitary instance of the kind. The natives of our own continent have been deceived, corrupted, abused, and debased by their proximity to the civilized and Christianized white people! And if we look into the state of society generally among the civilized nations where the light of revelation has long shone, we shall see the same sad demonstrations of depravity which have characterized barbarous nations. And among all the vices which have debased mankind, intoxication, which seems to be the mother of a thousand others, has no where abounded more than among Christians, so called. We could also enumerate other vices, over which the 'veil of oblivion must be spread,' because decency forbids the naming them, which are, perhaps, as prevalent, as disgusting, and as blighting to human character, fame and happiness, temporal and eternal, as those by which heathen nations have been characterized and disgraced. It is true, we do not literally sacrifice our sons and daughters to Moloch; but we sacrifice them to drunkenness, to lewdness, to avarice and cruelty, to war and bloodshed; and thus as effectually devote them to certain destruction and damnation, as if they were sacrificed literally to the worship of Bacchus, Venus, or Mars. And who is there among parents but what is more solicitous to train up their children for this world, that they may become rich and luxurious, than they are to fit them for an eternal inheritance? These are facts which to attempt to deny would betray the want of that very candor and sincerity which is so estimable in the sight of every true Christian.

'What profit then,' it may be asked, 'hath the Christian?' We answer, notwithstanding these facts stare us in the face, 'much, every way.' For although these sad evidences of depravity are so visible that they cannot be denied, they are by no means *universal* in *every*, if, indeed, in *any* Christian community. The facts, therefore, which we have stated respecting the prevalence of vice, furnish no cause of triumph to the infidel. If, indeed, we attempted to deny their existence, or even to disguise or palliate them, he then might justly accuse us of that very dishonesty which Christianity condemns, and which, therefore, would add another testimony in favor of that depravity which is so much deprecated.

But though these things are even so, as we before remarked, they do not exist *universally*. There are those individuals to be found, if not whole communities, who exhibit in their words, tempers, and actions, the purity of the Christian character, who are freed from the dominion of vice, and who, consequently, loudly protest, both by example and precept, against those debasing evils which exert such a deteriorating influence upon society. These show what might be done for and by others, were the doctrines and precepts of Christianity faithfully and practically illustrated by all their professed friends and advocates. Facts demonstrate that the inebriate may be reformed, and that, under the radical influence of Christianity, where it is preached and embraced in its purity and power, the most profligate of mankind have been regenerated, and have thereafter given the most indubitable evidence of the genuineness of the work by their tempers, words, and actions. This, therefore, shows what Christianity can do when faithfully embraced and improved, and affords, so far as internal testimony is concerned, an irrefutable argument in favor of its truth.

The infractions of its doctrines and precepts which we have noticed, are not the legitimate effects of Christianity, but are manifest *abuses* of its principles—abuses growing out of the prevailing propensity of the human heart to pervert the best gifts of God to the worst purposes; and these abuses of the merciful provisions of Christianity, practically exhibited by so large a portion of the human family, whether civilized or barbarian, confirm one of the leading truths of the system, namely, the universal corruption and depravity of the human heart. In this way the very facts on which the infidel seizes to disparage Christianity are those by which its truths are established. And if he will allow the same reasoning to apply here which he must apply to any other subject of investigation, that is, that the abuse of a thing, so far from militating against its goodness, amounts to an argument in favor of its intrinsic excellence, he will find all those objections arising from the inconsistencies of professed Christians obviated. But, on the other hand, if he insist upon the validity of such objections, and that therefore Christianity should be discarded as a false and dangerous system, he must also, in order to be consistent throughout, banish from the world all good laws, all the conveniences and luxuries, and even the necessaries of life; for all these, through the profligacy of mankind, have been less or more abused by a wrong and perverted use of them. Nay, human beings themselves must, on this principle of reasoning, be annihilated, because they have used their 'members as instruments of unrighteousness.'

The point is established beyond the power of refutation, that Christianity is not justly held responsible for those acts of wickedness which it forbids and condemns in unequivocal language, but which, nevertheless, its professed friends wilfully perpetrate.

The same objections which have been brought against Christianity as a whole, even from the days of its establishment to the present time, have been brought against those sections of it comprehended in the circle of missionary operations. This has been the case especially in regard to the missions which have been established in the Polynesian Islands.

In the course of our remarks upon the work before us, we shall have an opportunity to examine the weight of this objection. If, upon a fair and candid examination, it shall be found that the condition of these people has been greatly meliorated by the introduction of Christianity among them, both as respects their temporal, moral, and religious character and privileges, then the objection falls to the ground, and we derive an additional argument in favor of aboriginal and foreign missions, as well as in favor of Christianity itself. Before, however, we enter directly upon this point, we will present our readers with our author's account of their traditions respecting their origin. But even these, confused and contradictory as they are, will afford a strong collateral proof of the Divine authority of the sacred Scriptures, when compared with the luminous account which these give of the origin of all things:—

'A very generally received Tahitian tradition is, that the first human pair were made by Taaroa, the principal deity formerly acknowledged by the nation. On more than one occasion I have listened to the details of the people respecting his work of creation. They say that after Taaroa had formed the world, he created man out of *araea*, red earth, which was also the food of man until bread-fruit was produced. In connection with this, some relate that Taaroa one day called for the man by name. When he came he caused him to fall asleep, and that, while he slept, he took out one of his *ivi*, or bones, and with it made a woman, whom he gave to the man as his wife, and that they became the progenitors of mankind. This always appeared to me a mere recital of the Mosaic account of creation, which they had heard from some European, and I never placed any reliance on it, although they have repeatedly told me it was a tradition among them before any foreigner arrived. Some have also stated that the woman's name was Ivi, which would be by them pronounced as if written *Eve*. Ivi is an aboriginal word, and not only signifies a bone, but also a widow, and a victim slain in war. Notwithstanding the assertion of the natives, I am disposed to think that *Ivi*, or Eve, is the only aboriginal part of the story, as far as it respects the mother of the human race. Should more careful and minute inquiry confirm the truth of their declaration, and prove that this account was in existence among them prior to their intercourse with Europeans, it will be the most remarkable and valuable oral tradition of the origin of the human race yet known.

Another extensive and popular tradition referred the origin of the people to Opoa, in the island of Raiatea, where the *tiis*, or spirits, formerly resided, who assumed of themselves, or received from the gods, human bodies, and became the progenitors of mankind. The name of one was Tii Maaraauta; *Tii*, branching or extending toward the land, or the interior: and of the other, Tii Maaraatai; *Tii*, branching or spreading toward the sea. These, however, are supposed to be but other names for Taaroa. It is supposed that prior to the period of Tii Maaraauta's existence the islands were only resorted to by the gods or spiritual beings; but that these two, endowed with powers of procreation, produced the human species. They first resided at Opoa, whence they peopled the island of Raiatea, and subsequently spread themselves over the whole cluster. Others state that Tii was not a spirit, but a human being, the first man made by the gods; that his wife was sometimes called Tii, and sometimes Hina; that when they died their spirits were supposed to survive the dissolution of the body, and were still called by the same name, and hence the term *tii* was first applied to the spirits of the departed, a signification which it retained till idolatry was abolished.

In the Ladrone Islands departed chiefs, or the spirits of such, are called *aritis*, and to them prayers were addressed. The *tiis* of Tahiti were also considered a kind of inferior deities, to whom on several occasions, prayers were offered. The resemblance of this term to the demons or *dii* of the ancients is singular, and might favor the conjecture that both were derived from the same source.

The origin of the islands, as well as their inhabitants, was generally attributed to Taaroa, or the joint agency of Taaroa and Hina; and although one of their traditions states that all the islands were formerly united in one *fenua nui*, or large continent, which the gods in anger destroyed, scattering in the ocean the fragments, of which Tahiti is one of the largest, yet others ascribe their formation to Taaroa, who is said to have labored so hard in the work of creation that the profuse perspiration induced thereby filled up the hollows, and formed the sea; accounting, by this circumstance, for its transparency and saltness. Others attribute the origin of the world, the elements, the heavenly bodies, and the human species, to the procreative powers of their deities; and, according to their account, one of the descendants of Taaroa, and the son of the sun and moon, and, in reference to his descent, the Manco Capac of their mythology, embracing the sand on the seashore—begat a son, who was called Tii, and a daughter, who was called Opiira. These two, according to their tradition, were the father and mother of mankind.

But the most circumstantial tradition relative to the origin of mankind is one for which, as well as for much valuable information on the mythology and worship of the idols of the South Sea islanders, I am indebted to the researches of my esteemed friend and coadjutor, Mr. Barff. According to this legend, man was the fifth order of intelligent beings created by Taaroa and Hina, and was called the *Rahu taata i te ao ia Tii*, "The class, or order of the world, of, or by, Tii." Hina is reported to have said to Taaroa, "What shall be done, how shall man be obtained? Behold, classed or fixed are gods of the *po*, or state of night, and there are no men." Taaroa is said to have answered, "Go on the shore to the interior, to your brother." Hina answered, "I have been inland, and he is not." Taaroa then said, "Go to the sea, perhaps he is on the sea; or if on the land, he will be on the land." Hina said, "Who is at sea?" The god answered, "Tiimaaraatai." "Who is Tiimaaraatai? is he a man?" "He is a man, and your brother," answered the god; "go to the sea and seek him." When the goddess had departed, Taaroa ruminated within himself as to the means by which man should be formed, and went to the land, where he assumed the appearance and substance which should constitute man. Hina, returning from her unsuccessful search for Tiimaaraatai at sea, met him, but not knowing him, said, "Who are you?" "I am Tiimaaraatai," he replied. "Where have you been?" said the goddess: "I have sought you here, and you were not; I went to the sea to look for Tiimaaraatai, and he was not." "I have been here in my house, or abode," answered Tiimaaraatai, "and behold you have arrived, my sister, come to me." Hina said, "So it is, you are my brother; let us live together." They became man and wife; and the son that Hina afterward bore they called Tii. He was the first-born of mankind. Afterward Hina had a daughter, who was called Hinaereeremonoi; she became the wife of Tii, and bore to him a son, who was called Taata, the general name (with slight modification) for *man* throughout the Pacific. Hina, the daughter and wife of Taaroa, the grandmother of Taata, being transformed into a beautiful young woman, became the wife of *Taata* or man, bore him a son and a daughter, called Ouru and Fana, who were the progenitors of the human race.

One account states that the visible creation has two foundations or origins, that Taaroa made the earth, the sun, moon, and stars, heaven, and hell; and that Tii made man of the earth. According to this tradition, they believed that of the earth at Ati-auru, a place in Opoa, Tii made a woman, dwelt with her in a house called Fare-pouri, in Opoa, that she bore him a daughter, who was called Hina-tumararo; she became the wife of Tiimaaraatai, and from these the world was peopled: Tii and Taaroa the people imagined to be one and the same being; but that Taaroa dwelt in the region of *chaos*, and Tii in the world of *light*.

Another tradition stated that the first inhabitants of the South Sea Islands originally came from a country in the direction of the setting sun, to which they say several names were given, though none of them are remembered by the present inhabitants.

Their traditions are numerous, often contradictory, and though it is difficult to obtain a correct recital of them from any of the present inhabitants, yet more might have been inserted; but they can scarcely be said to impart any valuable information as to the country whence the inhabitants originally came. Some additional evidence, small indeed in quantity, but rather more conclusive, may be gathered from the traditions of the mythology, customs, and language preserved among the Tahitians, and inhabitants of other isles of the Pacific, when they are compared with those prevailing in different parts of the world. One of their accounts of creation, that in which Taaroa is stated to have made the first man with earth or sand, and the very circumstantial tradition they have of the deluge, if they do not, as some have supposed, (when taken in connection with many customs and analogies in language,) warrant the inference that the Polynesians have a Hebrew origin; they show that the nation whence they emigrated was acquainted with some of the leading facts recorded in the Mosaic history of the primitive ages of mankind. Others appear to have a striking resemblance to several conspicuous features of the more modern Hindoo or Braminical mythology. The account of the creation given in Sir W. Jones's translation of the Institutes of Menu accords in no small degree with the Tahitian legends of the production of the world, including waters, &c, by the procreative power of their god. The Braminical account is, that "He (i. e. the Divine Being,) having willed to produce various beings from his own Divine substance, first, with a thought, created the waters, and placed in them a productive seed. That seed became an egg, bright as gold, blazing like the luminary with a thousand beams, and in that egg he was born himself, in the form of Brama, the great forefather of all spirits. The waters were called *nara*, because they were the production of *narau*, the Spirit of God; and since they were his first *ayana*, or place of motion, he is thence named *Narayana*, or moving in the waters. In the egg the great power sat inactive a whole year (of the creator); at the close of which, by His thought alone, he caused the egg to divide itself. From its two divisions he formed the heavens (above) and the earth (beneath,") &c. It is impossible to avoid noticing the identity of this account, contained in one of the ancient writings of the Bramins, with the ruder version of the same legend in the tradition prevailing in the Sandwich Islands, that the islands were produced by a bird, a frequent emblem of deity, a medium through which the gods often communicated with men; which laid an egg upon the waters, which afterward burst of itself, and produced the islands; especially if with this we connect the appendages Tahitian tradition furnishes, that at first the heavens joined the earth, and were only separted by the *teva*, an insignificant plant, *draconitum polyphillum*, till their god, Ruu, lifted up the heavens from the earth. The same event is recorded in one of their songs, in the following line:—

> *Na Ruu i to te rai:*
> Ruu did elevate or raise the heavens.

Meru, or Mount Meru, the abode of the gods, the heaven of the Hindoos, is also the paradise of some classes of the South Sea islanders, the dwelling place of departed kings, and others who have been deified.'

It is one of those problems which human sagacity has not been able, and probably never will be able, satisfactorily to solve, *How those comparatively small islands, so remotely situated from any of the continents or other larger islands, should have been first peopled.* To cut the matter short at once, some have resorted to the absurd theory that the aboriginal inhabitants of each country and island, are not only indigenous to the country, but that they have derived their origin, like the vegetable world, from the earth itself, by some mysterious process of nature. But, beside the fact that this theory contradicts the Holy Scriptures, which assert that God 'made of one blood all the nations of the earth,' it is unphilosophical. The laws of nature, while left uncontrolled by a supernatural agency, acting under the same circumstances, uniformly produce the same effects. Hence if they were competent at one time to produce a human being, endowed with rationality, they would be competent to produce the same effect at all other times; and hence the production of human beings from the earth would be as common as the growth of vegetables. But the manifest absurdity of the supposition renders it unworthy of farther refutation.

Others, whose belief in supernatural agency reaches beyond all credible bounds, suppose that the islands of the seas were first peopled by the ministry of angels—that by the agency of these angels men were transported from one island to another, or from the continents to the islands. This idle theory needs no refutation. Much better is it to confess an entire inability to account for the existence of any fact than to resort either to an unphilosophical hypothesis, or to those miraculous interpositions which are not only susceptible of no proof, but absolutely incredible. When miracles are wrought by the Almighty, they are performed in such a way, and under such circumstances, as to render them subjects of proof to the senses and understandings of men. If we had an authentic record that at such a time, through the interposition of supernatural agency, such an island was peopled, we should be bound to believe it, however incredible it might appear in the estimation of human calculation; for what, beside that which involves an absolute impossibility, or a manifest contradiction, is beyond the reach of omnipotent power?

After stating several theories which have been adopted to account for the manner in which these islands of the Pacific were first peopled, Mr. Ellis gives the following as, in his opinion, the most probable :—

> 'On the other hand, it is easy to imagine how they could have proceeded from the east. The winds would favor their passage, and the incipient stages of civilization in which they were found would resemble the condition of the aborigines of America far more than that of the Asiatics. There are many well-authenticated accounts of long voyages performed in native vessels by the inhabitants of both the North and South Pacific. In 1696 two canoes were driven from Ancarso to one of the Philippine Islands, a distance of eight hundred miles. "They had run before the wind for seventy days together, sailing from east to west." Thirty-five had embarked, but five had died from the effects of privation and fatigue during the voyage, and one shortly after their arrival. In 1720 two canoes were drifted from a remote distance to one of the Marian Islands. Captain Cook found in the island of Wateo Atiu inhabitants of Tahiti, who had been drifted by contrary winds in a canoe, from some islands to the eastward, unknown to the natives. Several parties have, within the last few years, reached the Tahitian shores from islands to the eastward, of which the people of the Society Islands had never before heard. In 1820 a canoe arrived at Maurua, about thirty miles west of Borabora, which had come from Rurutu, one of the Austral Islands. This vessel had been at sea between a fortnight and three weeks, and considering its route, must have sailed seven or eight hundred miles. A more recent instance occurred in 1824: a boat belonging to Mr. Williams of Raiatea, left that island with a westerly wind for Tahiti. The wind changed after the boat was out of sight of land. They were driven to the island of Atiu, a distance of nearly eight hundred miles in a south-westerly direction, where they were discovered several months afterward. Another boat, belonging to Mr. Barff, of Huahine, was passing between that island and Tahiti about the same time, and has never since been heard of; and subsequent instances of equally distant and perilous voyages in canoes or open boats might be cited. The traditions of the inhabitants of Rarotogna, one of the Harvey Islands, preserve the most satisfactory accounts, not only of single parties, at different periods for many generations back, having arrived there from the Society Islands, but also derive the origin of the population from the island of Raiatea. Their traditions, according with those of the Raiateans on the leading points, afford the strongest evidence of these islands having been peopled from those to the eastward.

If we suppose the population of the South Sea Islands to have proceeded from east to west, these events illustrate the means by which it may have been accomplished; for it is a striking fact that every such voyage related in the accounts of voyagers, preserved in the traditions of the natives, or of recent occurrence, has invariably been from east to west, directly opposite to that in which it must have been, had the population been altogether derived from the Malayan archipelago.

From whatever source, however, they have originated, the extent of geographical surface over which they have spread themselves, the variety, purity, and copiousness of their language, the ancient character of some of the best traditions, as of the deluge, &c, justify the supposition of their remote antiquity. Yet their ignorance of letters, of the use of iron till a short time prior to their discovery, and the rude character of all their implements, and of the monuments of their ancestry, seem opposed to the idea of their having been derived, as supposed by some eminent modern geographers, from an ancient powerful nation, which cultivated maritime habits, but which has been frittered down into detached local communities unknown to each other.'

How much we are indebted to the light of revelation for the knowledge of the true God, the Creator of all things, we can best calculate by contrasting the lucid but laconic account furnished us by Moses, with the mystical, confused, and often contradictory accounts found among the various pagan nations. Moses introduces the Almighty as having existed anterior to all created beings and things, and as simply saying, *Let there be light*, earth, seas, beasts and reptiles, and it *was done.* 'He spake and it stood fast'—'He stretcheth the north over the empty space, and hangeth the earth upon nothing.' In the belief of this sublime truth, thus clearly expressed, the mind rests with a sort of reverential delight. But when we turn to the fabulous legends of pagan mythology, all is wrapt up in mystery, involved in obscurity, or rendered incredible by its absurdity and contradictory character.

While, however, we are satisfied with the luminous account of the origin of all things furnished us in the sacred Scriptures, we derive still increasing satisfaction from contrasting it with those accounts found in the records of pagan history. But even in these crude and confused notions we think we can perceive some traces of that traditionary knowledge which the several nations of the earth must have received from their remote ancestors, and which *they* unquestionably derived from the great progenitor of mankind and his immediate descendants. We have been led to these remarks from the following account respecting the origin of the world, and the existence of the supreme and subordinate beings, in which the reader will perceive a striking analogy between these and many other pagan nations on this subject:—

'Like that of all the ancient idolatrous nations, the mythology of the South Sea islanders is but an assemblage of obscure fables, brought by the first settlers, or originating in remarkable facts of their own history, and handed down by tradition through successive generations. If so much that is mysterious and fabulous has been mingled with the history of those nations among whom hieroglyphics or the use of letters has prevailed, it might be expected to exist in a greater degree where oral communication, and that often under the fantastic garb of rude poetry, is the only mode of preserving the traditional knowledge of former times.

Distinguished, however, as the Polynesian mythology is, by confusion and absurdity, it is not more so than the systems of some of the most enlightened and cultivated pagan nations of the past or present time. It was not more characterized by mystery and fable than by its abominations and its cruelty. Its objects of worship were sometimes monsters of iniquity. The islanders had "lords many and gods many," but seldom attributed to them any moral attributes. Among the multitude of their gods, there was no one whom they regarded as a supreme intelligence or presiding spiritual being, possessing any moral perfections, resembling those which are inseparable from every sentiment we entertain of the true God.

Like the most ancient nations they ascribe the origin of all things to a state of chaos, or darkness, and even the first existence of their principal deities refer to this source. Taaroa, Oro, and Tane, with other deities of the highest order, are on this account said to be *fanau po*, born of night. But the origin of the gods, and their priority of existence in comparison with the formation of the earth, being a matter of uncertainty even among the native priests, involves the whole in obscurity. Taaroa, the Tanaroa of the Hawaiians, and the Tangaroa of the Western Isles, is generally spoken of by the Tahitians as the first and principal god, uncreated, and existing from the beginning, or from the time he emerged from the *po*, or world of darkness.

Several of their taata-paari, or wise men, pretend that, according to other traditions, Taaroa was only a man who was deified after death. By some he is spoken of as the progenitor of the other gods, the creator of the heavens, the earth, the sea, man, beasts, fowls, fishes, &c; while by others it is stated that the existence of the land, or the universe, was anterior to that of the gods.

There does not appear to be any thing in the Tahitian mythology corresponding with the doctrine of the trinity, or the Hindoo tradition of Brahma, Vishnou, and Siva. Taaroa was the former and father of the gods; Oro was his first son: but there were three classes or orders between Taaroa and Oro. As in the theogony of the ancients, a bird was a frequent emblem of deity; and in the body of a bird they supposed the god often approached the marae, where it left the bird, and entered the *too*, or image, through which it was supposed to communicate with the priest.

The inferior gods and men, the animals, the air, earth, and sea, were by some supposed to originate in the procreative power of the supreme god. One of the legends of their origin and descent, furnished to some of the missionaries, by whom it has been recorded, states, that Taaroa was born of night, or proceeded from chaos, and was not made by any other god. His consort, Ofeufeumaiterai, also uncreated, proceeded from the *po*, or night. Oro, the great national idol of Raiatea, Tahiti, Eimeo, and some of the other islands, was the son of Taaroa and Ofeufeumaiterai. Oro took a goddess to wife, who became the mother of two sons. These four male and two female deities constituted the whole of their highest rank of divinities, according to the traditions of the priests of Tahiti—though the late king informed Mr. Nott that there was another god, superior to them all, whose name was Rumia; he did not, however, meet with any of their priests or bards who knew any thing about him. The tradition most generally received in the Windward Islands ascribed the origin of the world, and all that adorn or inhabit it, to the procreative power of Taaroa, who is said to have embraced a rock, the imagined foundation of all things, which afterward brought forth the earth and sea. It states, that soon after this, the heralds of day, the dark and the light blue sky, appeared before Taaroa, and solicited a soul for his offspring—the then inanimate universe. The foundation of all replied, It is done, and directed his son, the sky-producer, to accomplish his will. In obedience to the mandate of Taaroa, his son looked up into the heavens, and the heavens received the power of bringing forth new skies, and clouds, sun, moon, and stars, thunder, and lightning, rain, and wind. He then looked downward, and the unformed mass received the power to bring forth earth, mountains, rocks, trees, herbs, and flowers, beasts, birds, and insects, fountains, rivers, and fish. Raitubu, or sky-producer, then looked to the abyss, and imparted to it power to bring forth the purple water, rocks and corals, and all the inhabitants of the ocean. Some of the gods are said to have been produced in the same way, namely, by the god Taaroa looking at the goddess, his wife, who afterward became the mother of his children.

Raa was also ranked among the principal deities; although inferior to Taaroa and Oro, and he was supposed to be an independent being; but nothing of consequence is ascribed to him in the native fables.—His wife, Otupapa, who was also a divinity, bore him three sons and two daughters. Tane, the tutelar idol of Huahine, was also numbered among the uncreated gods, considered as having proceeded from the state of night, or chaos. His goddess was called Taufairei. They were the parents of eight sons, who were all classed with the most powerful gods, and received the highest honors. Among the sons of Tane was Temeharo, the tutelar deity of Pomare's family.

The most popular traditions in the Leeward Islands differed in several minor points from the above, which prevailed in the Windward group. According to one, for which I am indebted to my friend Mr. Barff, Taaroa, who was supreme here as well as in Tahiti, was said to be *toivi*, or without parents, and to have existed from eternity. He was supposed to have a body, but it was invisible to mortals. After innumerable seasons had passed away, he cast his *paa*, shell or body, as birds do their feathers, or serpents their skins; and by this means, after intervals of innumerable seasons, his body was renewed. In the *reva*, or highest heavens, he dwelt alone. His first act was the creation of Hina, who is also called his daughter. Countless ages passed away, when Taaroa and his daughter made the heavens, the earth, and the sea. The foundation of the world was a solid rock; which, with every part of the creation, Taaroa was supposed to sustain by his invisible power. It is stated, that the Friendly islanders suppose that the earth is supported on the shoulders of one of their gods, and that when an earthquake takes place, he is transferring it from one shoulder to the other.

Having, with the assistance of Hina, made the heavens, earth, and sea, Taaroa *oriori*, or created the gods. The first was Rootane, the god of peace. The second was Toahitu, in shape like a dog; he saved such as were in danger of falling from rocks and trees. *Te fatu* (the lord) was the third. *Te iria*, (the indignant,) a god of war, was the fourth. The fifth, who is said to have had a bald head, was called Ruanuu. The sixth was a god of war. The seventh, Tuaraatai, Mr. Barff thinks was the Polynesian Neptune. The eighth was Rimaroa, (long arms,) a god of war. The ninth in order were the gods of idiots, who were always considered as inspired. The tenth was *Tearii tabu tura*, another Mars. These were created by Taaroa, and constituted the first order of divinities.

A second class were also created, inferior to these, and employed as heralds between the gods and men. The third order seem to have been the descendants of Raa; these were numerous and varied in their character; some being gods of war, others among the Esculapiuses of the nation.

Oro was the first of the fourth class, and seems to have been the medium of connection between celestial and terrestrial beings. Taaroa was his father. The shadow of a bread-fruit leaf, shaken by the power of the arm of Taaroa, passed over Hina, and she afterward became the mother of Oro. Hina, it is said, abode in Opoa at the time of his birth; hence that was honored as the place of his nativity, and became celebrated for his worship. Taaroa afterward created the wife of Oro, and their children were also gods.

After the birth of Oro, Taaroa had other sons, who were called brothers of Oro, among whom were the gods of the Areois. These were the four orders of celestial beings worshipped in the Leeward Islands. The different classes only have been mentioned; an enumeration of the individual deities, and their offices or attributes, would be tedious and useless.

These objects of fear and worship were exceedingly numerous, and may be termed the chief deities of the Polynesians. There was an intermediate class between the principal divinities and the gods of particular localities or professions, but they are not supposed to have existed from the beginning or to have been born of night. Their origin is veiled in obscurity, but they are often described as having been renowned men, who after death were deified by their descendants. Roo, Tane, Teiri, probably Tairi, the principal idol of the Sandwich islanders, Tefatu, Ruanuu, Moe, Teepa, Puaua, Tefatuture, Opaevai, Haana, and Taumure: these all received the homage of the people, and were on all public occasions acknowledged among Tahiti's gods.

Their gods of the ocean were not less numerous; this was to be expected among a people almost amphibious in their habits, dwelling in islands, and deriving a great part of their sustenance from the sea. The names of fourteen principal marine divinities were communicated by the first missionaries; others have been subsequently added, but it is unnecessary to enumerate them here. They are not supposed by the people to be of equal antiquity with the *atua fauau po*, or night-born gods.

They were probably men who had excelled their contemporaries in nautical adventure or exploit, and were deified by their descendants. Hiro is conspicuous among them, although not exclusively a god of the sea. The most romantic accounts are given in their *aai*, or tales, of his adventures, his voyages, his combat with the gods of the tempests, his descent to the depth of the ocean, and residence at the bottom of the abyss, his intercourse with the monsters there, by whom he was lulled to sleep in a cavern of the ocean, while the god of the winds raised a violent storm to destroy a ship in which his friends were voyaging. Destruction seemed to them inevitable—they invoked his aid—a friendly spirit entered the cavern in which he was reposing, roused him from his slumbers, and informed him of their danger. He rose to the surface of the waters, rebuked the spirit of the storm, and his followers reached their destined port in safety.

The period of his adventures is probably the most recent of any thus preserved, as there are more places connected with his name in the Leeward Islands than with any other. A pile of rocks in Tahaa is called the Dogs of Hiro; a mountain ridge has received the appellation of the Pahi, or ship of Hiro; and a large basaltic rock near the summit of a mountain in Huahine is called the Hoe, or Paddle of Hiro.

Tuaraatai and Ruahatu, however, appear to have been the principal marine deities. Whether this distinction resulted from any superiority they were supposed to possess, or from the conspicuous part the latter sustains in their tradition of the deluge, is not known; but their names are frequently mentioned. They were generally called *atua mao*, or shark gods; not that the shark was itself the god, but the natives supposed the marine gods employed the sharks as the agents of their vengeance.

The large blue shark was the only kind supposed to be engaged by the gods: and a variety of the most strange and fabulous accounts of the deeds they have performed are related by their priests. These voracious animals were said always to recognize a priest on board any canoe, to come at his call, retire at his bidding, and to spare him in the event of a wreck, though they might devour his companions, especially if they were not his maru, or worshippers. I have been repeatedly told by an intelligent man, formerly a priest of an *atua mao*, that the shark through which his god was manifested, swimming in the sea, carried either him or his father on its back from Raiatea to Huahine, a distance of twenty miles. The shark was not the only fish the Tahitians considered sacred. In addition to these, they had gods who were supposed to preside over the fisheries, and to direct to their coasts the various shoals by which they were periodically visited.—Tahauru was the principal among these; but there were five or six others, whose aid the fishermen were accustomed to invoke, either before launching their canoes, or while engaged at sea. Matatini was the god of fishing-net makers.

Next in number and importance to the gods of the sea were those of the aerial regions, sometimes worshipped under the figure of a bird. The chief of these were *Veromatautoru* and *Tairibu*, brother and sister to the children of Taaroa; their dwelling was near the great rock which was the foundation of the world. Hurricanes, tempests, and all destructive winds, were supposed to be confined within them, and were employed by them to punish such as neglected the worship of the gods. In stormy weather their compassion was sought by the tempest-driven mariner at sea, or the friends of such on shore.—Liberal presents, it was supposed, would at any time purchase a calm. If the first failed, subsequent ones were certain of success. The same means were resorted to for procuring a storm, but with less certainty. Whenever the inhabitants of one island heard of invasion from those of another, they immediately carried large offerings to these deities, and besought them to destroy by tempest the hostile fleet whenever it might put to sea. Some of the most intelligent people still think evil spirits had formerly great power over the winds, as they say there have been no such fearful storms since they abolished idolatry as there were before. There were also gods of the *peho te moua te pari e te faa*, the valleys, the mountains, the precipices, and the dells or ravines. The names of twelve of the principal of these are preserved by the missionaries; but as few of them are indicative of the character or attributes of these gods, their insertion is unnecessary.'

The belief in such a multitude of deities, led, as a matter of course, to idolatry properly so called, and to all those vices which are generally associated with it. And that we may see the beneficial effects of Christianity on the hearts and lives, the individual and domestic manners, and enjoyments of these people, we need only contrast their present with their former condition. That they were formerly slaves to the very vilest of the human passions and animal appetites; —to infanticide—murder in its most appalling forms—to the practice of human sacrifices to appease the anger of their gods—to indolence, rolling in filth, and living by mutual depredations upon each others' rights,—has been attested by all who have visited them. And though some interested European navigators, highly prejudiced against all missionary operations, have endeavored to prove that these islanders were much injured by their conversion to Christianity, yet we have the most incontestable evidence in favor of its happy results upon their individual and domestic enjoyments. That our readers may see that Christian principles are productive of the same results wherever they operate, whether on the heart and conduct of a savage or a civilized man, we will present them with the following account of Pomare, the king of Tahiti. In consequence of a civil war fomented in his dominions by some of his influential subjects, Pomare had been driven from his dominions in Tahiti, and was forced to take refuge in the island of Eimeo. He was followed by some of the missionaries, whose instructions were blessed to his awakening and conversion. The following is Mr. Ellis's account of this important event:—

'Pomare had for some time past shown his contempt for the idols of his ancestors, and his desire to be taught a more excellent way, that he might obtain the favor of the true God. The natives had watched the change in his mind with the most fearful apprehension, as to its results upon the minds of his subjects. They were powerfully affected on one occasion when a present was brought him of a *turtle*, which had always been held sacred, and dressed with sacred fire within the precincts of the temple, part of it being invariably offered to the idol. The attendants were proceeding with the turtle to the marae, when Pomare called them back, and told them to prepare an oven to bake it in his own kitchen, and serve it up, without offering it to the idol. The people around were astonished, and could hardly believe the king was in a state of sanity, or was really in earnest. The king repeated his direction; a fire was made, the turtle baked, and served up at the next repast. The people of the king's household stood in mute expectation of some fearful visitation of the god's anger, as soon as he should touch a morsel of the fish; by which he had, in this instance, committed, as they imagined, an act of daring impiety. The king cut up the turtle, and began to eat it, inviting some that sat at meat with him to do the same; but no one could be induced to touch it, as they expected every moment to see him either expire or writhe in strong convulsions. The king endeavored to convince his companions that their idea of the power of the gods was altogether imaginary, and that they had been the subjects of complete delusion; but the people could not believe him: and although the meal was finished without any evil result, they carried away the dishes with many expressions of astonishment, confidently expecting some judgment would overtake him before the morrow, for they could not believe that an act of sacrilege such as he had been guilty of could be committed with impunity.'

Such are the effects of the Divine Spirit wherever it operates, whether upon the heart of a savage or of a civilized man. Nor are the good effects of Christianity limited to spiritual blessings, though these are, unquestionably, the most important, as being the ultimate end to be accomplished—even the present and eternal salvation of the souls of the people; industry, neatness, economy, and all the social and domestic virtues, follow as the natural consequence of their embracing the Christian religion. Let us see if these effects were not produced among the islanders of the Pacific. Speaking of the benefits which had resulted from their having received the Gospel, Mr. Ellis goes on to say:—

'The change which had taken place in Tahiti and Eimeo, in consequence of the abolition of idol worship, had been exceedingly gratifying, as it regarded the general conduct of the people, their professed belief in the truth of revelation, and their desire to regulate their lives by its injunctions; but the visible change which resulted from the establishment of the missions in Huahine and Raiatea was more striking, and did not fail to attract the notice and command the approbation of the most superficial observer.

We did not deem what is usually termed civilization essential to their receiving the forgiveness of sin, enjoying the favor of God, exercising faith in Christ, and being after death admitted to the heavenly state; yet we considered an improvement of their circumstances and a change in their occupations necessary to their consistent profession of Christianity, and the best means of counteracting that inveterate love of indolence to which from infancy they had been accustomed. Habits of application were also essential to the cultivation of intellect, the increase of knowledge, and enjoyment in the present life. This was peculiarly desirable in reference to the rising generation, who were to be the future population, and who would arrive at years of maturity under circumstances and principles as opposite as light and darkness to those under which their parents had been reared. Under these impressions, those who were stationed in the Leeward Islands, next to religious instruction, directed their attention to the promotion of industry among the people, and the improvement of their temporal condition. We had already persuaded them to extend the culture of the soil beyond the growth of the articles necessary for their support during the season when the bread-fruit yielded no supply, and to raise cotton and productions, which they might exchange for clothing, tools, &c. We now directed them to the improvement of their dwellings, which, generally speaking, were temporary sheds, or wide unpartitioned buildings, by no means favorable to domestic comfort or Christian decency.

When we landed at Fa-re, in Huahine, I do not think there were more than ten or twelve houses in the whole district. Four, beside those we occupied, were of considerable size, belonging to the chiefs; the others were mere huts. In the latter the inmates took their food, and rested on their mats spread upon the floor, which, had it been simply of earth, would have been comparatively clean and comfortable. The temporary roof of thatch was often pervious to the rays of the sun, and the drops of the frequently descending shower. In these cabins parents, children, dogs, and frequently pigs and fowls, passed the night, and the greater part of the day. The houses of the chiefs were better built, and more capacious; the roofs generally impervious, and the sides frequently enclosed with straight white poles of the hibiscus tree. Their interior, however, was but little adapted to promote domestic comfort. The earthen floor was usually covered with long grass. This, by being repeatedly trodden under foot, became dry, broken, and filled with dust, furnishing also a resort for vermin, which generally swarmed the floors in such numbers as to become intolerable. In these houses the people took their meals, sitting in circles on the grass-spread floor. Here the fresh water used in washing their hands, the cocoanut water, which was their frequent beverage, and the sea water, in which they dipped their food, was often spilled. Moisture induced decay; and although over these parts of the floor they often spread a little fresh grass, yet many places in the native houses frequently resembled a stable, or a stable yard, more than a suitable dwelling place for human beings.

In the drier parts of the house, along each side, the inmates slept at night. However large the building might be, there were no partitions or screens. Some of their houses were two hundred feet long; and on the floor hundreds have at times lain down promiscuously to sleep. They slept on mats manufactured with palm leaves, spread on the ground. These mats were generally rolled up like a sailor's hammock in the morning, and spread out at night. The chief and his wife usually slept at one end of the house, without the least partition between them and the other inmates of their dwelling. Instead of a single mat, three or four, or even ten, were sometimes spread one upon the other, to give elevation and softness; and this, with the finer texture of the mats, was the only difference between the bed of the chief and that on which the meanest of his dependents slept. Instead of being spread on the floor, the mats were sometimes spread on a low bedstead, raised nine or twelve inches above the floor. The sides and bottom of this bedstead were made with the boards of the bread-fruit tree. Next to the chief, the members of his own family spread their mats on the floor, and then the friends and attendants—the females nearest the chief, the men toward the opposite end of the building.

I have sometimes entered the large houses in Huahine, soon after our arrival there, and have seen, I think, forty, fifty, or sixty sleeping places of this kind in one house, consisting of a mat spread on the ground, a wooden pillow or bolster, in the shape of a low stool, next the side or wall; and a large thick piece of cloth, like a counterpane or shawl, which they call *ahu taoto*, sleeping cloth, and which is their only covering, lying in the middle of each mat. There was no division or screen between the sleeping places, but the whole ranged along in parallel lines from one end of the house to the other. What the state of morals must necessarily have been among such a community it is unnecessary to show; yet such were the modes of life that prevailed among many, even after they had renounced idolatry. Such we found society in Huahine, and such our friends in Raiatea found it there. One of the reasons which they gave why so many slept in a house was, their constant apprehensions of evil spirits, which were supposed to wander about at night, and grasp or strangle the objects of their displeasure, if found alone. Great numbers passing the night under the same roof removed this fear, and inspired a confidence of security from the attacks their idolatrous absurdities led them to expect.

The evils necessarily resulting from these habits were too palpable to allow us to delay attempting an alteration. We recommended each family to build distinct and comfortable cottages for themselves, and the chiefs to partition bed rooms in their present dwellings, in which they must reside while building others; even in these we recommended them to reduce the number of their inmates, and to erect distinct sleeping rooms for those they retained.

We were happy to perceive on their part a willingness to follow our advice. The first native improvement was made by Mai, the chief of Borabora, residing at that time at Fa-re, in Huahine; and we believe this was at the request of his daughter. He directed his servants to clear out all the grass from the floor of the house he occupied; they then levelled the earth, procured lime, and plastered it over nearly an inch thick with mortar; this hardened and formed an excellent, solid, durable, and clean floor. With this material we had made the floors of our own temporary dwellings, in which we had erected slight partitions of poles, covered with thick native cloth, to separate the different apartments from each other. In this also we soon perceived the chiefs promptly following our example. At the same time we commenced the erection of permanent places of residence for ourselves, and spared no pains to induce the people to do the same. Our first effort was to build a limekiln, on which we bestowed considerable labor, though it did not ultimately answer. The natives prepared their lime by burning it in a large pit, in a manner resembling that in which they had prepared their ovens for opio. This was done with greater facility than they could burn it in the kiln they had built, though with less economy in fuel.

It may be objected by some that this description of the altered circumstances of the people is given by an interested witness, and therefore cannot be relied on as impartially correct. Though we know not that such an objection ought to have any weight—for who more competent to judge impartially, and to describe accurately, than a person whose residence among the people for eight years enabled him to see and observe for himself—yet we can present the testimony of others who visited the places for purposes of commerce, and the advancement of science. Captain Gambier, an officer of the British navy, bears the following testimony to the good effects of missionary labor among these people:—

'In reference to Tahiti, and the change generally, Captain Gambier observes—" The testimony is a strong one: as I had never felt any interest in the labors of missionaries, I was not only not prepossessed in favor of them, but I was in a measure suspicious of their reports. It will appear as clear as light to the spiritual mind, that the account of their state, and the gratification experienced in the contemplation of it, was altogether of a temporal nature; that the progress made toward civilization and earthly happiness, in consequence of the moral influence of Christianity, was the cause of that delight. The hand of a superintending Providence is generally acknowledged, it is true, but it is so only with respect to the temporal state. So true it is, that the mind itself, untaught by the Divine Spirit, knows nothing of the awful and overwhelming importance of the eternal interests of the soul over the things of this short-lived scene."

In reference to Huahine, and the station now described, though not more forward than others in the same group, Captain Gambier observes—"At about ten o'clock on the morning of the 20th of January, 1822, the ship being hove-to outside the reef, a party of us proceeded toward the village of Fa-re. After passing the reef of coral which forms the harbor, astonishment and delight kept us silent for some moments, and was succeeded by a burst of unqualified approbation of the scene before us. We were in an excellent harbor, upon whose shores industry and comfort were plainly perceptible; for in every direction white cottages, precisely English, were seen peeping from among the rich foliage; which every where clothes the lowland in these islands. Upon various little elevations beyond these were others, which gave extent and animation to the whole. The point on the left, in going in, is low, and covered with wood, with several cottages along the shore. On the right, the highland of the interior slopes down with gentle gradual descent, and terminates in an elevated point, which juts out into the harbor, forming two little bays. The principal and largest is to the left, viewing them from seaward; in this, and extending up the valley, the village is situated. The other, which is small, has only a few houses—but so quiet, so retired, that it seems the abode of peace and perfect content. Industry flourishes here. The chiefs take a pride in building their own houses, which are now all after the European manner; and think meanly of themselves if they do not excel the lower classes in the arts necessary for the construction. Their wives also surpass their inferiors in making cloth. The queen and her daughter-in-law, dressed in the English fashion, received us in their neat little cottage.

The furniture of her house was all made on the island, and by the natives, with a little instruction originally from the missionaries. It consisted of sofas with backs and arms, with (cinet) bottoms really very well constructed; tables and bedsteads by the same artificers. There were curtains to the windows, made of white cloth, with dark leaves stained upon it for a border, which gave a cheerful and comfortable air to the rooms. The bed rooms were upstairs, and were perfectly clean and neat. These comforts they prize exceedingly; and such is the desire for them, that a great many cottages, after the same plan, are rising up every where in the village.

The sound of industry was music to my ears. Hammers, saws, and adzes were heard in every direction. Houses in frame met the eye in all parts, in different stages of forwardness. Many boats, after our manner, were building, and lime burning for cement and white washing.

Upon walking through the village, we were very much pleased to see that a nice, dry, elevated footpath or causeway ran through it, which must add to their comfort in wet weather, when going to prayers in their European dresses. As we stopped occasionally to speak to some of the natives standing near their huts, we had frequent opportunities of observing the value they set upon the comforts of our English style of cottage, and other things introduced among them of late. They said they were ashamed to invite us into their huts, but that their other house was building, and then they would be happy to see us there.

Afterward I walked out to the point forming the division between the two bays. When I had reached it, I sat down to enjoy the sensations created by the lovely scene before me. I cannot describe it; but it possessed charms independent of the beautiful scenery and rich vegetation. The blessings of Christianity were diffused among the fine people who inhabited it; a taste for industrious employment had taken deep root; a praiseworthy emulation to excel in the arts which contribute to their welfare and comfort had seized upon all, and in consequence, civilization was advancing with rapid strides."'

Similar results have been produced by the Gospel in the hearts and lives of the aboriginal inhabitants of our own country. Many of them have been rescued from the most barbarous, filthy, and immoral state, to the enjoyment of all the blessings of civilization, of social and domestic comfort, and to all the hopes of immortality and eternal life.

It may, however, be remarked by some, that we have already admitted that the intercourse of professionally Christian and civilized men has made those and other pagans worse than they were before. We have admitted it. But what is to be inferred from that? Why, the inference is simply this,—Those professedly Christian men were either hypocrites, or were ignorant of the *spirit* and *power* of Christianity. In their intercourse with the natives, they were not actuated by a desire to do them good, but merely to benefit themselves by traffic. Instead of being moved by those high, commanding, and philanthropic views which dictate the conduct of holy and benevolent Christians and Christian missionaries, they were actuated by merely mercenary motives to enrich themselves on the spoils of the simple natives, and oftentimes to gratify a libidinous appetite, at the expense of the virtue of those on whom they practised their artful wiles. These, therefore, were 'wolves in sheep's clothing,' who sought not the good of the flock which were thus scattered in the wilderness, but were eager only to fleece themselves with their wool. This inconsistent conduct of professors of Christianity, debased and corrupted as they were by these vices, most unequivocally condemned by that very religion which they professed, has always been one of the greatest barriers in the way of the sincere and zealous missionary. And could we present to the heathen no better example of the good effects of our religion, than has been and still is exemplified by such inconsistent professors, we might well despair of exerting any salutary influence on the pagan world—as we should then have no sufficient argument to repel the objections of our enemies—at least no argument derived from the supreme excellence of Christianity in its practical effects upon their hearts and lives. But, thank God! *all* are not thus inconsistent. There are those bearing the Christian name, in whom the Spirit of God dwells, whose tempers, words, and actions proclaim the genuineness of their religion—whose whole deportment evinces that they most heartily believe the doctrines, and conscientiously practise the precepts of Christianity. Of these, though the world is not worthy of them, we may say, that they 'are the salt of the earth,' 'the light of the world,' the savor of whose influence is extensively felt, and whose light so shines before men that they are constrained to glorify their Father who is in heaven.

Now, so far as the Gospel transforms savages and pagans into such Christians, so far it benefits them. And that it has done so in innumerable instances, is what cannot be denied. These are facts known and read of all men. It is the duty, therefore, of all well wishers to the present and future happiness of mankind, to do all in their power to spread 'this Gospel of the kingdom among all nations.'

But missionary exertions are not limited in their salutary influence to the heathen and destitute themselves; they exert also a powerful influence upon all who are engaged in their support, by calling into exercise all the benevolent feelings of the heart; by opening an outlet for those surplus treasures which would otherwise either lie dormant, be hoarded up to foster the indolence of posterity, or wastefully expended in luxurious and extravagant living; and by uniting the prayers and exertions of God's people in forwarding the salvation of the world. And these things have a direct tendency to raise the tone of piety among all devout professors of religion, to elevate the Christian character in the estimation of the world around, and to secure the Church from that stigma of reproach which the infidel has been wont to cast upon it. In this respect the promise of God receives its accomplishment, 'They who water shall be watered again.' The news from those missions which have been owned of God, when communicated to the Christian community, has a most cheering effect, exciting gratitude, and calling forth prayer and praise, and prompting to renewed and more united and vigorous exertions. By keeping the waters of benevolence thus in continual circulation the fountain is preserved pure, while the streams are fertilizing the several parts of Immanuel's land.

Connect all these things together, and say if they do not present a motive sufficiently strong to stimulate every well wisher to mankind to constant and unwearied efforts in this holy cause? The obstacles arising from the inconsistencies of professing Christians, instead of weakening Christian effort, should, and if rightly considered *will*, tend to strengthen and increase it. If, with all that has been done, and is now doing, for the conversion of the world by means of Christianity, the world is still so bad, what would it become if all this effort should cease! Let the condition of the heathen world, and those parts of Christendom unenlightened by the *pure* truths of the Gospel, answer this question. Let the thousands of miserable beings who are groaning under the corroding influence of vicious habits, contracted by the indulgence of infidel and semi-infidel principles, rise up in dark and solemn contrast with those happy souls who are sanctified by the saving operation of Christianity upon their hearts and lives, and proclaim the necessity and the efficacy of the Gospel of Jesus Christ. These solemn facts will speak louder than ten thousand human voices in favor of missionary exertions. What are the expenses, the sacrifices and the privations, which missionary operations involve, when compared with the actual gain in human happiness, present and eternal, by the spread of the Gospel of Jesus Christ? The argument, therefore, in favor of Christian missions, carried forward under the influence of pure and undefiled religion, derives a force from these considerations which is irresistible, and fully condemns *every tongue that would rise up in judgment against them.*

Though we have dwelt longer on this topic than we had intended when we commenced this notice, yet we are persuaded our readers will be both gratified and edified with the following descriptive account of the organization of the first Christian Church in these islands. After relating the deaths of some of the missionaries and others, the author goes on to say :—

> 'While the Lord of missions was thus thinning our ranks, He was showing us that the work in which we were engaged was not ours, but His; that though the agent was removed, the agency under which He had acted was not thereby impeded. The pleasing change we had observed among our people every year increased during the present in an astonishing manner, and we had the high satisfaction of witnessing the formation and organization of the first Church of Christ in the Leeward or Society Islands. It took place early in the month of May, and shortly after the opening of the new chapel.
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> Although we did not experience that difficulty which, from the peculiar circumstances of the mission and the people, had attended the first administration of baptism, we regarded it as a matter requiring grave and prayerful deliberation. We felt that our proceedings would influence the views and conduct, not only of those by whom we were surrounded, but perhaps of future generations. A foundation was now to be laid, on which, so far as order and discipline were concerned, the superstructure of the Christian Church in that island was to rise in every succeeding age, and by which it would certainly be affected in many important respects. Anxious therefore to begin aright, we sought, and trust we received, Divine guidance, endeavouring to regulate our proceedings altogether by the directions of the sacred volume. It was, however, difficult to divest ourselves entirely of those views of the subject which we had imbibed from the writings of men.
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> A Christian Church we considered to be a society of faithful and holy men, voluntarily associated for the purposes of public worship, mutual edification, the participation of the Lord's Supper, and the propagation of Christianity: the Lord Jesus Christ was regarded as its spiritual Head; and only such as had given themselves unto the Redeemer, and were spiritually united to Him, members. These were our general views. In England we had belonged to different denominations, and, however adapted the peculiarities in discipline of those communions might appear to the circumstances of British Christians, we did not deem it expedient to take any one altogether for our model. It appeared to all more desirable, in the existing state of the people, to divest the Churches we might be honored of God to plant among the Gentiles of every thing complicated or artificial, that they might be established in the purest simplicity of form, and, as far as possible, according to the directions of revelation. Had any been pertinacious of their peculiarities, they had now the fairest opportunity of acting accordingly.
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> General good, however, was our object; and that line of procedure which, as a whole, we could unitedly pursue, in closest accordance

with Scripture, and at the same time with greatest advantage to the people, was more desired by every one, than any peculiar views on minor points. I believe it is from the paramount influence of these feelings, more than from any other cause, that such uniformity exists. There was no agreement previously entered into among the missionaries, but those of each station were left, with the people around who might be brought to a reception of the truth, to assume for themselves such form of constitution and discipline, as should in their views be most accordant with the word of God; and yet I am not aware that in any material point there is the smallest difference among them.

As the subject had long been one of considerable anxiety, we had written to the directors of the society for their advice. They in general referred us to the New Testament. Several persons, however, interested in the progress of truth among the islands, wrote to the missionaries individually, and also communicated their views to the public through the medium of the Evangelical Magazine. Among others, the Rev. Mr. Greathead, whose views of Church government were rather peculiar, wrote very fully. His plans were at first adopted by one or two of the missionaries; yet the free admission, not only to baptism, but to the ordinance of the Lord's Supper, of such persons as sincerely desired to receive the same, without requiring evidence of their being true spiritual converts to Christ, threatened great irregularity and confusion; it was therefore discontinued.

In our public instructions, we inculcated on those who, we had reason to believe, were under the decisive influence of the Spirit of Christ, the duty of commemorating His dying love by that ordinance which He had instituted, and by which His disciples were to show forth His death till He should come.—Those who had been baptized now desired to be more particularly informed how, and in what circumstances, they were to observe this injunction of the Lord. We, therefore, proposed to devote one afternoon every week to the instruction of such as, having been baptized, desired to be united in Church fellowship. Fifteen individuals attended the first meeting, and were afterward joined by others. We met them regularly, and endeavored to instruct them as fully and familiarly as possible in the duty of partaking of the sacrament; the nature, design, and Scriptural constitution of Church fellowship; the discipline to be maintained, the advantages to be anticipated, and the duties resulting therefrom.

Next to the personal piety which in Church members is considered indispensable, it appeared most important to impress the minds of the people with the distinctness of a Christian Church from any political, civil, or other merely human institution. In the system of false religion under which they had lived, and by which their habits of judgment had been formed, the highest civil and sacerdotal offices had been united in one person.—The king was generally chief priest of the national temple; and the high priesthood of the principal idols was usually held by some member, or near relative, of the reigning family. On many occasions of worship also, the king was the representative of the god. The chiefs and the gods appear always to have exercised a combined influence over the populace. The power of the gods often seemed only exercised to establish the authority of the king, who was by the people regarded as filling his high station by lineal descent from them, while the measures of the government as often appeared to be pursued to inspire fear, and secure acknowledgments for the gods. Hence, when human sacrifices were required, the priest applied to the king, and the king gave orders to provide the victim. Since the kings and chiefs, as well as the people, had embraced the Gospel, and many had taken the lead in propagating it, and had uniformly adorned it by their example, the people sometimes said, that had their chiefs been idolaters or wicked rulers, it would have been improper for them to have interfered in matters connected with Christianity; but that now they were truly pious, it accorded with their ideas of propriety, that in the Christian Church they should, as Christian chiefs, be pre-eminent.

We told them they had not imbibed these ideas in a Christian, but in a pagan school; that the authority of their kings and chiefs was exerted over their persons, and regarded their outward conduct; that they held their high station under God, for the well being of society, and were, when influenced by uprightness and humanity, the greatest blessings to the communities over which they presided. We also stated, that in this station every Christian was bound, no less by duty to God than to man, to render obedience to their laws, to respect and maintain their authority, and to pay them every due homage. We also told them, that in the Church of Jesus Christ, which was purely a religious association, so far as distinctions among men, from dignity of station, elevation of office, fame, or wealth, were concerned, all members were brethren; and that Christ Himself was the only spiritual chief or king; that His influence or reign was not temporal, but, like His authority, spiritual. The only distinction recognized in a Christian Church, we informed them, regarded those who acted as officers, and that such distinctions only prevailed in what concerned them as a Church, or voluntarily associated religious society, and did not refer to their usual intercourse with the community of which they were members, and in which they were governed by the ordinary regulations established in civilized society. The exercise of any civil power in matters purely religious, we did not think would be advantageous to the latter; and even if such had been our opinion, we could find in the New Testament no example or precept to authorize such procedure.

The duties which those who united in Church fellowship were required to perform toward each other, toward those desirous of uniting with them, and to the careless or irreligious, were also fully and frequently brought under their notice, together with the paramount duty of every Christian to endeavor to propagate Christianity, that the Christian Church might become a kind of nursery, from which other Churches might be planted in the extensive wilderness of paganism around.

Next to this, the institution, nature, design, administration, and uses of the Lord's Supper were familiarly explained, that they might understand, as far as possible, the engagement into which they were desirous to enter, and the observances connected therewith.

The Lord's Supper, or sacrament, we regarded as analagous to the passover, symbolical of the death of Christ as a propitiation or sacrifice, of which event it was commemorative; that it was designed to perpetuate the remembrance of His death, even to the end of time, and was to be in faith participated by all who build their hopes of admission to the heavenly state on His atonement.

Having been for some months engaged weekly in imparting this kind of instruction to those who had expressed their desire to receive the ordinance of the Lord's Supper, the month of May was selected for forming the Church. Sixteen individuals, who in the judgment of charity we had every reason to believe were sincere Christians, then met us, and after imploring the blessing of the great Head of the Church, offering a suitable address, and receiving their declaration of faith in Christ, and desire to enjoy the privileges of Christian fellowship, a voluntary association was formed, the right hand of fellowship was given, and they recognized each other as members of the first Church of Christ in Huahine.

We did not present any creed or articles of faith for their subscription on this occasion. Sensible of the insufficiency of all mere human writings, however excellent, to restrain the mind, or control the opinions of men, we thought it best to dispense with them, lest the bare assent, or subscription to certain articles of faith, or doctrines of truth, should be substituted, as grounds of confidence, for an experience of the influence of those doctrines on the heart. Their names only were entered in a book kept by the missionaries for that purpose, and called the Church book. This little meeting was held in the chapel at Fa-re, on Friday evening, the 5th of May, 1820: and it is hoped that what was done on earth among the disciples of Christ below, though it may be dissolved by death, will be realized in his presence above, and endure through eternity.

On the following Sabbath (May 7th) an unusual number attended the large place of worship. Mr. Davies preached in the forenoon, from Luke xxii, 19. In front of the pulpit, a neat table, covered with white native cloth, was fixed, upon which the sacramental vessels were placed. These had been furnished from England. Wheaten bread was an article of diet that we did not very often obtain ourselves, and which the people seldom tasted: we should have preferred it for this ordinance, yet, as we could not, from the irregularity and uncertainty of our supplies at that period, expect always to have it, we deemed it better to employ an article of food as nearly resembling it as possible, and which was at all times procurable. From these considerations, we felt no hesitation in using, on this occasion, the roasted or baked bread-fruit, pieces of which were placed on the proper vessel.

Wine we were also thankful to possess for this purpose; and although we have sometimes been apprehensive that we might be under the necessity of substituting the juice of the cocoanut for that of the grape, or discontinuing the observance of this ordinance (to which latter painful alternative some of our brethren have been reduced,) we have been providentially favored with a sufficiency. Over the elements placed on the table a beautiful white cloth had been spread, before the accustomed service began. When this was over, although it was intimated that any who wished might retire, no one left the chapel. Mr. Davies, the senior missionary or pastor of the Church, took his station behind the communion table; Mr. Barff sat at one end, and I took my seat at the other.

When the communicants had seated themselves in a line in front, we sung a hymn. The words of institution, viz. passages of Scripture containing the directions for the observance of this hallowed festival, &c, were read, a blessing implored, and the bread, which was then broken, handed to each individual. The wine was next poured into the cup, a blessing again sought, when the wine was handed to the communicants. After this, another hymn was sung, a short prayer offered, and the service closed.

I have been thus particular in detailing the order observed on this occasion, as affording not only a correct statement of our proceedings at this time, but also a brief general view of the manner of administering this sacred ordinance in the different missionary stations throughout the islands.

It would be impossible to give any thing like an adequate description of my own emotions, at this truly interesting service. The scene was worth coming from England to witness, and I trust the impression was as salutary as it was powerful and solemn. I am also quite unable to conceive what the feelings of our senior colleague must at this time have been. He had been many years among the people before any change in favor of Christianity took place, and had often beheld them, not only ignorant and wretched, sunk to the lowest state of debasing impurity, and accustomed to the perpetration of the most horrid cruelty, but altogether given to idolatry, and often mad after their idols.

Our joys arose, in a great degree, from the delightful anticipations awakened in connection with the admission of the anxious multitude, who were waiting to enter into, and, we hoped, prepared of God to participate in, all the blessings which this ordinance signified, and in reference to the eternity we hoped to spend with them, when we should join the Church triumphant above. His joys, however, in addition to those arising from these sources, must have been powerfully augmented by the recollection of what those individuals once were, and the many hours of apparently cheerless and hopeless toil he had bestowed upon them, now so amply, so astonishingly rewarded.

A state of feeling, almost unearthly, seemed to pervade those who now, for the first time, united with their teachers in commemorating the dying love of Christ. Recollection, perhaps, presented in strong colors the picture of their former state. Their abominations, their reckless cruelty, their infatuation in idolatry, the frequent, impure, and sanguinary rites in which they had engaged—their darkened minds, and still darker prospects—arose, perhaps, in vivid and rapid succession. At the same time, in striking contrast with their former feelings, their present desire after moral purity, their occupation in the worship of Jehovah, their hopes of pardon and acceptance with Him, through the atonement made by the offering of His Son, the boundless and overwhelming effects of His love herein displayed, and the radiant light and hopes of everlasting blessedness and spiritual enjoyment, which, by the event commemorated, they were encouraged to anticipate, were all adapted to awaken, in minds susceptible as theirs, no common train of feelings. Often have we seen the intense emotion of the heart, at these seasons, strongly depicted in the countenance, and the face suffused with tears.'

While we have been not a little instructed in perusing the volumes before us, we cannot help thinking that they would be more generally read, and read too with much greater interest, had they been less diffusive, and had there been less of individual and isolated facts and anecdotes interwoven with the general narrative. We allow, indeed, that particular and minute accounts of individual labor, conversions, sufferings, and success, impart an interest to all writings of this character whenever they become so diversified as to avoid creating that ennui which arises from a continued repetition of similar facts and incidents, and it is this sort of sameness of character in the scenes which are described in these volumes to which our exceptions are taken. Though they contain a mass of information respecting the situation, extent, soil, and productions of those islands; respecting the origin, religion, habits and customs, of their inhabitants; and also the means which have been used for their conversion to Christianity; yet the Christian whose heart burns with the love of God and man, whose soul breathes and lives in the pure atmosphere created by the flame of Divine love, would have been much more edified had there been more frequent accounts of individual conversions, of the rapid spread and the powerful, renovating influence of Christianity upon the hearts and lives of these people.

It appears to us, indeed, that one great defect in many of the modern schemes of conducting Christian missions, is too much reliance upon the efficiency of human means, without prayerfully looking for the direct and powerful aid of the Holy Spirit. If we look into the history of the Christian Church, as recorded in the Acts of the Apostles, and farther illustrated in the apostolic epistles, we shall find that when the primitive evangelists went out to convert the heathen, they aimed directly at the heart, relying much less upon the power of argumentation addressed to the understanding than they did upon the energies of the Holy Spirit. Hence the rapid spread of the Gospel, the powerful reformations which were witnessed, and by which the Christian Church was enlarged on every hand—'So mightily grew the word of God and multiplied.' And if ever the heathen world becomes converted to God, those 'times of refreshing from the presence of the Lord' must return. The slow process of converting sinners, one in a month, or even a thousand in a year, will never—no *never*, enable us to say in truth, 'The kingdoms of this world have become the kingdoms of the Lord and of His Christ.' According to the ratio of conversions hitherto witnessed under the labor of our modern missionaries, time will roll on without cessation, telling the world that *it* hurries into eternity vastly more heathen every year than are converted to the Christian faith—that hundreds of thousands are dropping into eternity while we are employed in our sluggishly prudent manner in leading one soul up to glory! Why is this? Are the pagans and Mohammedans of our country doomed to drag out a miserable existence under the deadening influence of a false religion, and then fall into the grave without one ray of Gospel light to direct them to immortality and eternal life? Are our interpretations of those prophetic scriptures, which predict the future glory of the Church, founded in error? Have we been dreaming all our days under the delusive charm of a false light? We are exceedingly loath to believe this. That 'all flesh shall yet see God'—that 'the ends of the earth shall see His salvation'—and that 'the mountain of the Lord's house shall be established upon the top of the mountains, and all nations shall flock unto it,' are prophetic truths on which our faith hangs with a sort of sorrowful delight, and with a fearful contemplation of 'good things to come.'

But *how* shall these promises be accomplished? *When* may we expect to see them fulfilled? We answer, *when* the Church shall awake to the importance of the subject.

Where is the Christian man to be found who is as zealous in laying up treasure in heaven, and in extending the glories of the Redeemer, as he is in accumulating wealth, and in advancing his own temporal interest on earth? Where is the minister who is as entirely employed solely in his Master's work, as the mechanic, the merchant, or the farmer is in his work? Does he rise as early, and attend as diligently in cultivating his Lord's vineyard, as the man of the world does in the affairs of this life? Who among us is able to answer these questions in the affirmative? If we cannot, what evidence can we adduce to justify to the world the reality of our belief in Christianity? We profess, indeed, to believe, that 'one soul outweighs' in worth all the world. But do we labor as diligently to save that one soul as the men of the world do to accumulate wealth—as the soldier does to defend the rights of his country—as the statesman to acquire fame—or the lawyer to defend his client—or as the ambitious men of all classes do to inherit glory? If not, 'wherein are we better than they?

In consequence of our negligence herein, our *faith*—which is the mainspring of action—is *weak;* and it must remain weak so long as the causes of that weakness continue to operate. We may, indeed, exercise a sort of nominal faith in the general promises of God; but we have not that strong and vigorous faith in exercise, which

'Lends its realizing light,' so that
'God is seen by mortal eye,'—

that faith which actuated the hearts, the tongues, and all the actions of the apostles and primitive Christians—that faith, in a word, which claims the promises *now,*—which looks to God *now*, for the gift of the

Holy Spirit—which disclaims all merit, strength, or worthiness in ourselves, and views all human means as useless, as absolutely powerless, only so far as they are accompanied by the mighty energy, the holy *inworking* of the eternal Spirit—*this* is the faith alone which will bring us back to primitive days, and which will realize the powerful presence of God, again 'shaking the heavens and the earth'—as so shaking the Christian and heathen world as to make 'their sandy foundation' to totter beneath them, and thus to extort from their guiltly, trembling souls, one universal cry, *What shall we do to be saved?*

We say again, that until this faith is brought back to the Church, we 'labor in vain, and spend our strength for nought,' in striving to convert the world to Christ. According to the present slow process of extending Christianity, it never can be accomplished. The number of sinful beings multiply on our hands a thousand times faster than do our sincere converts. The *axe* of truth, therefore, must be laid *directly* at the *root* of error and sin, and the strokes must be repeated until the mighty tree of idolatry, with all its branches, is felled to the earth. But this is beyond human might. The hand of Omnipotence alone can do this work. But He will do it only in answer to the *prayer of faith.* This 'great mountain' of sin and idolatry which swells so haughtily over both the Christian and heathen world, can 'become a plain' only by the power of Him who said, 'Let there be light, and light was.' '*Not by might, nor power, but by my Spirit, saith the Lord.*' Let every Christian, therefore, and more especially every Christian missionary, pray constantly, mightily, and in humble faith, that this Divine Spirit may come in all His convicting, healing, and sanctifying power, upon all the world. The Church must feel His sacred influence—must move and act under His holy dictates—and the ministry must 'speak as the Spirit giveth utterance,' 'not in the words which man's wisdom teacheth, but in demonstration and power,' if we would have this work go on. But when this is the case, it *will* go on. Nothing shall hinder it. The heavens will give rain, or the mist from the river of salvation shall go up over the face of the whole earth, and continue to water it until the whole length and breadth thereof shall be 'renewed in righteousness.' God hasten it speedily. Amen.

ON THE TRINITY.

The following paper was read at a meeting of the Society for the Promotion of Common and Liberal Education :—

Education, to answer the great purposes of man, should be strictly religious; and religion, properly so called, must be founded on a competent knowledge of, and firm belief in, the doctrines of Divine revelation.

Therefore, whatever is calculated to increase our knowledge of the word of God, or to render our knowledge of any portions of Divine revelation more distinct and certain, is a useful branch of education, and, as such, should ever be considered as coming within the limits prescribed to this society by its constitution.

Influenced by the preceding sentiments, I have thought proper to submit to the inspection of this society the result of my labors, in examining certain passages of the Hebrew Scriptures, which, in my humble opinion, are calculated to reflect some additional light upon one of the most important doctrines of Divine revelation; viz. the doctrine of *A Trinity of Persons in the Godhead.*

It may be proper to add, that I entered upon this examination some time ago, purely for my own benefit, without intending to publish the result of my labors. With a view to the end proposed, I have endeavored to render the passages hereafter introduced as literally as possible.

1. Gen. i, 26. And אלהים *Aleim* (literally Gods) said, Let *us* make man in *our* image, according to *our* likeness.

2. Gen. iii, 22. And JEHOVAH, *Aleim*, said, Behold, the man was as *one of us*, to know good and evil.

3. Gen. xi, 7. Come on, *We* will go down, and *we* will there confound their speech, that they may not hearken, each man to the speech of his companion.

4. Gen. xx, 13. And it was when *Aleim they* caused me to wander from my father's house.

5. Gen. xxxi, 53. The *Alei* of Abraham, and the *Alei* of Nahor, the *Alei* of their father, *they* shall judge between us.

6. Gen. xxxv, 7. And he built an altar there, and he called that place *Al-beth-Al*, because there *Aleim they* were discovered to him, when he fled from the presence of his brother.

7. Deut. iv, 7. For what nation (is so) great, which has *Aleim they* that are so nigh to it, as JEHOVAH our *Aleim* (is) to us, in all (that) we call upon him (for.)

8. Deut. v. 23, in the Heb. In the Eng. version, v. 26. For who of all flesh have heard the voice of *Aleim* the living *Ones* speaking out of the midst of the fire, as we (have,) and lived.

9. Josh. xxiv, 19. And Joshua said to the people, Ye will not be able to serve JEHOVAH, for *Aleim* the *Holy Ones* He is a jealous (*Al*) God. He will not bear with your transgressions nor with your sins.

10. 1 Sam. iv, 8. Wo unto us! who will deliver us from the hand of the *Aleim*—the *Mighty Ones?* These, these, (are) those *Aleim*, the smiters of the Egyptians, with all the plagues in the wilderness.

11. 2 Sam. vii, 23. And what one nation in the earth (is) as thy people, as Israel, whom *they* the *Aleim* went to redeem for a people unto Himself.

12. Psa. lviii, 12, in the Heb. In the Eng. version lviii, 11. Truly He (is) *Aleim*, the Judges in the earth.

13. Isa. vi, 8. And I heard the voice of *Adoni*, saying, Whom shall I send, and who will go for *us?*

14. In Jer. x, 10, and xxiii, 36, the phrase *Aleim* the living *Ones* is applied to JEHOVAH.

15. Psa. cxlix, 2. Let Israel rejoice in his *Makers.*

16. Prov. ix, 10. The knowledge of the Holy *Ones* (is) understanding. The phrase ודעת קדשים The knowledge of the Holy Ones, occurs again in Prov. xxx, 3.

17. Eccl. xii, 1. Remember now thy CREATORS, &c.

18. Dan. iv, 5, 6, 15, in the Chaldee. In our English version iv, 8, 9, 18, the phrase *Alein* the Holy *Ones* occurs in each verse.

N. B. Nebuchadnezzar is the speaker in each place.

19. Isa. vi, 3. And one cried to another, and said, Holy, holy, holy (is) JEHOVAH of hosts, the whole earth (is) full of his glory. N. B. Here JEHOVAH is thrice called holy by the seraphim.

20. Hosea xii, 1, in the Heb. In our Eng. version xi, 12, JEHOVAH is called קדושים the Holy *Ones.* N. B. It is far more probable, that JEHOVAH is meant here, than that the people of God should be intended by the expression.

21. In Dan. vii, 18, 22, 25, the phrase, saints of the High Ones, severally occurs. N. B. By 'the High Ones,' no other being than Jehovah can be meant.

The unity of the Divine nature is every where maintained in the Holy Scriptures, and even in the foregoing passages, but the following passages are very expressive.

22. Deut. vi, 4. Israel, hearken; JEHOVAH, אלהינו our Gods (is) one JEHOVAH.

23. Gen. i, 1. In the beginning *Aleim* (Gods) created the substance את of the heavens, and the substance of the earth.

N. B. Here the plural אלהים *Gods* is connected with the singular verb ברא *he created.*

That the words in the above-cited passages are in the plural form in the Hebrew text, no man at all acquainted with the language will attempt to deny. For what reason could the Holy Spirit have dictated the use of these plural words, but that the doctrine of a plurality of persons in the Godhead might be made known to man? I know that some eminent men have insisted that the plural form is used to dignify the subject. But it should be recollected, that the use of the plural, as applied to a single individual, is far more modern than these ancient scriptures, and therefore, though proud mortals may have thought to add consequence to themselves by such forms of speech, surely the God of *truth* would not thus mislead the minds of men respecting a doctrine of such vast importance, when His dignity could as fully appear without as with it. I, therefore, conclude that God designed, from the beginning, to teach man both the unity of His nature and the plurality of persons in that nature. P. P. SANDFORD.

New-York, July 15, 1833.

Although the doctrine of the Trinity does not rest *solely* on such forms of expression as those noticed above, yet it unquestionably derives much support from them. Among other authors who have introduced these in favor of the doctrine, we may mention the *Rev. Ralph Wardlaw* of Scotland, in his controversy with the Unitarian advocate, the *Rev. James Yates.* The following are his remarks, which we commend to the consideration of our readers :—

'Mr. Yates next proceeds to the argument in support of a plurality of persons in the Godhead, from the plural termination of Aleim, Adnim, and other Hebrew names for God.

The force of this argument should be viewed as arising rather from the combined effect of the different considerations which I have so briefly touched upon. Mr. Yates takes them one by one, makes a distinct and formal argument for me out of each of them, discusses them in this insulated state, so as to prevent the reader from observing the support which they mutually afford to each other.

Let us take his remarks, however, as they stand.

He first of all thinks it necessary formally to acquit me of any intention to *burlesque the Scriptures*, in giving as a "translation" or "version" of my text, "Hear, O Israel, Jehovah OUR GODS (Aleim) is one Jehovah." Now, surely, Mr. Yates could hardly fail to be aware that I never meant to propose this as a preferable *translation* or *version* of this and similar passages; but used the term *Gods* in the plural, for no other purpose than to show to the eye of the *mere English reader*, that the Hebrew *Aleim* was in that number. I had originally written it, and perhaps it would have been better to have kept it so,—"Jehovah, our ALEIM (*Gods*) is one Jehovah."

Mr. Yates goes on to observe—"1. First, if the plural termination of ALEIM, &c, indicates plurality at all, it denotes not only a plurality of persons or subsistences, but a plurality *of Gods;* for on this supposition, Mr. Wardlaw's translation is undoubtedly correct, 'Jehovah, our *Gods.*' But this, I presume, is more than even Trinitarians will be diposed to admit." (p. 135.)

Yes, indeed. It *is* more, certainly, than *even* Trinitarians, with all their voracious credulity, are disposed to admit. My very first remark on the text was in these words:—"*Unity and plurality are both here asserted; and the plurality is emphatically declared to be consistent with the unity.*" (p. 12.) The *unity* is not disputed. It is affirmed in the Scriptures:—it is pointedly asserted in the very text on which the observations are founded:—it is alike maintained by Trinitarians and Unitarians. The only inference that *can* be drawn, if any is to be drawn at all, from the plural name for God, is, that this unity is a unity of such a nature as admits distinction; that God is one, but that, at the same time, there is a plurality in the Godhead. The text itself, in which the Divine unity is so peremptorily affirmed, necessarily precludes all inference beyond this.

2. Mr. Yates next quotes a rule, as "resolving the whole mystery," from "that useful book the Hebrew Grammar." The rule quoted in this tone of sarcastic triumph is:—"Words that express dominion, dignity, majesty, are commonly put in the plural."

On this I observe, 1st. The rule, supposing it to *be* one, is beyond all doubt, stated in terms by far too general. If it were a rule of any thing like *common* application, one should expect to find it in all the Hebrew grammars. Now, although I find it in Wilson, and in Robertson, I do *not* find it in Parkhurst, nor in Pike, nor in an anonymous grammar used by the teacher from whom I got the rudiments of the language. This appears somewhat strange as to a *common rule of syntax*.

2dly. All the instances adduced of the application of this rule, in *which the reference is to Jehovah*, must be set aside as not at all in point. It is from these that *we* derive our evidence: and therefore, to bring forward these, as exemplifications of a rule, which is alleged to subvert this evidence, is to beg the question in dispute. The rule, if established, must be established from other cases. Now the particular words enumerated by Wilson are, ALEIM, *Gods*, ADNIM, *Lords*, BOLIM, *husbands*, *masters*:—and the exemplification of the rule which he adduces, is Isa. liv, 5, "For thy Maker (Heb. Makers) is thy husband (Heb. husbands) Jehovah (God) of hosts is his name," &c,—one of the very passages on which we ground our inference; and which, therefore, can never go to disprove that inference, until it has been otherwise shown, that the phraseology is common in Hebrew syntax, and that there is nothing at all peculiar in the case of its application to Jehovah. The remark applies to all passages similarly circumstanced.

3dly. If the rule were one of *common* application, we might reasonably expect to find frequent instances of all the words mentioned by Wilson occurring in the plural, with a singular application. Yet the only instances of BOL, when it signifies *a husband*, (and indeed of any of the different Hebrew words so translated in our common version,) occurring in the plural, are, so far as I have been able to discover, *two* in number,—viz: Isa. liv, 5, already quoted, and Jer. xxxi, 32; in both of which, it is rather singular, the application happens to be to *Jehovah*. As to the same word, when used to signify *a master* or *owner*, the instances of its occurrence, when considered as exemplifications of *dominion*, *dignity*, and *majesty*, are somewhat curious. It is applied, Exod. xxi, 28; xxii, 11, to the "*owner*" of an ox, or an ass, or a sheep; and in Isa. i, 3, to the "*master*" of an ass: in which places it is in the plural number. I am not sure that the plural form of it occurs in this acceptation any where else. There is a high degree, no doubt, of *dominion*, *dignity*, and *majesty*, in being the proprietor of an ox, or an ass, or a sheep; a degree eminently worthy of a departure from the ordinary established principles of language to express it. I should think it, for my own part, more simple and reasonable to conclude, that since, throughout the context of the passages referred to, the word, *when not in construction with the pronoun suffix*, is in the *singular number*, and only assumes an apparently *plural* form, when in such construction, (a variation not readily accounted for on the principles of the *rule* in question; the *dominion* of the master over his ox or his ass, and his *dignity* as its possessor, continuing the same) —either that BOLI is used as a singular form of the noun, when in these circumstances of regimen, or that *owner* in the singular, and *owners* in the plural, are used promiscuously, because an ox, or an ass, or a sheep, may be the property either of one owner, or of more than one.

4thly. With respect to the word ADNIM, to which Mr. Yates confines his examples of the rule;—it is, first of all, to be noticed, that in no one of the instances which are adduced by him, does it occur in its full plural form, ADNIM. It is, in every one of them, in a state of regimen with some pronominal affix, and appears in the form ADNI. I am not quite such a tyro as to be ignorant that the MEM of the plural termination is dropt in such circumstances. But I find ADNI considered by some Hebrew grammarians as a form of this noun in the *singular number*.

Thus *Parkhurst:* "9. י postfixed is formative in some nouns, both substantive, as ארני (Adni) Lord, פרי fruit; and adjective," &c. Thus, too, *Pike:* "ארונ, ארנ, ארני, (Adni) a Master, a Lord, a Sustainer." *Allix*, also, in his "Judgment of the Jewish Church against the Unitarians," (a scarce, and, in some respects, a valuable work) says:—"This notion of plurality must have sunk deep into the minds of the Jews, seeing they have constantly read the word *Jehovah*, which is singular, with the vowels of the word *Adonai*, which is plural, instead of Adoni, *which is singular.*" (p. 132.)

The only instance in which I find *Adnim* in its complete and decidedly plural form, and yet translated by the singular, (with exception of those which relate to Jehovah,) occurs in 1 Kings xxi, 17, "These have no *master*," (Heb. *masters*,) in which case, although the expression refers to the fall of Ahab, we yet should not feel as if the sense were very palpably violated, as to the state to which his fall reduced the people, although the plural had been retained in the translation.

5thly. Had the rule in question been a *common* idiom of the language, we might very reasonably have expected to find it in application, in the case of such words as king, prince, ruler, and many others of a similar description, which convey the ideas of dominion, dignity, and majesty, surely much more impressively than the word used for the owner or master of an ox or an ass. No such instances, however, are adduced.

6thly. While the *commonness* of this rule or idiom is far from being established by the facts in the practice of the language, I almost wonder that it should not:—because it appears to me that an idiom of this kind would find an origin so natural in the very circumstance of the name of the One God in three persons having a plural form. In Him are concentrated all the ideas we can form, and infinitely more, of dominion, dignity, and majesty. And, in these circumstances, it might have been highly natural for the Hebrews to give a plural termination to other words in their language, expressive of similar qualities and attributes.

3. The last observation is applicable, with particular force, to the case of *false gods*. It is surely not at all a surprising thing, that when the plural name has been applied to the true God, it should be used also in application to the idols of the heathen. There is nothing more wonderful in the name being so used *in the plural form*, than in its being so used *at all*. The same principle which accounts for the name God being given to heathen deities *at all*, will equally well account for its being given to them in the particular form in which it is applied to the true God. "We know that an idol is nothing in the world, and that there is no other God but one." Yet the name of God is given to them in the Scriptures in accommodation to the false conceptions and customary phraseology of their deluded worshippers. We never think of inferring that idols in general possess divinity, from their being called *gods*;—and neither do we infer, on the same principle, plurality in the particular idol, from the plural name of the One God being used in speaking of it. The circumstance of the plural name being applied to individual idols, does not, therefore, by any means "*show the futility*" of the reasoning against which Mr. Yates argues; because, if the name was first given to the true God, and then transferred in its appli-

cation to false gods, the cause of its assuming the plural form in its *primary* application, may, after all, have been what we allege, the threefold distinction in the Divine unity. And, if these remarks be well founded, the reason which accounts for the use of the plural name of God, when a false deity is spoken of, will, of course, account also for the occurrence, on such occasions, of any peculiarities of syntactical phraseology which arise out of it.

4. Mr. Yates mentions, that many of the most learned Trinitarians have rejected the argument from the plural form of the name of God. Who these *many* are, I am not at present very careful to inquire. The argument may be a tolerably sound one after all;—even although Calvin himself should have questioned it. "That celebrated man," says Mr. Yates, "had too much learning, and too much sense, to build his system on such a sandy foundation." The answer to this is, *So have we.* We do not *build our system* on this foundation. It is only one consideration among many, which mutually derive and communicate strength to one another. Even if Mr. Yates should make out this to be sand, we have abundance of solid rock beside. With respect to learning (that is, *Hebrew learning*—the only description of learning that has to do with the case) we have higher authorities on our side than Calvin.

The following is the conclusion to which Gousset draws his argument:—"From these considerations it follows, that the plural form of speech concerning God, is to be taken strictly and in its full force, if we would comply with the idiom of the Hebrew tongue; and that therefore it ought to be acknowledged, that by this phraseology, plurality in Deity is most distinctly and strongly affirmed."—(*Comm. Ling. Ebr.* p. 52.) In the same connection he expresses himself in these remarkable words:—"But you will say, this plurality is inconsistent with the nature of God. I ask, in return, How do you know that? The declaration of God, *who knows*, is of more weight than your reasoning, *who do not know*. There are other causes, you retort, of a plural form of speech. I answer, its proper and natural cause is plurality in the things signified. It is from *this* that the plural form of a noun usually arises; nor could it have been indicated in a manner more effectual than by this description of phrase, at once elegant and consistent with use. Let every humble learner, therefore, of the word of God, settle it in his mind, to receive, in sincerity and truth, whatever He may dictate."

Kennicott himself, that master in Hebrew literature, maintains the validity of our argument. In mentioning the facts respecting the construction of ALEIM, when used as the name of the true God, I took for granted the correctness of the ordinary statement, that it is sometimes connected with *plural verbs*, as well as with plural adjectives and pronouns. In the following passage, Kennicott denies the accuracy of this statement, and places the argument in a different and interesting light:—"Marsilius Ficinus, who also flourished in the middle of the 15th century, in a treatise on the Christian religion, chap. 30th, says—that in disputing against the Jews, he made liberal use of the translation of the Seventy, that he might overcome them with the excellent weapons of eminent countrymen of their own. The remark of this writer, which we are about to notice, respects a matter highly worthy of consideration, although he himself has touched it but lightly. It is this—In the second book of Kings" (in our Bibles the 2d book of Samuel) "the plural name of God is joined to a plural verb,—'What nation is like the people Israel, for which GOD WENT, &c,'—in the original Hebrew GODS WENT. He ought to have said, that three passages are adduced, in which the verb is *now* in the plural number, although in all of them the nominative ALEIM is, without controversy, to be understood of the *one true God*. The three passages are, Gen. xx, 13; xxxv, 7; and 2 Sam. vii, 23. It is well deserving of notice, that the following distinction is almost invariably observed; namely, when this plural name, ALEIM, is used to signify *false Gods*, the verb connected with it is *plural;* but when it is a designation of GOD himself, the verb is *singular*. But the argument which rests on this distinction, frequently adduced to prove *plurality*, and yet *unity* in the Godhead, is not conclusively valid, unless all the verbs, without exception, which are so connected, either *now are singular*, or *were so originally*. Then, however, when it has been shown, that this rule of writing, so entirely peculiar, is observed by all the sacred penmen, and in every instance,—then, I say, you will obtain from the circumstance an argument, well founded, and, as it seems to me, incapable of refutation. It is, therefore, of no small consequence to observe, that the three verbs, in the cases of exception to this rule, are unquestionably corrupt readings; the two former being corrected by all the copies which have yet been discovered of the Samaritan Pentateuch; and the third by the parallel passage in the Hebrew text itself, 1 Chron. xvii, 21." (*Dissert. Gener.* p. 48, sec. 100.)

Mr. Yates, with a contemptuous appeal to "those who have learned Hebrew," is pleased to school me for speaking of the plural name for God, and of certain constructions connected with it, as *anomalies*, or *irregularities*. (pp. 136, 138.) Does Mr. Yates, then, deny the existence of any principles of *general grammar?* If their existence is admitted, then peculiar idioms, even although uniform in their use in the particular language where they occur, are, with reference to such principles, in strict propriety of speech, *anomalous* or *irregular*. And it becomes a matter of curious, and sometimes interesting speculation, to trace such idioms to their respective origins. Even if Mr. Yates had made it out that the constructions in question were agreeable to a *uniform* rule of Hebrew syntax, they would still be deviations from the principles of general grammar, and, in this view, anomalous. But we have seen that, so far from the rule which he quotes being uniform, he has not made it out to be even *common:* so that I am still warranted to say, that in Hebrew syntax itself the constructions in question are *anomalies*, or *irregularities*. In the latter of the two instances, indeed, in which he finds fault with me for so calling them, he fully admits that they are, after all, what he had just before denied them to be:—

"In the third place," says he, "Mr. Wardlaw argues for a plurality of persons in the Godhead, from the construction of the Hebrew names for God with *verbs*, sometimes in the singular number, and sometimes in the plural. This construction he calls an *anomaly* or *irregularity*. But those who have learned Hebrew know, that, when a *plural* noun is used to denote a *single* object (which is the case in various instances) the verb is sometimes put in the plural, out of regard merely to the plural termination of the noun." (p. 138.) This is curious. He had before quoted with triumph the rule—"Nouns that express dominion, dignity, majesty, are *commonly* put in the plural." Now, we know that the occurrence, in the Hebrew Scriptures, of words expressive of such qualities, is *very frequent*:—yet here, in lieu of his *common rule*, we have the reduced and qualified phraseology,—"it is the case *in various instances*." And with respect to the construction of such nouns with verbs in the plural, he says,—"the verb is *sometimes* put in the plural, out of regard merely to the plural termination of the noun." Now, surely, that which is done only *in various instances*, and *sometimes*, is admitted to be a deviation from the customary practice, or established usages of the language;—that is, to be an *anomaly* or *irregularity*.

I now come to Mr. Yates's strictures on the passages in which Deity is represented as speaking of Himself in the plural number:—"Let *us* make man in *our* image, after *our* likeness"—"Let *us* go down, and there confound their language:" "Whom shall I send, and who will go for *us*?"

My first remark here is, that Calvin, that "celebrated man," had neither so much learning, nor so much sense as to reject the argument for the Trinity derived from these:—"I am aware," says he, "that our inferring a distinction of persons from the words of Moses, when he introduces God as saying, 'Let us make man in our image,' has been matter of mockery to many scoffers. The pious reader, however, will be sensible how tamely and inappropriately this would be introduced by Moses in the form of conversation, unless there subsisted a plurality of persons in the one God. Those whom the Father now addresses were, without doubt uncreated; but nothing is uncreated excepting God, and God is one," &c. (*Institutes*, b. i, chap. 13, section 24.)

My next observation is, that when Mr. Yates represents us as setting these three texts *in opposition* to the "thousands and tens of thousands" of passages which, by the use of *singular* pronouns, imply the unity of God, he forgets, or rather tries to make his reader forget, that *we* see no opposition between the thousands and the three;—that we consider the distinction implied in the three to be a distinction perfectly consistent with the unity implied in the thousands; and that we are as decided friends to the latter as to the former. Mr. Yates says, in another part of his work, (p. 59,)—"When God appears to Abraham, he thus speaks, Gen. xvii, 1, 2, '*I* am the Almighty God; walk before *me* and be thou perfect: and I will make *my* covenant between *me* and thee.' To represent the address of more persons than one, the following language would have been employed: *We* are the Almighty God (or Almighty Gods;) walk before *us*, and be thou perfect; and *we* will make *our* covenant between *us* and thee."—But this *supposed* language is precisely parallel to the language under discussion. *We* say that such language in the three passages in question *does* imply plurality of persons; while at the same time, the *unity* of God being so decidedly a doctrine of the same book, we conclude that this plurality must (although in a way inexplicable by us) be consistent with unity. But what does Mr. Yates? He states the language which *would be used* if a plurality of persons were intended; and yet, when such language *is* used, he refuses to admit that it has any reference to plurality at all, and endeavors to explain it as *the language of majesty*. But alas! if this same language of majesty be also the language which would have been used, if three persons (by which Mr. Yates means *three gods*) had been intended, what a cloud would in that case have been thrown over the evidence for the fundamental article of the Divine unity, if the language of majesty had been uniformly employed by the Great Supreme!'

The following are Dr. Adam Clarke's remarks on this subject:—

'The original word אלהים *Elohim*, God, is certainly the plural form of אל *el*, and has long been supposed by the most eminently learned and pious men, to imply a *plurality* of Persons in the Divine nature. As this plurality appears in so many parts of the Sacred Writings, to be confined to *three* Persons, hence the doctrine of the TRINITY, which has formed a part of the creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity. Nor are the *Christians* singular in receiving this doctrine, and in deriving it from the first words of Divine Revelation. An eminent Jewish rabbin, Simeon ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: "Come and see the mystery of the word Elohim: there are *three degrees*, and each degree by itself *alone*, and yet, notwithstanding, they are all *one*, and *joined together* in *one*, and are not *divided* from each other." He must be strangely prejudiced indeed, who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words. The verb ברא *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *Unity* of the Divine Persons in this work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.'

Mr. Watson expresses himself to the same effect, as follows:—

'In examining what the Scriptures teach of this self-existent and eternal Being, our attention is first arrested by the important fact, that this ONE Jehovah is spoken of under plural appellations, and that not once or twice, but in a countless number of instances. So that the Hebrew names of God, acknowledged by all to be *expressive* and *declaratory* of some peculiarity or excellence of His nature, are found in several cases in the plural as well as in the singular form, and one of them, ALEIM, generally so; and, notwithstanding it was so fundamental and distinguishing an article of the Jewish faith, in opposition to the polytheism of almost all other nations, there was but one living and true God. I give a few instances. *Jehovah*, if it has not a plural form, has more than one personal application. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." We have here the visible Jehovah, who had talked with Abraham, raining the storm of vengeance from another Jehovah, out of heaven, and who was therefore invisible. Thus we have two Jehovahs expressly mentioned, "the LORD rained from the LORD," and yet we have it most solemnly asserted in Deut. vi, 4, "Hear, O Israel, Jehovah our God is one Jehovah."

The very first name in the Scriptures under which the Divine Being is introduced to us as the Creator of heaven and earth, is a plural one, אלהים ALEIM; and to connect in the same singular manner as in the foregoing instance, plurality with unity, it is the nominative case to a verb singular. "In the beginning, GODS created the heavens and the earth." Of this form innumerable instances occur in the Old Testament. That the word is plural, is made certain by its being often joined with adjectives, pronouns, and verbs plural; and yet, when it can mean nothing else than the true God, it is generally joined in its plural form with verbs singular. To render this still more striking, the Aleim are said to be Jehovah, and Jehovah the Aleim: thus in Psalm c, 3, "Know ye that *Jehovah*, He, the *Aleim*, He hath made us, and not we ourselves." And in the passage before given, "Jehovah our ALEIM, (*Gods*,) is one Jehovah." אל AL, the mighty one, another name of God, has its plural אלים, ALIM, the mighty ones. The former is rendered by Trommius Θεος, the latter Θεοι. אביר ABIR, the potent one, has the plural אבירים ABIRIM, the potent ones. Man did eat the bread of the *Abirim*, "angels' food," conveys no idea; the manna was the bread provided miraculously, and was therefore called the food of the powerful ones, of them who have power over all nature, the *one* God.

ארונים ADONIM is the plural form of ארון ADON, a Governor. "If I be *Adonim, masters*, where is my fear?" Mal. i, 6. Many other instances might be given, as, "Remember thy *Creators* in the days of thy youth." "The knowledge of the *Holy Ones* is understanding." "There be *higher* than they." Heb. *High Ones;* and in Daniel, "The *Watchers* and the *Holy Ones*."

Other plural forms of speech also occur when the *one* true God only is spoken of. "And God said, Let *us* make man in *our* own image, after *our* likeness." "And the LORD GOD said, Behold, the man is become like *one of us*." "And the LORD said, Let *us* go down." "Because there GOD appeared to him." Heb. "*God they appeared*," the verb being plural. These instances need not be multiplied: they are the common forms of speech in the sacred Scriptures, which no criticism has been able to resolve into mere idioms, and which only the doctrine of a plurality of persons in the unity of the Godhead can satisfactorily explain. If they were mere idioms, they could not have been misunderstood, by those to whom the Hebrew tongue was native, to imply plurality; but of this we have sufficient evidence, which shall be adduced when we speak of the faith of the Jewish Church. They have been acknowledged to form a striking singularity in the Hebrew language, even by those who have objected to the conclusion drawn from them; and the question, therefore, has been to find an hypothesis, which should account for a peculiarity, which is found in no other language, with the same circumstances.*

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* The argument for the Trinity, drawn from the plural appellations given to God in the Hebrew Scriptures, was opposed by the younger Buxtorf; who yet admits that this argument should not altogether be rejected among Christians; "for upon the same principle on which not a few of the Jews refer this emphatical application of the plural number to a plurality of powers or of influences, or of operations, that is, *ad extra;* why may we not refer it *ad intra*, to a plurality of persons and to personal works? *Yea, who certainly knows* what that was which the ancient Jews understood by this plurality of powers and faculties?"

Some have supposed angels to be associated with God, when these plural forms occur. For this there is no foundation in the texts themselves, and it is beside a manifest absurdity. Others, that the style of royalty was adopted, which is refuted by two considerations—that Almighty God in other instances speaks in the singular and not in the plural number; and that this was not the style of the sovereigns of the earth, when Moses or any of the sacred penmen composed their writings; no instance of it being found in any of the inspired books. A third opinion is, that the plural form of speaking of God was adopted by the Hebrews from their ancestors, who were Polytheists, and that the ancient theological term was retained after the unity of God was acknowledged. This assumes what is totally without proof, that the ancestors of the Hebrews were Polytheists; and could that be made out, it would leave it still to be accounted for, why other names of the Deity, equally ancient, for any thing that appears to the contrary, are not also plural, and especially the high name of Jehovah; and why, more particularly, the very appellation in question, *Aleim*, should have a singular form also, אלה in the same language. The grammatical reasons which have been offered are equally unsatisfactory. If then no hypothesis explains this peculiarity, but that which concludes it to indicate that mode of the Divine existence which was expressed in later theology by the phrase, a Trinity of persons, the inference is too powerful to be easily resisted, that these plural forms must be considered as intended to intimate the plurality of persons in essential connection with one supreme and adorable Deity.

This argument, however, taken alone, powerful as it has often been justly deemed, does not contain the strength of the case. For natural as it is to expect, presuming this to be the mode of the Divine existence, that some of his *names* which, according to the expressive and simple character of the Hebrew language, are descriptions of *realities*, and that some of the modes of expression adopted even in the earliest revelations, should carry some intimation of a *fact*, which, as essentially connected with redemption, the future complete revelation of the redeeming scheme was intended fully to unfold; yet, were these plural titles and forms of construction blotted out, the evidence of a plurality of Divine persons in the Godhead would still remain in its strongest form. For that evidence is not merely, that God has revealed himself under plural appellations, nor that these are constructed with sometimes singular and sometimes plural forms of speech; but that *three* persons, and three persons *only* are spoken of in the Scriptures under Divine titles, each having the peculiar attributes of Divinity ascribed to Him; and yet that the first and leading principle of the same book, which speaks thus of the character and works of these persons, should be, *that there is but* ONE *God.* This point being once established, it may be asked which of the hypotheses, the Orthodox, the Arian, or the Socinian, agrees best with this plain and explicit doctrine of Holy Writ. *Plain* and *explicit*, I say, not as to the mode of the Divine existence, not as to the comprehension of it, but as to this particular, that the doctrine itself is plainly stated in the Scriptures.

Let this point then be examined, and it will be seen even that the very number *three* has this pre-eminence; that the application of these names and powers is restrained to it, and never strays beyond it; and that those who confide in the testimony of God, rather than in the opinions of men, have sufficient Scriptural reason to distinguish their faith from the unbelief of others by avowing themselves *Trinitarians.**

WEBSTER'S DICTIONARY.

An American Dictionary of the English Language: intended to exhibit,

I. The origin, affinities, and primary signification of English words, as far as they have been ascertained,

II. The genuine orthography and pronunciation of words, according to general usage, or to just principles of analogy.

III. Accurate and discriminating definitions, with numerous authorities and illustrations. To which are prefixed, an Introductory Dissertation on the Origin and Connection of the Languages of Western Asia and of Europe; and a concise Grammar of the English Language. By Noah Webster, LL. D. Two Volumes, Quarto.

LANGUAGE has been divided by philologists into two sorts, namely, *Natural* and *Conventional*, or *Artificial*. By *natural* language, we understand those gestures of the body, and that expression of the countenance, by which the passions, emotions, or sentiments of the heart are made known. This is the language of infancy, of the deaf and dumb, and in a great measure of those barbarous nations, whose words are few, and whose minds have not been cultivated by science and letters. Thus the unsophisticated language of infancy expresses the pain or pleasure of the heart involuntarily by the contraction or expansion of the countenance, the smile playing upon the lips, the sparkling of the eyes, or the frown upon the forehead; until, finally, the emotions find a vent in loud cries or laughter. Among adults, the angry countenance, the scowling eye, the indignant frown, and the contemptuous sneer, indicate with great precision what is passing within the breast; while on the other hand, 'the composed mien, the placid look, the benignant smile,' and the nod of approbation, denote the feeling of pleasure with which the heart is actuated. Nor are the gestures and motions of the body less indicative of the passions of the heart. Violent agitations of the mind are easily inferred from the violent agitations of the body. When we see a man swing his fist with a rapid and yet determinate motion, while his body remains erect, we infer the agitated state of his mind with as much certainty as if we actually heard him denounce his antagonist with boisterous words. And these natural signs are instinctively interpreted anterior to all reasoning. The untaught savage, equally with the polished citizen, perfectly comprehends their meaning. And hence the despot, who designs to make himself feared, resorts to these expressions whenever he wishes to intimidate a rival, or rid himself of troublesome intruders. The word '*retire*,' when uttered by Buonaparte to his attendants, whenever they became troublesome by their expostulations or petitions, and uttered with that tremendous scowl of indignation, which he could so easily assume or lay aside, as suited his purpose, soon cleared the room, and left him to his lonely musings. And it is also asserted of him, that the 'bewitching smile' of his countenance had in it that indescribable charm, which all who came in contact with him felt to be almost irresistible.

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* The word τριας, *trinitas*, cameinto use in the second century.

Is it not from this inimitable language of nature, that inanimate objects are represented as if endowed with speech? Thus it is said by the sublime writer of the nineteenth Psalm, that 'The heavens DECLARE the glory of God, and the firmament showeth his handy work. Day unto day UTTERETH SPEECH, and night unto night showeth knowledge. There is no SPEECH nor *language* where their VOICE is not heard.' These symbols of the Creator's glory, though literally *dumb*, on account of their magnitude, beauty, and order, and more especially their vast utility to the world, are represented as *speaking so loudly*, that their WORDS *go to the end of the world;* and at the same time, as uttering their language so intelligibly, that they declare, in most forcible words, the *glory of God*. But how do they speak? Not *audibly*, but by *signs;* not by an *articulate voice*, but by a *natural speech*, alike understood by the untaught barbarian and the refined citizen; and by an exhibition of their shining qualities, they display the power and wisdom and goodness of their Creator, as forcibly as do the countenance and gestures of man what are the hidden sentiments and emotions of his heart.

Words are artificial. They are often resorted to only to deceive. While the tongue utters them, the heart is often meditating other things. While the oil of kindness flows in the softest accents from the lips, 'war may be in his heart.' A traitor may cry, 'Hail master,' and even betray him with a kiss whom he is murdering in his heart. On this account it is contended by many that the surest index of the heart are the gestures of the body, or the lineaments of the countenance. It is true, a man who has learned to command himself may suppress his emotions, may disguise his sentiments, and thus deceive the most observing. And it is equally true, that the timid may betray symptoms of fear, and a consciousness of guilt, though perfectly innocent, while the hardened criminal may appear entirely composed amidst well-founded reproaches and accusations. It is only when a man is taken by surprise, or is observed in his lonely musings, that you read the emotions of his heart in the lineaments of his countenance; or when he unreservedly vents himself in the expressive gestures and motions of his body.

Another class of natural signs, by which the inward feelings of the heart are expressed, is the *modulation* or *tones* of the voice. In the earliest periods of life, or in any sudden emergency, these cries, so expressive of fear, of desire and hope, are uttered involuntarily, and may, therefore, be reckoned among the most infallible signs of the particular passion which predominates in the breast. Joy, grief, sorrow, or desire, admiration, suspicion, fear, and hope, are all thus expressed. So exactly suited is this organ of the body for the soul to pour forth all its feelings in distinctive notes, that the hearer, by attending to the modulations of the speaker's voice, may be satisfied of the particular passion which actuates his heart; and even in the progress of a continued discourse, these tones mingle together or succeed each other in alternate strains of love or hate, joy and sorrow, &c, according as the various subjects which are calculated to excite those passions come under consideration. And the effect which the human voice has upon the hearer is truly astonishing. Of this all orators are sensible, and therefore endeavor so to modulate its tones as to give that effect to their discourse which they wish to produce. These intonations of the voice, however, are accompanied with words more or less distinctly uttered. This leads us to notice, in the second place,

Conventional, or Artificial Language. A writer on this subject has observed, that 'the situation of man as a member of society, and his possession of powers and faculties as a rational being, rendering a much more extended and enlarged mode of communication necessary for him than could be accomplished by mere natural signs, an obvious question arises, What means the Author of our being has furnished for the attainment of an object so important to the great ends of human existence? It is by no means inconceivable, that any one of the classes of natural signs, or instinctive expressions of thought, might have been adopted as the ground work of a more enlarged conventional language; the features of the face, or the gestures of the body, might perhaps have been moulded into forms, to each of which an arbitrary but determinate meaning might have been attached, and these, united with mere inarticulate cries, might have served to carry on some kind of intercourse among men. But how inadequate must all these have been even in their most improved state, to answer the ends to which speech is subservient. All the variations of which they are susceptible would mark only a few emotions, but by much the greater and more important subjects of thought and volition would have been beyond their reach.' Hence, necessity dictated some other mode of communication, in order that the great ends of human existence should be realized. This has been happily provided for by the beneficent

Author of our existence. The human voice is so constructed as to be susceptible of almost an endless variety of modulations, and thus, to a certain extent, the power of forming these varieties of sounds is possessed by all human beings whose faculties are perfect.

How does the beneficence of our Creator appear in making this provision for the convenience and happiness of the human race! The mind of man is provided with an organ so constructed that, however richly laden may be that mind, however diversified its thoughts, judgments, and volitions, it can make these thoughts, judgments, and volitions known with ease and intelligence to all who come within the range of sound. How mankind were first induced to resort to the use of articulate sounds for the purpose of intercommunication with each other, is a question which has given origin to many curious speculations. Into those speculations we shall not enter. It is sufficient for us to know that our Creator has endowed us with physical and mental powers to enable us to think, reason, and speak—to express our thoughts and reasonings intelligibly—and thus to derive both profit and pleasure from this intellectual intercourse—and that whatever might have been the difficulties to be encountered in reducing the perceptions of our minds to the form of words, or articulate sounds, He furnished us with the means and gave us the ingenuity to overcome all such difficulties.

As the use of language is to convey to another the exact thought and perception which occupy our own minds, it is a matter of great importance that the meaning of words should be generally understood, and that they should be used, as far as practicable, in a fixed and determinate sense. Hence the utility of some common standard of language to which all may resort for information on this subject. For we may easily conceive that when the knowledge of letters was confined to but few, and especially before alphabetical writing was generally known, language, so far at least as its orthography and pronunciation were concerned, must have been extremely fluctuating, and no doubt also, that words must have varied in their meaning with the progress of society. 'As language,' says Dr. Johnson, 'was at its beginning merely oral, all words of necessary or common use were spoken before they were written; and, while they were unfixed by any visible signs, must have been spoken with great diversity, as we now observe those who cannot read, catch sounds imperfectly, and utter them negligently. When this wild and barbarous jargon was first reduced to an alphabet, every penman endeavored to express, as he could, the sounds which he was accustomed to pronounce or receive, and vitiated in writing such words as were already vitiated in speech.' Hence the necessity of fixing the precise meaning of words has led to the compiling of dictionaries, which, of late especially, have greatly multiplied on our hands.

But the object of a dictionary seems to be much mistaken by a great portion of readers. A lexicographer has to compile his work from the language as he finds it: he is not allowed to invent new terms, nor to put a new meaning on old ones. Language, as it is spoken and written, forms the materials out of which he is to construct his work; and as these lie scattered over a large field, he will find no little perplexity in collecting them together, arranging them in due order, giving to each word its proper sound and signification, so as to make the way for the learner easy and safe. Hence, says Doctor Johnson, 'When I took the first survey of my undertaking, I found our speech copious without order, and energetic without rules; wherever I turned my view there was perplexity to be disentangled, and confusion to be regulated; choice was to be made out of boundless variety, without any established principles of selection: adulterations were to be detected, without a settled test of purity; and modes of expression to be rejected or received, without the suffrages of any writers of classical reputation or acknowledged authority.' If Dr. Johnson found the English language in such a disordered state in his day, what must it have been before the revival of letters, in the sixteenth century!

Since, however, the days of Johnson, our language has undergone many changes, and has been enriched with an accumulation of a multitude of words. Even Todd, when he published his edition of Johnson's dictionary, added several thousand words. And the progress of the arts, the extension of commerce, and the cultivation of the sciences, have all contributed to extend the boundaries of our language, by the introduction of new terms. However perfect, therefore, the several dictionaries may have been at the time they were compiled, still at this time a new one was much wanted, which, while it combined the excellencies of those already in use, might correct their faults, supply their defects, and thus more perfectly develop the beauties and illustrate the meaning and energies of the language. This has been attempted by DR. NOAH WEBSTER. To him, indeed, more than to any other, Americans had a right to look for an American dictionary; and he has not disappointed their expectations.

We say Americans had a right to look to Dr. Webster for a dictionary of their language. He had long labored in the field of philology. He had, indeed, devoted nearly his whole life in this department of science. He first taught our children to lisp their native tongue, by his *American Spelling Book;* and although when it made its appearance it was opposed with much violence, its merits could not have been attested in stronger language, than that which has been expressed by the numerous imitations of his plan by those who have succeeded him in similar works. Perhaps no elementary work of the kind has had a more extensive circulation, or has contributed more to fix a uniformity of pronunciation and orthography, than Webster's Spelling Book. His Grammar came next to the help of his countrymen: and though it was not so favorably received as his Spelling Book, it cannot be read without profit. His first efforts as a lexicographer were not crowned with that success which they deserved. But his quarto dictionary has been ushered into the world under peculiarly favorable circumstances; and it has certainly supplied a desideratum in the philological world, much and long wanted.

But the following account of the manner in which the present dictionary has been brought before the public, will best explain to the reader the importance and utility of the work:—

'In the year 1783, just at the close of the revolution, I published an elementary book for facilitating the acquisition of our vernacular tongue, and for correcting a vicious pronunciation, which prevailed extensively among the common people of this country. Soon after the publication of that work, I believe in the following year, that learned and respectable scholar, the Rev. Dr. Goodrich of Durham, one of the trustees of Yale College, suggested to me the propriety and expediency of my compiling a dictionary, which should complete a system for the instruction of the citizens of this country in the language. At that time I could not indulge the thought, much less the hope, of undertaking such a work; as I was neither qualified by research, nor had I the means of support, during the execution of the work, had I been disposed to undertake it. For many years, therefore, though I considered such a work as very desirable, yet it appeared to me impracticable; as I was under the necessity of devoting my time to other occupations for obtaining subsistence.

About twenty-seven years ago I began to think of attempting the compilation of a dictionary. I was induced to this undertaking, not more by the suggestion of friends, than by my own experience of the want of such a work, while reading modern books of science. In this pursuit I found almost insuperable difficulties, from the want of a dictionary for explaining many new words, which recent discoveries in the physical sciences had introduced into use. To remedy this defect in part, I published my Compendious Dictionary in 1806; and soon after made preparations for undertaking a larger work.

My original design did not extend to an investigation of the origin and progress of our language; much less of other languages. I limited my views to the correcting of certain errors in the best English dictionaries, and to the supplying of words in which they are deficient. But after writing through two letters of the alphabet, I determined to change my plan. I found myself embarassed, at every step, for want of a knowledge of the origin of words, which Johnson, Bailey, Junius, Skinner, and some other authors, do not afford the means of obtaining. Then laying aside my manuscripts, and all books treating of language, except lexicons and dictionaries, I endeavored, by a diligent comparison of words, having the same, or cognate radical letters, in about twenty languages, to obtain a more correct knowledge of the primary sense of original words, of the affinities between the English and many other languages, and thus to enable myself to trace words to their source.

I had not pursued this course more than three or four years, before I discovered that I had to unlearn a great deal that I had spent years in learning, and that it was necessary for me to go back to the first rudiments of a branch of erudition, which I had before cultivated, as I had supposed, with success.

I spent ten years in this comparison of radical words, and in forming a synopsis of the principal words in twenty languages, arranged in classes, under their primary elements or letters. The result has been to open what are to me new views of language, and to unfold what appear to be the genuine principles on which these languages are constructed.

After completing this synopsis I proceeded to correct what I had written of the dictionary, and to complete the remaining part of the work. But before I had finished it, I determined on a voyage to Europe, with a view of obtaining some books, and some assistance which I wanted; of learning the real state of the pronunciation of our language in England, as well as the general state of philology in that country; and of attempting to bring about some agreement or coincidence of opinions in regard to unsettled points in pronunciation and grammatical construction. In some of these objects I failed; in others, my designs were answered.

It is not only important, but, in a degree, necessary, that the people of this country should have an *American dictionary* of the English language; for, although the body of the language is the same as in England, and it is desirable to perpetuate that sameness, yet some differences must exist. Language is the expression of ideas; and if the people of one country cannot preserve an identity of ideas, they cannot retain an identity of language. Now an identity of ideas depends materially upon a sameness of things or objects with which the people of the two countries are conversant. But in no two portions of the earth, remote from each other, can such identity be found. Even physical objects must be different. But the principal differences between the people of this country and of all others, arise from different forms of government, different laws, institutions and customs. Thus the practice of hawking and hunting, the institution of heraldry, and the feudal system of England, originated terms which formed, and some of which now form, a necessary part of the language of that country; but, in the United States, many of these terms are no part of our present language,—and they cannot be, for the things which they express do not exist in this country. They can be known to us only as obsolete or as foreign words. On the other hand, the institutions of this country, which are new and peculiar, give rise to new terms, or to new applications of old terms, unknown to the people of England, which cannot be explained by them, and which will not be inserted in their dictionaries, unless copied from ours. Thus, the terms, *land-office*; *land-warrant*; *location of land*; *consociation* of Churches; *regent* of a university; *intendant* of a city; *plantation*, *selectmen*, *senate*, *congress*, *court*, *assembly*, *escheat*, &c, are either words not belonging to the language of England, or they are applied to things in this country which do not exist in that. No person in this country will be satisfied with the English definitions of the words *congress*, *senate*, and *assembly*, *court*, &c; for although these are words used in England, yet they are applied in this country to express ideas which they do not express in that country. With our present constitutions of government, *escheat* can never have its feudal sense in the United States.

But this is not all. In many cases the nature of our governments, and of our civil institutions, requires an appropriate language in the definition of words, even when the words express the same thing as in England. Thus the English dictionaries inform us that a *justice* is one deputed by the *king* to do right by way of judgment—he is a *lord* by his office—justices of the peace are appointed by the *king's commission*—language which is inaccurate in respect to this officer in the United States. So *constitutionally* is defined by Todd or Chalmers, *legally*, but in this country the distinction between *constitution* and *law* requires a different definition. In the United States, a *plantation* is a very different thing from what it is in England. The word *marshal*, in this country, has one important application unknown in England or in Europe.

A great number of words in our language require to be defined in a phraseology accommodated to the condition and institutions of the people in these states, and the people of England must look to an American dictionary for a correct understanding of such terms.

The necessity, therefore, of a dictionary suited to the people of the United States is obvious; and I should suppose that this fact being admitted, there could be no difference of opinion as to the *time*, when such a work ought to be substituted for English dictionaries.

There are many other considerations of a public nature which serve to justify this attempt to furnish an American work which shall be a guide to the youth of the United States. Most of these are too obvious to require illustration.

One consideration, however, which is dictated by my own feelings, but which I trust will meet with approbation in correspondent feelings in my fellow citizens, ought not to be passed in silence. —It is this. "The chief glory of a nation," says Dr. Johnson, "arises from its authors." With this opinion deeply impressed on my mind, I have the same ambition which actuated that great man when he expressed a wish to give celebrity to Bacon, to Hooker, to Milton, and to Boyle.

I do not indeed expect to add celebrity to the names of *Franklin*, *Washington*, *Adams*, *Jay*, *Madison*, *Marshall*, *Ramsay*, *Dwight*, *Smith*, *Trumbull*, *Hamilton*, *Belknap*, *Ames*, *Mason*, *Kent*, *Hare*, *Silliman*, *Cleaveland*, *Walsh*, *Irving*, and many other Americans distinguished by their writings or by their science; but it is with pride and satisfaction, that I can place them, as authorities, on the same page with those of *Boyle*, *Hooker*, *Milton*, *Dryden*, *Addison*, *Ray*, *Milner*, *Cowper*, *Davy*, *Thompson*, and *Jameson*.

A life devoted to reading and to an investigation of the origin and principles of our vernacular language, and especially a particular examination of the best English writers, with a view to a comparison of their stlye and phraseology, with those of the best American writers, and with our colloquial usage, enables me to affirm with confidence, that the genuine English idiom is as well preserved by the unmixed English of this country, as it is by the best *English* writers. Examples to prove this fact will be found in the Introduction to this work. It is true, that many of our writers have neglected to cultivate taste, and the embellishments of style; but even these have written the language in its genuine *idiom*. In this respect, Franklin and Washington, whose language is their hereditary mother tongue, unsophisticated by modern grammar, present as pure models of genuine English, as Addison or Swift. But I may go farther, and affirm, with truth, that our country has produced some of the best models of composition. The style of President Smith; of the authors of the Federalist; of Mr. Ames; of Dr. Mason; of Mr. Harper; of Chancellor Kent; [the prose] of Mr. Barlow; of the legal decisions of the supreme court of the United States; of the reports of legal decisions in some of the particular states; and many other writings; in purity, in elegance, and in technical precision, is equalled only by that of the best British authors, and surpassed by that of no English compositions of a similar kind.

The United States commenced their existence under circumstances wholly novel and unexampled in the history of nations. They commenced with civilization, with learning, with science, with constitutions of free government, and with that best gift of God to man, the Christian religion. Their population is now equal to that of England; in arts and sciences, our citizens are very little behind the most enlightened people on earth; in some respects, they have no superiors; and our language, within two centuries, will be spoken by more people in this country, than any other language on earth, except the Chinese, in Asia, and even that may not be an exception.

It has been my aim in this work, now offered to my fellow citizens, to ascertain the true principles of the language, in its orthography and structure; to purify it from some palpable errors, and reduce the number of its anomalies, thus giving it more regularity and consistency in its forms, both of words and sentences; and in this manner to furnish a standard of our vernacular tongue, which we shall not be ashamed to bequeath to *three hundred millions of people*, who are destined to occupy, and, I hope, to adorn the vast territory within our jurisdiction.

If the language can be improved in regularity, so as to be more easily acquired by our own citizens, and by foreigners, and thus be rendered a more useful instrument for the propagation of science, arts, civilization, and Christianity; if it can be rescued from the mischievous influence of sciolists and that dabbling spirit of innovation which is perpetually disturbing its settled usages and filling it with anomalies; if, in short, our vernacular language can be redeemed from corruptions, and our philology and literature from degradation; it would be a source of great satisfaction to me to be one among the instruments of promoting these valuable objects. If this object cannot be effected, and my wishes and hopes are to be frustrated, my labor will be lost, and this work must sink into oblivion.

This dictionary, like all others of the kind, must be left, in some degree, imperfect; for what individual is competent to trace to their source, and define in all their various applications, popular, scientific, and technical, *sixty* or *seventy thousand* words! It satisfies my mind that I have done all that my health, my talents, and my pecuniary means would enable me to accomplish. I present it to my fellow citizens, not with frigid indifference, but with my ardent wishes for their improvement and their happiness; and for the continued increase of the wealth, the learning, the moral and religious elevation of character, and the glory of my country.

To that great and benevolent Being, who, during the preparation of this work, has sustained a feeble constitution, amidst obstacles and toils, disappointments, infirmities, and depression; who has twice borne me and my manuscripts in safety across the Atlantic, and given me strength and resolution to bring the work to a close, I would present the tribute of my most grateful acknowledgments. And if the talent which he entrusted to my care, has not been put to the most profitable use in his service, I hope it has not been "kept laid up in a napkin," and that any misapplication of it may be graciously forgiven.'

The author tells us in another place that Walker's Dictionary contains only thirty-eight thousand words; and that Johnson's, Sheridan's, Jones's, and Perry's have about the same number; that the American edition of Todd's Johnson contains fifty-eight thousand; but that in the present work there are no less than seventy thousand. The advantages of such a dictionary, if it be well executed, must be obvious to every reader.

This, however, is not the greatest advantage of this work. Whatever those, who consider all improvements in orthography as dangerous innovations, may think of the proposed alterations in the spelling of some words and the pronunciation of others, we think all who understand the subject will admit that in the department of *etymology*, Dr. Webster has rendered a service to English literature far surpassing all his predecessors. Johnson had done something in this way,* and Bailey had done much more, while Walker had done almost nothing in tracing our language up to its source. Webster, however, has labored this point with great assiduity and success, and has laid the English reader under many obligations for his learned criticisms on the origin of language in general, and the etymology of the English language in particular.

Whoever has looked into the history of our language, must have perceived that it has been derived from a variety of sources. While it is acknowledged on all hands that the Anglo-Saxon is its mother tongue, yet it has been enriched from the Hebrew, the Greek, the Latin, French, German, and Dutch, as well as the Spanish and Italian languages; and, therefore, he who would succeed in unfolding its beauties, defining its meaning, displaying its characteristic idiom, and tracing out its etymology, must acquaint himself less or more with all these different languages. For such an herculean labor few men can be competent, even with all the helps afforded them by those who have gone before them in the walks of literature, or who may aid them in the definition of those scientific and technical terms which are peculiar to each branch of science, and to the several arts and trades.

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* One of Dr. Johnson's biographers remarks that 'Johnson had great reading, and still more sagacity; but he was a bad etymologist, and very little acquainted with philological niceties.'

The dictionary before us, however, evinces a diligence of research, a compass of knowledge, and a particularity of acquaintance with the various languages of Europe, as well as with oriental literature, which should secure to its author the gratitude of his countrymen, and the patronage of men of science and learning. We do not say, indeed, that the American dictionary is faultless; yet we may say, with Dr. Johnson, that these 'failures, however frequent, may admit extenuation and apology;' for it often happens, as that eminent man said, that 'Care will sometimes betray to the appearance of negligence'—'that in things difficult there is danger from ignorance, and in things easy, from confidence; the mind, afraid of greatness and disdainful of littleness, hastily withdraws itself from painful searches, and passes with sorrowful rapidity over tasks not adequate to her powers; sometimes too secure for caution, and again too anxious for vigorous effort; sometimes idle in a plain path, and sometimes distracted in labyrinths, and dissipated by different intentions.'

Who that has labored long in any mental process, which from its difficulty required the utmost exertion of intellectual strength, but what can bear witness to the truth of the above remarks? And is a man to be condemned, if in the investigation of subjects which require the profoundest attention, the most extensive research, as well as the nicest discrimination, he should fail to satisfy the expectation of all, or even of those whose candor and intelligence may qualify them to pass an enlightened and impartial judgment on his work? And more especially in settling the orthography and pronunciation of a language so fluctuating in these respects as has been the English language ever since the Norman conquest? Nor is it to be expected that a living language, which is continually changing its external dress by the acquisition of new terms, by laying aside the use of old ones, and perpetually subjected to the caprice of fashion, or the slavery of custom, should uniformly exhibit a sameness of orthography by all writers, or of pronunciation by all speakers. To lop off the barbarisms occasioned by ignorance, and to restrain the avidity of changes introduced by a mere love of novelty, or by that satiety which arises from a continued sameness, is what the lexicographer should aim to accomplish; and though he may not succeed according to his wishes, 'yet to have attempted thus much is laudable, even though the enterprize is beyond his strength.'

There will doubtless be different opinions respecting the alterations attempted by Dr. Webster in these respects: some will think he has made dangerous inroads upon established usages, while others will think that he has retained too many useless letters in many words, and adhered too rigidly to a pronunciation which ought to be considered obsolete. For our part, we are among those who believe that our language is yet encumbered with many superfluous letters, which might be dispensed with, not only without any detriment to the language, but most manifestly much to its improvement. These changes, however, must, and doubtless will be effected gradually, by the sanction of standard writers and approved speakers. Many such improvements have already been made in the course of the last century, and we doubt not that a hundred years hence many more of a similar character will be witnessed.

In commending the dictionary before us, we confess we feel a sort of native pride as Americans; and this pride is somewhat fed by the fact, that while many of his countrymen are awarding to the author his meed of praise for the results of his philological labors, our transatlantic brethren are not insensible to his merits, but they have evinced how highly they appreciate his researches, by giving to the British public a stereotype edition of the American Dictionary.

That the American soil, if suitably cultivated, may be as productive of human genius as any other country, why should we doubt? Nay, why should not our intellectual stature bear some proportion to the height of our mountains, the length and depth of our mighty rivers? Why may it not expand in proportion with the extent and fertility of our extended plains, and the length and breadth of our inland seas? Why should we be any more dependent upon Europe for our literature, science, and arts, than we need be for the necessaries, the luxuries, and refinements of life, or for our religious rites and privileges? It is true, that our youth and inexperience as a people, as well as our want of leisure from the bustle of life, may be plead in excuse for the little progress we may have heretofore made, in comparison with older nations, in the cultivation of the higher branches of knowledge. But let our native talent be assiduously cultivated—let those geniuses, who show themselves among us be encouraged as they ought to be, and rightly directed—and when their enterprising efforts are exerted in the cause of literature and science, let them meet with suitable patronage and support—and we shall no longer be dependent on foreigners for our learning, our religion, and a knowledge of the useful and ornamental arts.

We say not these things with a view to depreciate foreign literature, nor to undervalue the blessings we have received from our ancestors. But we ought not to forget that while gratitude impels us to acknowledge the obligation we are under to them for many invaluable blessings, they have also entailed upon us evils under which we yet groan; and had their designs been accomplished, we should still have been held in a bondage, civil and ecclesiastical, from which we are now happily free. And since the tree of liberty has been planted here—since it has grown and thriven as in a soil most congenial to its nature—has stricken its roots deep and wide, and has raised its lofty trunk high, and spread its branches far and wide—why should not our sons and daughters, while reposing under its fruitful boughs, successfully cultivate the tree of knowledge, and build high and firm the temple of science? What should hinder our growth in intellectual stature? What should impede our progress in the path of science? Why should we not erect monuments to our men of genius, which shall tell to future generations what their fathers had achieved for their benefit?

Among other monuments which shall be transmitted to posterity as proofs of the diligence, the deep research, the varied learning, and the successful competition in the cause of philological knowledge, we doubt not but the American Dictionary will hold a conspicuous and honorable place. We consecrate these pages to its fame, and cheerfully abide the decision of others whether a more imperishable monument be not its just deserts. If so, let those erect it who are more competent to the task. For ourselves, we shall be content if we may be the humble instrument of aiding in the circulation of a work of which every American ought to be proud, and which, we doubt not, will be handed down to posterity as an evidence of the extent and accuracy of the knowledge, as well as the indefatigable industry of its author. To possess a dictionary in which are accurate definitions of about twelve thousand words more than are to be found in any other work which preceded it, many of which are terms of art and science in daily use among scientific men, and therefore occur less or more in almost every book we read, is certainly no small acquisition to the stock of literature; and more especially when these definitions are derived from tracing up the words to their respective roots in the several languages from whence they have descended. As long, therefore, as the English language shall continue to be spoken and written, so long will the American Dictionary be held in high estimation by the lovers of science and literature.

We have spoken of the great utility of having the *etymology* of our language accurately traced. This will appear evident to every person who recollects that a knowledge of the *verbal* or *ideal* signification of words is essential to a right understanding of them, even when used in a secondary, or an accommodated sense. As an illustration of our meaning upon this point, and of the great utility of this sort of knowledge, we will present our readers with the following extract from Dr. Webster's Introduction to his quarto dictionary:—

'The Greek λεγω is rendered to speak or say; to tell, count, or number; to gather, collect, or choose; to discourse; and to lie down. This last definition shows that this word is the English *lie* and *lay*; and from this application, doubtless, the Latins had their *lectus*, a bed, that is, a spread, a lay.

The Latin *lego*, the same verb, is rendered, to gather; to choose; to read; to steal, or collect by stealing; and the phrase, *legere oram*, signifies to coast, to sail along a coast; *legere vela*, is to furl the sails; *legere halitum*, to take breath; *legere littus*, to sail close to the shore; *legere milites*, to enlist or muster soldiers; *legere pugno*, to strike, perhaps to *lay on* with the fist.

It would seem, at first view, that such various significations cannot proceed from one radix. But the fact that they do is indubitable. The primary sense of the root must be to throw, strain or extend, which in this, as in almost all cases, gives the sense of *speaking*. The sense of collecting, choosing, gathering, is from throwing, or drawing out, or separating by some such act; or from throwing together. The sense of lying down is, probably, from throwing one's self down. The sense of reading, in Latin, is the same as that of speaking in the Greek, unless it may be from collecting, that is, separating the letters, and uniting them in syllables and words; for in the primitive mode of writing, diacritical points were not used. But probably the sense of *reading* is the same as in *speaking*.

The phrases *legere oram*, *legere littus*, in Latin, may coincide with that of our seamen, to stretch or *lay* along the shore or coast, or to *hug* the land; especially if this word *lay* in Sanscrit signifies to *cling*, as I have seen it stated in some author, but for which I cannot vouch. If this sense is attached to the word, it proves it closely allied to the L. *ligo*, to bind.

That the sense of throwing, or driving, is contained in this word, is certain from its derivatives. Thus, in Greek, απολεγω signifies to select, to collect; and also to reject, to repudiate, and to forbid; which imply throwing, thrusting away.

Now, if throwing, sending, or driving, is the primary sense, then the Latin *lego*, to read, and *lego*, *legare*, to send, are radically the same word; the inflections of the verb being varied, arbitrarily, to designate the distinct applications, just as in *pello*, *appello*, *appellere*, to drive, and *appello*, *appellare*, to call.

And here it may be worth a moment's consideration, whether several words with prefixes, such as *slay*, *flog*, and the Latin *plico*, W. *plygu*, are not formed on the root of *lay*, that is, *lag* or *lak*. The sense of *slay*, Sax. *slagan*, *slœan*, is properly to strike, to beat; hence in Saxon, "Hig slogon heora wedd," they *slew* their league, or contract; that is, they struck a bargain. It signifies also to throw, as to *slag* one into prison; also to fall; to set or lay. The sense of killing is derivative from that of striking, a striking down.

Flog, Lat. *fligo*, signifies primarily to *rush*, *drive*, *strike*, Eng. to *lick*; and if formed on the root of *lay*, is precisely the popular phrase, to *lay on*.

If *plico* is formed with a prefix on *lay* or its root, it must have been originally *pelico*, that is, *belico*, belay. Then to fold, would be to *lay on* or *close*; to lay one part to another. Now this word is the Welsh *plygu*, to fold, which Owen makes to be a compound of *py* and *lly*. The latter word must be a contraction of *llyg*.

We know that the word *reply* is from the French *repliquer*, the Latin *replico*. Now, to *reply*, is not to *fold back*, but to send back, to throw back, as words, or an answer; and this gives the precise sense of *lay*, to throw, to send, which must be the sense of the radical word.

It is no inconsiderable evidence of the truth of my conjecture, that we constantly use the phrase to *lay on*, or *lay to*, as synonymous with *ply*, a word belonging to this family. To *pledge*, another of this family, is to *lay* down, to deposit; and the primary sense of *play*, Sax. *plegan*, Dan. *leger*, Sw. *leka*, is to strike or drive.

In Welsh, *lluqiaw* signifies to throw, fling, cast, or dart; to pelt; to drift; from *lluq*, a darting, a flash, glance, or sudden throw; hence *lluqed*, lightning. *Llug* signifies also, that breaks, or begins to open, a gleam, a breaking out in blotches; the plague. *Llwg* signifies also, that is apt to break out, that is bright, a tumor, eruption. These words coincide with English *light*, Lat. *luceo;* the primary sense of which is to throw, shoot, or dart; and these words all contain the elements of *flog* and *fling*.

In Welsh, *llyqu* signifies to fall flat, to lie extended, or to squat. This is evidently allied to *lay* and *lie*.

These senses agree also with that of *luck*, to fall, or come suddenly; that is, to rush or drive along.

In Russ. *vlagayu* is to lay, or put in; equivalent to the German *einlegen*.

The Latin *fluo* is contracted from *flugo;* and the radical sense of *flow* is the same as that of *light*. So the river *Aar*, in Europe, is doubtless from the same source as the oriental אור, to shine, whence *air*. And נהר, which, in Hebrew, signifies to flow as water, as well as to shine, chiefly signifies in Chaldee and Syriac, to shine.

To show the great importance, or rather the absolute necessity, of ascertaining the primary sense of words, in order to obtain clear ideas of the sense of ancient authors, more particularly of difficult passages in dead languages, let the reader attend to the following remarks.

In commenting on certain parts of Isaiah xxviii, Lowth observes in his Preliminary Dissertation, the difficulty of determining the meaning of חזות, in verse 15th. In our version, as in others, it is rendered *agreement;* but, says Lowth, "the word means no such thing in any part of the Bible, except in the 18th verse following; nor can the lexicographers give any satisfactory account of the word in this sense." Yet he agrees with Vitringa, that in these passages it must have this signification. The difficulty, it seems, has arisen from not understanding the primary sense of *seeing*, for the verb generally signifies to *see;* and as a noun the word signifies sight, vision; and so it is rendered in the Latin version annexed to Vanderhooght's Bible. The Seventy render it by συνθηκη, a covenant or league; and they are followed by the moderns. "Nous avons *intelligence* avec le sépulchre." *French.* "Noi habbiam fatta *lega* col sepulchro." *Italian of Diodati.*

Parkhurst understands the word to signify, to fasten, to settle, and he cites 2 Sam. xx, 9, ותחז, "Joab *took* Amasa by the beard." Here the sense is obvious; and from this and other passages, we may infer with certainty, that the radical sense is to *reach* to, or to *seize*, *hold*, or *fix*. If the sense is to *reach* to, then it accords with *covenant*, conveniens, coming to; if the sense is to fix, or fasten, then it agrees with *league*, Lat. *ligo*, and with *pact*, *pactum*, from *pango*, to make fast; all from the sense of extension, stretching, straining. Hence the meaning of חזה, the breast; that is, the firm, fixed, strong part. And if the English *gaze* is the same word, which is not improbable, this determines the appropriate sense of seeing in this word, to be to fix, or to look or reach with the eye fixed.

But we have other and decisive evidence of the primary signification of this word in the obvious, undisputed meaning of אחז, the same word with a prefix, which signifies to catch, or lay hold on; to seize; hence, behind, following, as if attached to; and hence drawing out in time, to delay.

Now it is not improbable that the Arabic, *hauz*, may be a word of the same stock; and this signifies among other senses, to collect, contract or draw together, to accumulate, to have intercourse or commerce with another. The latter sense would give nearly the signification of the Hebrew word.

Lexicographers are often embarrassed to account for the different signification of words that are evidently derived from the same root. Thus, in Hebrew, שור is rendered to sing; to look, behold, or observe; and to rule; and its derivatives, a ruler, a wall, the navel-string, a chain or necklace, &c. How can a word signify to rule, and to sing, and to look? Nothing can be more easy or natural. The sense is in both cases to stretch or strain, to reach. To sing is to strain the voice; to rule is to restrain men; and to see is to reach, or to hold in view.

In Latin, *sero* signifies to sow, to plant, to beget, to spread; *consero*, to sow, and to close or join; *desero*, to leave off, to *desert*; *assero*, to plant by or near, and to *assert*, affirm, and pronounce; *dissero*, to discourse; *insero*, to *insert*, to implant; *resero*, to unlock, to open, to disclose. *Desero*, to desert, Ainsworth says, is a compound of *de* and *sero*, "ut sit desertum quod non seritur nec colitur." And *dissero* he supposes must be a metaphorical use of the word. Now, on the principles I have unfolded, nothing is easier than an explananation of these words. The sense of *sero* is to throw, to thrust; its literal sense is applied to sowing and planting; *consero* is to thrust or drive together; *desero* is to throw from; *assero* is to throw, in words, or to throw out, as in *appello*; *dissero* is to throw words or arguments, with the sense of spreading, expatiating; *insero* is to throw or thrust in; *resero* is to throw or drive from, hence to unlock or open.

It is by resorting to the primary idea of words that we are able to explain applications, apparently, or in fact, diverse and even contrary. A very common example of this contrariety occurs in words which signify to guard or defend. For instance, the Latin *arceo* signifies to drive off, and to protect, secure, hold, restrain, or keep from departing or escaping; two senses directly opposite. This is extremely natural; for *arceo* signifies to thrust off, repel, drive back; and this act defends the person or object attacked. Or if we suppose the sense of *straining* to be anterior to that of repulsion, which is not improbable, then the act of straining or holding produces both effects; to repel or stop what advances to assault, and protect what is inclosed or assaulted. The words *guard* and *warren* present a similar application of the primary idea; and all languages which I have examined furnish a multitude of similar examples.

These examples illustrate the utility of extensive researches in language; as all cognate languages throw light on each other; one language often retaining the radical meaning of a word which the others have lost. Who, for instance, that is acquainted only with the English use of the verb to *have*, would suspect that this word and *happen* are radically one, and that the primary sense is to *fall* or *rush*, hence to fall on and seize? Yet nothing is more certain. In the Spanish language the senses of both verbs are retained in *haber;* and the Welsh *hapiaw* gives us the true original signification.

In like manner the primary sense of *venio* in Latin cannot be certainly determined without resorting to other words, and to kindred languages. In Latin the word signifies to *come*, or *arrive;* but in Spanish, *venida*, from *venir*, the Latin *venio*, signifies not only a coming or arrival, but an attack in fencing. *Venio* coincides in origin with the English *find;* Saxon *findan;* German and Dutch *finden*, to find, to fall or light on; Danish *finder;* Swedish *finna*, to find, to dicover, to meet, to strike against [offendere.] The primary sense of *venio*, then, is not merely to come, or arrive, but to rush or move with a driving force; and this sense is applicable to *coming* or *going*.

That the primary sense is to fall or rush, we have evidence in the Latin *ventus*, and English *wind*, both from the root of this verb. We have still farther evidence in the word *venom*, which in Welsh is *gwenwyn; gwen*, white, and *gwyn*, rage, smart, whence *gwynt*, wind. *Venom* is that which frets, or excites a raging pain. Hence we may infer that L. *venor*, to hunt, to chase, is of the same family; and so is *venia*, leave, or leave to depart, or a departure, a leaving, coinciding in signification with *leave*.

The latter word, *venia*, proves another fact, that the primary sense of *venio* is, in general, to move in any direction, and that the Latin sense, to *come*, is a particular appropriation of that sense.

In ascertaining the primary sense of words, it is often useful or necessary to recur to the derivatives. Thus the Latin *lædo* is rendered to *hurt;* but, by adverting to *allido*, *elido*, and *collido*, we find that the original signification is to *strike*, *hit*, or *dash* against. *Hurt*, then, is the secondary sense; the effect of the primary action expressed by the verb.

So the Latin *rapio*, to seize, does not give the sense of *rapidus*, rapid, but the sense of the latter proves the primary sense of *rapio*, to be, to *rush*, and, in its application, to rush on and seize.

These examples will be sufficient to show how little the affinities of language have been understood. Men have been generally satisfied with a knowledge of the *appropriate* sense of words, without examining from what visible or physical action, or *primary* sense, that particular application has been derived. Hence the obscurity that still rests on the theory of language. It has been supposed that each word, particularly each verb, has an original, specific sense, or application, distinct from every other verb. We find, however, on a close examination and comparison of the same word in different languages, that the fact is directly the reverse; that a verb expressing some action, in a general sense, gives rise to various appropriate senses, or particular applications. And in the course of my researches, I have been struck with the similarity of manner in which different nations have appropriated derivative and figurative senses. For example, all nations, as far as my researches extend, agree in expressing the sense of *justice* and *right*, by *straightness;* and *sin*, *iniquity*, *wrong*, by a deviation from a straight line or course. Equally remarkable is the simplicity of the analogies in language, and the small number of radical significations; so small, indeed, that I am persuaded the primary sense of all the verbs in any language, may be expressed by thirty or forty words.

We cannot, at this period of the world, determine, in all cases, which words are primitive, and which are derivative; nor whether the verb or the noun is the original word. Mon. Gebelin, in his *Monde Primitif*, maintains that the noun is the root of all other words. Never was a greater mistake. That some nouns may have been formed before the verbs with which they are connected, is possible; but as languages are now constructed it is demonstrably certain that the verb is the radix or stock from which have sprung most of the nouns, adjectives, and other parts of speech, belonging to each family. This is the result of all my researches into the origin of languages. We find, indeed, that many modern verbs are formed on nouns; as to *practise* from *practice;* but the noun is derived from a Greek verb. So we use *wrong* as a verb from the adjective *wrong;* but the latter is primarily a participle of the verb to *wring*. Indeed, a large part of all nouns was originally participles or adjectives, and the things which they denote were named from their qualities. So *pard*, *pardus*, is from ברד barad, hail; and the animal so named from his spots, as if sprinkled with hail, or rather from the sense of separation. *Crape*, the French *crêpe*, is from *crêper*, to *crisp*. *Sight* signifies, primarily, seen; it being the participle of *seon* contracted from *sigan*. *Draught* is the participle of *draw*, that which is drawn, or the act of drawing; *thought* is the participle of *think*.

As the verb is the principal radix of other words, and as the proper province of this part of speech is to express *action*, almost all the modifications of the primary sense of the verb may be comprehended in one word, to *move*.

The principal varieties of motion or action may be expressed by the following verbs:—

1. To drive, throw, thrust, send, urge, press.
2. To set, fix, lay. But these are usually from thrusting, or throwing down.
3. To strain, stretch, draw; whence holding, binding, strength, power, and often health.
4. To turn, wind, roll, wander.
5. To flow, to blow, to rush.
6. To open, part, split, separate, remove, scatter. See No. 16.
7. To swell, distend, expand, spread.
8. To stir, shake, agitate, rouse, excite.
9. To shoot, as a plant; to grow; allied to No. 1.

10. To break, or burst; allied sometimes to No. 3.
11. To lift, raise, elevate; allied to No. 9.
12. To flee, withdraw, escape; to fly; often allied to No. 1.
13. To rage; to burn; allied to No. 7 and 8.
14. To fall; to fail; whence fading, dying, &c.
15. To approach, come, arrive, extend, reach. This is usually the sense of *gaining*. No. 34.
16. To go, walk, pass, advance; allied to No 6.
17. To seize, take, hold; sometimes allied to No 31.
18. To strike; to beat; allied to No. 1.
19. To swing; to vibrate. No. 29.
20. To lean; to incline; allied to the sense of wandering or departing.
21. To rub, scratch, scrape; often connected with driving, and with roughness.
22. To swim; to float.
23. To stop, cease, rest; sometimes, at least, from straining, holding, fastening.
24. To creep; to crawl; sometimes connected with scraping.
25. To peel; to strip; whence spoiling.
26. To leap; to spring; allied to No. 9 and 1.
27. To bring, bear, carry; in some instances connected with producing, throwing out.
28. To sweep.
29. To hang. No. 19.
30. To shrink, or contract; that is, to draw. See No. 3.
31. To run; to rush forward; allied to No. 1.
32. To put on, or together; to unite; allied to No. 1 and 3.
33. To knit; to weave.
34. To gain; to win; to get. See No. 15.

These and a few more verbs express the literal sense ot all the primary roots. But it must be remarked that all the foregoing significations are not distinct. So far from it, that the whole may be brought under the signification of a very few words. The English words to *send*, *throw*, *thrust*, *strain*, *stretch*, *draw*, *drive*, *urge*, *press*, embrace the primary sense of a great part of all the verbs in every language which I have examined. Indeed it must be so, for the verb is certainly the root of most words; and the verb expresses *motion*, which always implies the application of force.'

A careful inspection of this, or of any other dictionary in which the derivative words are traced up to their primitives, will show the advantages to be derived from an acquaintance with the *radical* structure of language, and that no dictionary can be considered perfect, that is, it does not answer its end, in which this department is left unexplored.

In respect to the *orthography* of our language, it must be considered, in regard to many words, as unsettled. When such distinguished philologists as *Johnson*, *Sheridan*, *Walker*, and *Perry*, disagree in the spelling of a multitude of words, and when many living authors of deep erudition differ from them all, and, in some instances, from each other, who can be supposed to possess sufficient authority in this department of literature, to settle the mooted question? That many words in our language are encumbered with superfluous letters, must be obvious to every person who has inspected them with the slightest attention, comparing the orthography with the most popular and approved pronunciation: and these superfluities have resulted from a change in the pronunciation of the words. Take as an example of this all those words that end in *ive*, which syllable was pronounced *īve*, the final *e* serving to lengthen out the sound of the *i* so as to give it its long first sound, or the sound of *y* in *eye*. This, indeed, was said by the grammarians to be the use of *e final*, namely, to lengthen the sound of the preceding vowel. But does it serve any such purpose now? Certainly not, except in a few instances. In all such words as *native*, *alternative*, *potative*, *motive*, as well as *examine*, the *i* has its short unaccented sound; and, therefore, the final vowel serves no other purpose than to mislead the learner. In many particular words, however, custom has conformed the orthography to the pronunciation, and no doubt that time and use will ultimately dispense with many more of those letters which are now entirely useless.

Nor is the *pronunciation* any more uniform, even among the lexicographers and learned public speakers, than the *orthography*. Notwithstanding all the pains which have been taken by the several dictionaries of our language to arrest the progress of innovations on what were considered established usage in pronunciation, to correct that which was vitiated and vulgar, as well as to fix that which was uncertain and multiform, many words are still subjected to a variety of pronunciation; nor is it at all likely that such a standard can be devised as shall produce uniformity in this particular. While the most eminent English orthoëpists differ so widely among themselves, who is to fix the standard? Shall we refer to the practice of living speakers? Alas! they are as discordant among themselves as are the orthoëpists who have given us their written rules. Shall we appeal to the taste of competent judges? But what forms the taste? Is it custom? But custom is not uniform. Is it habit? But we habituate ourselves to one mode of pronunciation because we were so taught in our youth; to another, because some distinguished orthoëpist has given us the rule, and then to another because some popular speaker has given it currency. And amidst these discordant practices, all claiming the sanction of either custom, the analogy of the language, or the authority of some great name, who is to interpose his taste and decide the controversy? Perhaps after all it will be found that a love of novelty, or a certain undefinable aversion we all feel to a perpetual repetition of the same thing, to the hourly recurrence of the same sounds, contributes more than any other one thing, to change our old pronunciation for a new one.

Amidst these fluctuations, from whatever cause they may arise, whether from caprice, false taste, or a love of singularity, the man who shall arise and prune our language from its troublesome excrescences, by introducing a consistent orthography, and a uniformity of pronunciation, will lay the nations who speak the English language under a debt of lasting gratitude, and erect for himself a monument which will transmit his name to posterity as one of the brightest benefactors of mankind.

That the dictionary before us has done something in these departments of philological criticism is matter of congratulation; and that it would have done much more had not the prejudices of the age presented an insurmountable barrier in the way, we may presume from the author's avowed conviction of the necessity of this sort of reform, and from his known zeal in the cause which has engaged so much of his attention. For what he has achieved in his attempt to clear away the rubbish of former ages and writers, and of rescuing many words from their obscurities, we may augur what he would have done had he been borne up by those who alone can sustain an author in effecting a regeneration of this character. We hope he may live to receive the reward of his labors in the approbation of his countrymen, and that his last days may be gilded by a ray of that light from the eternal throne, which beams so brightly in the face of Christianity, and finally be conducted to glory and immortality.

It may, however, be contended by some, that though it may be well enough for philologists to acquaint themselves thoroughly with the structure of language, so as to make themselves masters of verbal criticism, yet this sort of study ill becomes the minister of the Gospel. We know not what may be the character of all our readers, but we should hope those are exceedingly few to whom an answer to such an objection is necessary. Had we lived in the tenth, eleventh, or twelfth century, we should have been surrounded with the petty tyrants of a degraded priesthood, more solicitous to fatten themselves upon the hard earnings of a superstitious populace, than they were to enrich themselves and their flocks with sacred knowledge and the graces of the Holy Spirit, and who taught the people that 'ignorance is the mother of devotion;' but in this age of light, of inquiry, of critical and profound research, when successful exertions are making to open every avenue of knowledge, for any to suppose that the ministry may with impunity lag behind their cotemporaries in the acquisition of sound learning, and still maintain their credit as expounders of God's sacred word, is presuming too much upon the ignorance and credulity of the present race of mankind.—Since the lights of the reformation have so generally dispelled the clouds of darkness which had for a long time enveloped the minds of men, it is in vain for any one to attempt to re-erect the ebon throne on which a pseudo priesthood so long received the homage of prostrate millions, merely because they and their predecessors had succeeded in shrouding their minds in the mantle of ignorance. *Now*, when oriental literature is brought to bear upon the sacred Scriptures, to aid in their hermeneutical interpretation, shall we say that the study of verbal criticism is useless, or unnecessary for the theologian? Shall we allow the adversaries of Christianity all the advantages derivable from a critical knowledge of words—and especially of those words in which the Holy Spirit has spoken to man? This would, it seems to us, be a criminal neglect of those means of defence which a gracious Providence has put within the range of our abilities.

On this subject, we ought not to forget that a knowledge of *words* is very often a knowledge of *things*; and hence, he that is inattentive to the one, must be negligent in respect to the other. And to those especially, who may not have had in their youth the advantages of a thorough education, must a dictionary which accurately traces up the words of their mother tongue to their respective sources, be of incalculable advantage. While those able and critical commentaries which have been written by eminent scholars and divines, and those lexicons of the original languages which have explained the radical meaning of words, have all poured a flood of light upon the pages of inspiration, it is no small help to have a lexicon always at hand, that will gently lead us up through the several streams which have fertilized our vernacular language to their respective sources. This, we verily think, is no small advantage for the Biblical student.

Those who speak contemptuously, or even lightly, of the labors of lexicographers, seem to forget how much they are indebted to them for all they know of the meaning of words. And equally inattentive to the history of events are such as undervalue a knowledge of the learned languages. Had our ancestors been actuated by similar views, what should we have been at the present day? We might have been either bowing down to stocks and stones with our pagan forefathers, or prostrating ourselves before a wafer god, and joining in the senseless worship of departed saints in imitation of our popish ancestors. But for the powerful impulse which was given to the human mind at the memorable era of the reformation, which led to the translation of the Holy Scriptures into the vernacular tongues of the several nations who received the salutary effects of that event, those who understand no other language but their own might have remained as destitute of Scriptural knowledge as the heathen of our wilderness, except so far as they might have received it from the lips of a corrupt and tyrannical priesthood. Shall we then undervalue these means, to which we are so much indebted for all that we hold most dear; or reject with scornful indifference the aids which are now offered us, by which we may be enabled critically to analyze the articles of our faith?

We allow, indeed, that mere speculative 'knowledge puffeth up;' but this is not the fault of knowledge. It is the fault only of those who attain it to abuse it. Like every other gift or acquisition, it becomes an 'instrument of unrighteousness' only when it is not sanctified 'by the word of God and prayer.' Let those who possess it consecrate it to the service of God and humanity, and it shall be the means of procuring for them, not merely a poor perishable wreath, but a *crown of glory that fadeth not away.*

AN INQUIRY INTO THE CHARACTER OF THE GUESTS ENTERTAINED BY ABRAHAM ON THE PLAINS OF MAMRE.

When an author differs in opinion on any subject, much more on a subject of Biblical criticism, from most all others, he is bound to assign his reasons. We confess that among the multitude of commentators we have consulted on the *eighteenth* chapter of Genesis, in which the transactions referred to at the head of this article are recorded, none of them has afforded us perfect satisfaction. They all seem to take for granted that the *guests* entertained by Abraham, were *celestial* beings, sent from heaven to confer with Abraham respecting the birth of Isaac, and the destruction of Sodom and Gomorrah. To this opinion we cannot concede for the following reasons:—

1. These *guests* are not called *angels* in the text at all, in that chapter, but they are called *men* in *three* places, namely, in the second, sixteenth, and twenty-second verses. In the second verse it is said, 'Lo, *three* MEN stood by him.' In the sixteenth verse it is said 'the MEN rose up from thence'—and in verse twenty-second, 'And the MEN turned their faces from thence.' Why, then, it may be asked, has it become so generally received, that these were *angels*, or *celestial* beings? We answer, if you will look at the summary of contents prefixed to the chapter, you will find the following sentence: '*Abraham entertaineth three angels;*' and though this must be considered as nothing more than the comment of the translators, and not the infallible doctrine of the text; yet it has, no doubt, led many so readily to adopt the opinon that these men were celestial beings.

2. But even if the word *angels* had appeared in the text, it would not have determined the matter in favor of *celestial* messengers. The word *angel*, in Greek αγγελος, signifies simply a *messenger*, from

αγγελλω, to reveal, or *deliver*, a *message:* and had our translators rendered the word *messenger*, instead of retaining the Greek word *angel*, many passages of sacred Scripture would have been much more intelligible to the mere English reader. When the Lord Jesus addressed the *angels* of the seven Churches of Asia, as recorded in the book of Revelation, there can be no doubt that the *ministers* of those Churches are intended, as they were His *messengers*, sent by Him to *reveal* His will and to *deliver* His *message* unto the Churches. That this word frequently imports nothing more than a *human messenger*, is manifest from several passages of Scripture. In Matt. xi, 10, it is said, 'Behold, I send my *αγγελος*, *messenger*, before thy face.'—Here the *angel* was John the Baptist. In Mark i, 2, the same person is called an *αγγελον*, rendered there also a *messenger*. In Luke vii, 24, those disciples whom John sent unto Jesus to inquire whether He was the Christ 'that should come,' are called *αγγελων*, *messengers*; and in 2 Cor. xii, St. Paul speaks of the *αγγελος*, *messenger of Satan*.—These texts, and abundance more might be quoted in proof of the position, amply testify that even allowing that the word *angel* had occurred in the text, it would be no proof that *celestial* messengers were meant.

3. Nor are they called *angels* in either the original Hebrew or the Septuagint or Greek translation. The Hebrew word generally rendered *αγγελος*, in the Septuagint, and *angel*, in the English translation, is מלאך; but in Gen. xviii, 2, 16, 22, it is איש, which, though a generic term signifying *existence*, *subsistence*, or any thing *really existing*, in opposition to mere *shadows* and *figures*, is frequently rendered *man*, but never *angel*. In the Septuagint in all those places in this chapter the Hebrew word is translated *ανδρες*, *men;* and so it is rendered also in the Latin Vulgate, and in the French translation. On the whole, therefore, we may safely conclude that no argument can be derived from the *name* given to these guests in favor of their having been any other than human beings.

4. We object to the opinion of their being *celestial* beings, because, though what is related of them, in their intercourse with Abraham, may all be predicated of human messengers, it cannot agree with their having been pure *celestial spirits*.

It is said that 'they did eat' of the 'butter, and milk, and the calf,' which Abraham had prepared for them. And when Abraham solicited them to tarry with him, saying, 'Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts,' &c,—they said, '*So do as thou hast said.*' We know it is contended by those who believe that these men were pure spiritual intelligences that they merely *appeared* to eat, to have their feet washed, and to rest themselves under the tree. But according to this interpretation these *holy celestial beings* are transformed into *hypocrites*, as they did not, according to this view of the subject, have their *feet washed with water*, nor did they *eat in reality*, but only feigned all this. To such reproaches must the *angels of heaven* submit to help out a difficulty in sacred interpretation—a difficulty created only by taking for granted as true, what the text itself never authorized.

Now these visitors either did eat and drink, or they did not. If they did eat and drink, as the text asserts, and had their feet washed in reality, then they were *men in the flesh*. If they did not eat, &c, then the text itself asserts a falsehood, and these messengers imposed upon Abraham by pretending to do what they did not. And surely we should be glad of almost any interpretation which would go to acquit these inspired messengers of such a deceitful practice.

5. The same things are related in the *nineteenth* chapter respecting the angels which came to Lot in Sodom, namely, that they had their *feet washed*, did *eat and drink, and lay down in his house* by night. These men, however, are called *angels* in the first verse of this chapter, both in the Hebrew and Greek text, as well as in the English translation; but as they are afterward called men no less than *five* times, it is highly probable that these were two of the same messengers which had been with Abraham; and hence we may suppose that the word מלאך, *αγγελος*, is to be understood in the same sense as explained above—as *messengers* of God sent on an errand of love to Lot and his family; for the same reasons exist for supposing these persons to have been men in the flesh, as there do for supposing those were who came to Abraham. Let any man consult the 19th chapter, particularly from the 4th to the 11th verse inclusive, and then let him ask himself whether he can reconcile what is there said of these visitors with the supposition of their having been pure spiritual intelligences. The conclusion to which we arrive is this:—*That these guests were extraordinary messengers*, sent by God to comfort Abraham concerning his future heir, to predict the overthrow of Sodom and Gomorrah, and to hasten the deliverance of just Lot, whose 'righteous soul had been vexed with the filthy conversation of the wicked.'

An objection to this interpretation is taken from the declaration that 'the LORD appeared to Abraham'—that the LORD said unto Abraham, 'wherefore did Sarah laugh'—'And the LORD said, shall I hide from Abraham that thing which I do?' But this fact, so far from militating against the conclusion to which we have arrived, makes strongly in its favor. The word here rendered LORD is, in the original, יהוה, *Jehovah*, which is never in any place rendered *angels*, much less *men*, but is applied exclusively to the only true and supreme Being. But to allow that these visitors were called indifferently *Jehovah* and *angels*, and even *men*, would be to destroy all that distinction between these latter and the supreme God, which is indicated and manifestly pointed out by the use of this most expressive word. Had the word in this connection been either אלהים or אדני,—which words are sometimes rendered *angels*, *rulers*, &c,—there might have been some reason for applying these terms to those messengers; but that they are ever in any place in the holy Scriptures, designated by the term *Jehovah*, is a great mistake; and hence the very fact that it is here said that *Jehovah* appeared to Abraham is a most manifest proof that these visitors, whatever they were, could not have been included under that term.

The true state of the case appears to be this:—While Abraham was sitting at the door of his tent, the LORD appeared to him again, as He had done several times before, by some token by which Abraham recognized the Divine presence; and then lifting up his eyes he saw three men standing by him; these men, being special messengers from Jehovah, after acceding to the hospitable request of Abraham to partake of his refreshments, proceeded to unfold to him the benevolent purposes of God toward himself and family, and the just vengeance He was about to inflict upon the devoted cities of Sodom and Gomorrah. After they had thus delivered their message to Abraham, it is said, verse 16, 'the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way.' When they had departed, the LORD is again introduced as saying, 'shall I hide from Abraham that thing which I do?' verse 17; and at verse 22 it is stated, that after the men had 'turned their faces from thence and went toward Sodom, Abraham stood yet before the LORD.' The LORD, therefore, and the *men* were not the same; for when the latter had departed on their way toward Sodom, leaving Abraham where he was, he stood still before the LORD, to whom he now began to make intercession in behalf of these wicked Sodomites. Now, if the person here called *Jehovah* had been the same as those called *men*, how could it be said that these men had departed thence toward Sodom, while Abraham remained before the Lord in the plains of Mamre? This, therefore, goes to strengthen the argument in favor of the main position, namely, *That these messengers were, in reality, human beings.*

All this is natural and easy. These divinely inspired messengers were sent unto Abraham, the friend of God, to forewarn him of the approaching danger to which his wicked neighbors, the Sodomites, were exposed. He hears the solemn tidings with that awe and reverence which became the servant of the most high God; but instead of looking on this awful catastrophe with stoical indifference, he tenderly sympathizes with them, deprecates their fate, and after the messengers had taken their departure, he stands before the Lord and commences his intercessory prayer in behalf of those devoted cities—a prayer which at once evinces the piety of his heart toward God, and the tenderness of his feelings toward his fellow men. We say all this is natural. When the messengers of God have delivered their message, and a conviction of its truth is felt, it is then that prayer follows for ourselves, and intercession in behalf of others.

Another objection to this interpretation arises from the certainty of the language used by these men respecting the birth of Isaac, and the overthrow of Sodom and Gomorrah. How, it is asked, could mere human beings have so positively predicted these events? The answer is, that though men, they were, doubtless, like other prophets of God, endowed with the spirit of prophecy, and were sent by Him on the present occasion to denounce the doom of the one, and to hasten the escape, and to comfort the hearts of the others. There is, certainly, nothing extraordinary in all this. We say it was no extraordinary event for human beings to have the gift of prophecy imparted to them, and to be sent on special occasions to predict future events, as well as to disclose the purposes of the Almighty respecting devoted nations. And when these were sent with such a commission, they frequently personified Him in whose name they came. This will account for the solemn and authoritative language used by these divinely commissioned messengers in verse 13 of chap. xix, 'For we will destroy this place;' for in the language of the Hebrews, the agent is frequently said to do what he is only sent to declare shall be done. For an illustration and proof of this remark, consult Isa. vi, 9, 10; Jer. i, 10.

We more frequently err in the interpretation of Scripture, by overlooking the plain, literal, and obvious meaning of a text, and seeking for one that is far-fetched, marvellous, and unnatural, than we do from any real ambiguity in the text itself. This, we doubt not, has been the case in the present instance. And the forced construction which has been put upon this text, not difficult in itself, has led to the absurd and impious notion that the Lord of heaven and earth, or at least His angels, that is, celestial spirits, appeared to do what they did not, and thereby practised deceit; or otherwise, that these pure spirits eat of corporeal food, and had their feet washed with material water; and moreover, that Abraham himself was guilty of an act of idolatry in paying Divine honors to an angelic being! All these absurdities are avoided by adhering to the literal meaning of this plain narration of facts, which never need to have been so wrapped up in obscurity, had mankind been content with what is plain and obvious, instead of imagining mysteries where none exist.

But still another objection against the view we have taken of this subject is derived from Heb. xiii, 2: 'Be not forgetful to entertain strangers, for thereby some have entertained ANGELS unawares'—taking it for granted that the apostle here alludes to the circumstance of Abraham's entertaining those heavenly visitors. But though it be allowed that the apostle does allude to that transaction, it by no means follows that he believed those guests were *celestial* angels. He was exhorting his Hebrew brethren to acts of hospitality toward strangers, and to give force to his exhortation, adduces the example of Abraham in his entertaining those *angels*, or messengers, *unawares*, that is, not knowing at first the high character they sustained as extraordinary messengers of God, whom He had sent to bear good tidings to him and his family, and then to foretell the awful doom of the cities of Sodom and Gemorrah;—so the Hebrew Christians were to evince the like hospitality toward strange travellers, for thereby they also might *unawares* receive and entertain those divinely commissioned messengers, who were travelling through the country, like ministering angels, in search of the 'lost sheep of the house of Israel.'

To conclude, we remark, in the language of Dr. A. Clarke, that in the conduct of Abraham toward those guests, 'we find a delightful picture of genuine and primitive hospitality'—'Abraham, who had many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his guests, ordered his wife to make the bread quickly, went himself to choose the calf from the herd, and came again to serve them *standing*.' Here is an exemplification of the sweet harmony subsisting between heart-felt piety to God, and that gentleness of deportment and courteousness of behavior which so beautifully illustrates the Christian character.

ABBOTT'S LIFE.

The Experience and Gospel Labors of the Rev. Benjamin Abbott: to which is annexed a Narrative of his Life and Death. *By* JOHN F. FFIRTH. *Published by B. Waugh and T. Mason.* 18*mo.* pp. 282.

How different are the intellectual tastes of mankind! What will greatly please and delight one, will equally tire and disgust another. And yet there must be some standard of excellence by which the merits of all literary performances may be tested. This standard, whatever it may be, is of such a character, that whoever arrives at it in his performances, will be sure to both please and instruct, and the productions of his pen will be handed down to posterity with honor to himself and benefit to his readers. We are interested with some authors on account of the elegance of their style; with another on account of the depth and profoundness of his matter; while history becomes chiefly interesting by the variety of the incidents which are interwoven into the narrative. But when all these excellences are united in any literary production, all people of correct taste cannot be otherwise than entertained and instructed.

There are some works, however, such as those of Bunyan, particularly his *Pilgrim's Progress*, with which we are delighted and edified, though written in the most humble style; while others, though the matter is important and the thoughts profound, are studied, if studied at all, with great reluctance and fatigue.

Among the multitude of biographies with which the world abounds, many of which are graced with all the elegancies of the most finished style, and interspersed with historical details of the most instructive and entertaining character, perhaps there are few of a religious character which more interests a particular class of readers than the one whose title stands at the head of this article. And what is there in it which interests? It is not the style. This will not bear criticism. This, in the main, is of the humblest character. Is it the eminence of the man? In one sense he stood pre-eminent. Not, however, on account of his literary attainments. He was very illiterate. He did not understand even his mother tongue. His eminence arose purely from the depth of his piety, and the ardor of his zeal in the cause of God. Were Benjamin Abbott to appear now in the humble garb in which he exhibited himself while he lived, and attempt to instruct the people in the uncouth manner in which he evidently did, many who now read his biography with delight would treat his performances with contempt. Their sense of propriety would be offended. Their taste would be insulted. And yet there is a secret charm in the narrative of his experience and labors which chains the attention of the reader, and makes him continually wish that it had been clothed in a more fashionable dress, not perceiving that the want of this is one of the very things which makes it so deeply interesting—that it is the internal evidences of honesty, simplicity, and religious integrity, which impart to it a value it otherwise would not possess.

There is, moreover, that variety of incident, that vividness of description, which could be given only by an eye witness of the scenes through which the author passed, and those affecting details which could not be so related only by the pen of him whose heart was deeply and permanently experienced in the truths which produced such powerful effects;—these things give a character to the work before us of the most entertaining and useful kind. Benjamin Abbott *speaks of the things which he had seen and felt.* There is no effort to dazzle you with 'high sounding words of vanity'—no artificial coloring merely to please the fancy, or to 'adorn a tale'—no effort for the mere purpose of producing effect. In the midst of those imperfections which arose out of his want of the refinements of education, there beamed forth a soul, fired and filled with God and glory—burning with intense ardor for the salvation of a lost world—and pouring forth a torrent of holy eloquence, 'not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power.' This gave a character to the ministration of Mr. Abbott somewhat peculiar, and elevated him as far above the mere declaimer, the enthusiastic publisher of common news for the 'sake of filthy lucre,' as the man of God is raised above the merest worldling that crawls upon this earth.

We do not, therefore, recommend this book to the notice of our readers on account of its literary excellencies, though, if it possessed these also, it would be doubly excellent. Whatever improvements we may have made in taste, in science, and systematic theology, and however much we may excel some of our fathers in purity of style and gracefulness of action, it is to be feared that we fall far short, at least of some of them, in holy fervor, in flaming zeal, and that apostolic simplicity, purity, and energy, by which they won for themselves an everlasting fame—a fame, not of worldly glory, which must perish with the using,—but such a fame as God puts on those servants of His, who have been instrumental 'in turning many to righteousness.' Such shall 'inherit glory.' Those ministers who 'convert sinners from the error of their ways,' much more perfectly answer the end of their designation to the holy work of the Gospel ministry, than do those who merely astonish you for the moment with their flights of oratory, with the depth of their literary researches, or even the profoundness of their wisdom in theological lore.

Do not, however, misunderstand us. We are not the apologists of ignorance or vulgarity in the pulpit, any more than we are of bombast, of vain parade, or of empty declamation. We care not how learned the Christian ministry is, nor how deeply a man digs into the mine of truth, nor yet how richly his discourses may be laden with sound Scriptural learning; but we want, superadded to all this, the 'unction of the Holy One'—the pathos which arises from the 'inspiration of the Holy Spirit,' and the eloquence imparted by a supreme love to God and the souls of men. We want to hear the words of God uttered by tongues which have been 'touched with a live coal from the altar' of God, and to witness the train of captivated sinners following in the path marked out by this flaming messenger of the skies. When the Church shall be honored and filled with such heralds of the Redeemer's glory, we may then predict the sudden coming of the Son of man, to assert His claims, and to establish His universal dominion on the earth.

Now, let all those who wish to have their hearts fired from that holy altar, read the memoir of the Rev. Benjamin Abbott, and strive to imitate the ardor of his piety and zeal, and they will feel it enkindling upon their hearts, and will say with one of old, 'while I was musing, the fire burned'—therefore, for 'Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'

By what standard shall we estimate a man's worth? Shall it be from the amount of good which he is instrumental in accomplishing? But what sort of good? The philosopher who, like Bacon, Newton, and Reid, dispels the cloud of error from the human mind, and frees it from its slavery to the deadening influence of empty theory and blind fatality, achieves a victory over numerous evils, and consequently brings a great amount of good to the human family; because a foundation is thus laid for the free exercise of thought, for the investigations of truth, and for the permanent establishment and wide diffusion of sound knowledge. But the good thus produced has only a temporary bearing upon human happiness. The patriotic warrior, who, like Washington, leads armies to victory for the purpose of emancipating a nation from political thraldom, lays the world under a lasting debt of gratitude for the amount of good he is instrumental in achieving for his fellow men. This, however, though by no means small, is limited, in its immediate results, to this world. The wise statesman, who devises and enacts those laws which secure to all equal rights and privileges, so far as the imperfect state of society will permit, is justly entitled to the praise of having brought an incalculable amount of good to the human family. Nor are those who wisely and justly administer those laws, so as to protect the citizen in the peaceful exercise of those privileges which the laws of his country have guaranteed to him, less an object of trust and confidence, of gratitude and praise. All these are to be respected in their stations, and their worth estimated according to the proportion of good they have been instrumental in promoting.

But as the heavens are higher than the earth, and the demands of eternity are more weighty and durable than those of time, so much more good does that man bring to his fellow men, who is a means of introducing them into the possession of that religion which will fit them for an everlasting possession at God's right hand. Without, therefore, endeavoring, or even desiring, to detract from the merits of others who labor in their respective departments for the benefit of their fellow citizens, we say that the faithful minister, who, like Paul the apostle, in primitive times, and John Wesley, in more modern times, converts thousands of sinners from the error of their ways, is instrumental of more lasting good, than any other man upon the face of the earth. And from this mode of calculation, that minister of Jesus Christ who brings the greatest number of sinners to the knowledge of the truth is to be the most highly estimated. This is the *end* of his calling. This is the grand *design* for which the Christian ministry was instituted. All other means which are used for enlightening the mind, and inducing mankind to attend to external duties, are no farther available than as they tend to the accomplishment of this ulterior design.

When, therefore, we have ascertained who has been the means of converting the greatest multitude of sinners to God, we have found the man who has done the most good, and consequently of the greatest worth. Let the subject of the memoir before us be estimated according to this standard, and we apprehend that he will bear a comparison with any of his compeers in this holy work. He may not have received so shining a polish—he may have been much less refined in his manners in and out of the pulpit—and he may therefore have betrayed more of human weaknesses in the discharge of his public duties—but that God owned him as a chosen instrument to bring sinners from darkness to light, is an indubitable proof that he stood high in His favor whose word he so successfully published.

The Planetarium and Astronomical Calculator, containing the Distances, Diameters, Periodical and Diurnal Revolutions of all the Planets in the Solar System, with the Diameters of their Satellites, their distances from, and the Periods of their Revolutions around their respective Primaries; together with the Method of calculating those Distances, Diameters, and Revolutions. Also, the Method of calculating Solar and Lunar Eclipses; being a Compilation from various celebrated Authors, with Notes, Examples, and Interrogations; prepared for the Use of Schools, Academies, and Private Learners.—By Tobias Ostrander, Teacher of Mathematics, and Author of "A Complete System of Mensuration," "The Elements of Numbers," "Easy Instructer," "Mathematical Expositor," &c.

THE science of astronomy* teaches us the knowledge of the celestial bodies, their magnitudes, motions, distances from the earth, the periods of their revolutions, their different aspects, eclipses, order, &c. As the science depends upon observations made upon the heavenly bodies, chiefly with instruments prepared for that purpose, and upon accurate mathematical calculations, its progress has been comparatively slow, and its principles have gradually developed themselves to the view of those minds which have been especially devoted to these sublime discoveries.

The present treatise, as stated in the title page, is intended for schools, academies, and private learners, and we think, from a cursory view of its contents, that it is well adapted to answer these ends. Astronomy cannot be considered an idle and barren theory even to the devoted Christian. When we consider the many allusions to the heavenly bodies, to the sun, moon, and stars, which are found throughout the sacred Scriptures, and more particularly in the Psalms, it surely cannot be thought a waste of time, nor a mere dry speculation, to devote some moments to the contemplation of such a theme. These luminaries of the heavens and earth all proclaim their Creator's glory, by exhibiting and illustrating His perfections. While in silent and solemn meditation upon this sublime subject, Young says to his friend :—

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* Astronomy comes from Αϛρον, a *star*, and νομος, a *law* or *rule:* and hence the science signifies a knowledge of those laws by which the stars are governed.

> We'll innocently steal celestial fire,
> And kindle our devotion at the stars ;
> A theft that shall not chain, but set thee free.'
> Stars teach, as well as shine. At nature's birth
> Thus their commission ran—'Be kind to man.'
> They will light thee, though the moon should fail,
> And if obey'd, their counsel set thee right.
> This prospect vast, what is it? Weighed aright
> Tis nature's system of divinity,
> And every student of the night inspires.
> 'Tis elder Scripture, writ by God's own hand.
> 'What read we here—the existence of a God?
> Yes; and of other beings, man above;
> Natives of ether! sons of higher climes.'

And let no one say that these are the mere midnight dreams of a poet. They have been the waking dreams of some of the brightest geniuses that have adorned and dignified the page of man's history.—Let such men as Ptolemy, Copernicus, Newton, Herschel, and many others who might be named, speak in behalf of a science which unfolds such displays of creating and superintending wisdom and goodness, and they will unite in saying with the poet above quoted, that

> 'An undevout astronomer is mad.'

We have, however, neither space nor leisure to pursue this interesting subject; nor to give even an outline of the plan marked out in the book before us. It is, we may be permitted to remark, highly spoken of by competent judges, as a very useful digest, expressed in as familiar a style as the nature of the subject will allow, of the leading principles of astronomy.

That our readers may, however, judge for themselves of the author's competency to teach the science, and the felicitous manner he has adopted, we quote the following section on

GRAVITY.

'The power by which bodies fall toward the earth, is called GRAVITY, or attraction. By this power in the earth it is, that all the bodies, on whatever side, fall in lines perpendicular to its surface. On opposite parts of the earth, bodies fall in opposite directions, all toward the centre, where the whole force of gravity appears to be accumulated. By this power constantly acting on bodies near the earth, they are kept from leaving it, and those on its surface are kept by it, that they cannot fall from it. Bodies thrown with any obliquity, are drawn by this power from a straight line into a curve, until they fall to the ground. The greater the force with which they are projected, the greater is the distance they are carried before they fall. If we suppose a body carried several miles above the surface of the earth, and there projected in a horizontal direction, with so great a velocity that it moves more than a semidiameter of the earth in the line it would take to fall to the earth by gravity, in that case, if there were no resisting medium, the body would not fall to the earth at all; but continue to circulate round the earth, keeping always the same path, and returning to the point from whence it was projected with the same velocity with which it moved at first. We find that the moon, therefore, must be acted upon by two powers, one of which would cause her to move in a right line, another bending her motion from that line into a curve. This attractive power must be seated in the earth, for there is no other body within the moon's orbit to draw her.* The attractive power of the earth, therefore, extends to the moon, and in combination with her projectile force, causes her to move round the earth in the same manner as the circulating body above supposed.

The moons of Jupiter, Saturn, and Herschel, are observed to move around their primary planets; therefore there is an attractive power in these planets, operating on their satellites in the same manner as the attraction of the earth operates on the moon. All the planets and comets move round the sun, and respect it as their centre of motion, therefore the sun must be endowed with an attracting power, as well as the earth and planets. Consequently all the bodies, or matter of the solar system are possessed of this attractive power, and also all matter whatsoever.

As the sun attracts the planets with their satellites, and the earth the moon, so the planets and satellites reattract the sun, and the moon the earth. This is also confirmed by observation; for the moon raises tides in the ocean; the satellites and planets disturb each other's motions. Every particle of matter being possessed of an attractive power, the effect of the whole must be in proportion to the quantity of matter in the body.

Gravity also, like all other virtues, or emanations, either drawing or impelling a body toward a centre, decreases as the square of the distance increases; that is, a body at twice the distance, attracts another with only a fourth part of the force; at four times the distance, with a sixteenth part of the force.

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* If the moon revolves in her orbit in consequence of an attractive power residing in the earth, she ought to be attracted as much from the tangent of her orbit in a minute, as heavy bodies fall at the earth's surface in a second of time. It is accordingly found by calculation, that the moon is deflected from the tangent 16,09 feet in a minute, which is the very space through which heavy bodies descend in a second of time at the earth's surface.

By considering the law of gravitation which takes place throughout the solar system, it will be evident that the earth moves round the sun in a year. It has been stated and shown, that the power of gravity decreases as the square of the distance increases, and from this it follows with mathematical certainty, that when two or more bodies move round another as their centre of motion, the squares of the time of their periodical revolutions, will be in proportion to each other, as the cubes of their distances from the central body. This holds precisely with regard to the planets round the sun, and the satellites round their primaries, the relative distances of which are well known.

All globes which turn on their own axes, will be oblate spheroids, that is, their surfaces will be farther from their centres in the equatorial than in the polar regions; for as the equatorial parts move with greater velocity, they will recede farthest from the axis of motion, and enlarge the equatorial diameter. That our earth is really of this figure, is demonstrable from the unequal vibrations of a pendulum, and the unequal length of degrees in different latitudes.

Since, then, the earth is higher at the equator than at the poles, the seas naturally would run toward the polar regions, and leave the equatorial parts dry, if the centrifugal force of these parts, by which the waters were carried thither, did not keep them from returning. Bodies near the poles are heavier than those nearer the earth's centre, where the whole force of the earth's attraction is accumulated. They are also heavier, because their centrifugal force is less on account of their diurnal motions being slower. For both these reasons, bodies carried from the póles toward the equator, gradually lose part of their weight.

Experiments prove that a pendulum which vibrates seconds near the poles, vibrates slower near the equator, which shows that it is lighter, or less attracted there. To make it oscillate in the same time, it is found necessary to diminish its length. By comparing the different lengths of pendulums vibrating seconds at the equator, and at London; it is found that a pendulum must be 2,542 lines* shorter at the equator than at the poles.

INTERROGATIONS FOR SECTION THIRD.

What is Gravity?

Do falling bodies strike the surface of the earth at right angles?

Do falling bodies, near the earth, always direct their course to its centre?

Where is the centre of gravity situated?

When bodies are projected in a right line, what brings them to the earth?

If there were no attractive power at the centre of the earth, what would be the consequence were a body so projected, and not meeting any resistance from the air?

We find that the moon moves round the earth in an orbit nearly circular. Why is it so?

Where is that attractive power situated?

Have the other planets attractive powers also?

How is it known?

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* A line is 1-12th part of an inch.

Where is the centre of attraction of the solar system placed?

How is it known?

Do the planets attract the sun as well as the sun the planets?

Has every particle of matter an attractive power?

In what proportion does gravity increase?

How far is the moon deflected by gravity from a tangent in one minute of time?

How far does a falling body descend in one second?

In what proportion are the squares of the times of the periodical revolutions of all the planets?

What will be the form of all planets which revolve on their own axes?

Why will they be of that form?

How is it ascertained to a certainty, that our earth is of that form?

Why are bodies near the poles heavier than those at the equator?

Why is a pendulum vibrating seconds, shorter at the equator than at the poles?

What is the length of a pendulum vibrating seconds at the equator?

Ans. 39,2 inches.'

The contemplation of the heavenly bodies has a tendency to fill the mind with a devout adoration of the Supreme Ruler of the universe, and at the same time to sink the beholder in deep self abasement. Thus it was with the psalmist;—'When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man, that thou art mindful of him, and the son of man that thou visitest him?' That a view of the number of the stars, their magnitude, the exact order in which they move, naturally inspires the mind with a sense of the grandeur of the Deity, of the vastness of His wisdom and power, has been attested in all ages, and must be witnessed by every one who glances at the beautiful canopy over our heads.—The study, therefore, of a science which unfolds the glories, displays the beauties, and developes the principles, which adorn and govern the heavenly world, must not only be delightful in itself, but must tend also to give the mind an enlarged view and a devout contemplation of the Creator's glory.

Like all other good things, this science has been abused, even to idolatrous purposes. Under the name of *astrology*—which signifies the doctrine of the stars—superstitious minds were led to connect the events of the world, and even the destinies of individuals, with an influence which the stars exerted over them. Hence, the ancient astrologers, or fortune tellers, as they have been called, from ascertaining what star a man was born under, pretended to predict the events of his life, under a fancied belief that the heavenly bodies had a ruling influence over the physical and moral world. These astrologers exerted for a long time an astonishing and most injurious control over the minds of an ignorant populace; but as the lights of true science arose and shone upon the intellectual world, this species of sorcery has been exploded, and astronomy can be taught, understood, and believed, without connecting it with those sorceries, by which the minds of an ignorant and superstitious people were bewitched.

Indeed, it has been asserted by some, that no part of the works of God more strikingly exhibits His constantly superintending care than do the movements of the heavenly bodies. The laws which govern the planets which compose the solar system, though so far understood as to enable the astronomer accurately to calculate their results as to the times and seasons of their revolutions, are, nevertheless, so far beyond the reach of human investigations, that it is extremely difficult, if not utterly impossible, to account for their efficiency. Who is able to explain the causes which produce what are called the centrifugal and centripetal forces, propelling the heavenly bodies around in those circular and curvilineal directions by which their courses are distinguished? And who can explain in what the law of gravitation itself consists? Who, then, but He, who created all things by the word of His power, and hung the earth pendulous in the vast expanse, can so regulate the immense machinery by which the planetary system is controlled, as to keep each planet in its own orbit, to make it move around its common centre with such exactness, and finally, so to manage them all, that one never interferes with, nor impedes the progress of another? Is this inexplicable machinery the effect of chance? Or have the laws by which it is governed originated from the fortuitous operation and movements of those bodies themselves? Must we not rather say with the poet—

'There GOD has bid the globes of light
  Their endless circuits run;
There the pale planets rule the night;
  The day obeys the sun.'

Yes, as sings another sublime poet—

———————— 'Heav'n
Is as the book of God before thee set,
Wherein to read His wondrous works, and learn
His seasons, hours, or days, or months, or years.'

And in reference to the mysterious movements at which we have glanced above, the same immortal bard has said—

———————— 'If they list to try
Conjecture, He his fabric of the heavens
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wild.
Hereafter, when they come to model heaven
And calculate the stars, how they will wield
The mighty frame, how build, unbuild, contrive
To save appearances, how gird the sphere
With centric and eccentric scribbled o'er,

Cycle and epicycle, orb in orb.'
———— 'What if the sun
Be centre to the world, and other stars,
By his attractive virtue and their own
Invited, dance about him various rounds?
Their wandering course now high, now low, then hid,
Progressive, retrograde, or standing still.'

Let us, therefore, look at the stars, and learn to revere that—

'ETERNAL power, whose high abode
Becomes the grandeur of a God.'

AMERICAN BIBLE SOCIETY.

IN our last number we gave a condensed view of the operations of this society for the seventeenth year of its existence, as presented in the annual report for the year 1833. It was there stated that the number of Bibles and Testaments issued was ninety-one thousand, one hundred and sixty-eight, and that the whole amount expended was eighty-six thousand, three hundred and sixty-two dollars and twenty-five cents, and from thence concluded that each copy of the sacred Scriptures cost the community nearly one dollar.

We have received a communication from the Rev. Mr. Brigham, corresponding secretary of the American Bible Society, in which he states 'that twenty-two thousand dollars of this amount was paid to cancel an old bank debt, contracted during the general supply'—'that fifteen thousand three hundred dollars were paid out in cash directly to missionary bodies to promote the printing and circulating the Scriptures in foreign countries'—'that five thousand, two hundred and forty-two dollars and nine cents were also paid out for stereotype plates, and which were not ready to be used during the year.' These sums make an aggregate amount of forty-two thousand, five hundred and forty-two dollars and nine cents, which ought to be subtracted from the amount said to have been expended in the manufacturing and distributing of Bibles and Testaments. We very gladly make this correction, as stated by the secretary, and shall rejoice to find that the institution can sustain the purity and integrity of its character so as to pass on unhurt through the fire of the most rigid scrutiny.

The error in the above statement would not have been so great, had the whole of what we had written for publication appeared; but not having room for the whole, it was cut off at the place where it ended. The remainder of our remarks, therefore, so altered as to suit the above correction, are herewith subjoined, and those editors who may have copied from us, are requested to make the needful correction, and likewise publish any other portion of these remarks they may see fit. The additional remarks, which were intended to accompany the statements published in our last, are the following:—

So long as this benevolent institution shall keep steadily in view its primary objects, namely, the supplying the *destitute poor* with the word of life, on the cheapest possible terms, so long the religious, liberal, and charitable portion of the community will feel under an obligation to yield the Society its hearty support. But should the Society ever deviate from this straight forward path, by mingling other objects with it, by entering into competition with private and individual interests, by manufacturing and vending Bibles and Testaments merely for the purpose of swelling the annual amount of its business, and thus rendering extra salaried agents necessary for the completion of its objects, it would certainly lose that strong hold on the affections of the people which it has obtained, and which has called forth such spontaneous applause, as well as many acts of munificent support.

These remarks are made entirely in the spirit of friendliness, as the writer has entertained a great veneration for that noble institution, and has thought that *it* is almost the only religious benevolent society which could claim, with any show of justice, to be truly American, or national in its character. We are jealous, therefore, of its honor, and do not wish it to jeopard its high standing by any act which might seem to give cause of suspicion respecting the purity of its designs, or the benevolence of its objects. How far, also, the furnishing of missionary societies, which are purely denominational in their character, unless it distribute its donations equally among all sects, may hazard its reputation as a *strictly national*, and *exclusively Bible* society, we will not pretend to determine; but we cannot but know that so far as a missionary is aided in his peculiar work by the liberality of the American Bible Society, so far the denomination to which he belongs is favored above others. We have been led to this remark, by perceiving in the treasurer's report, the following items of charge:—

'To cash paid the American Board of Commissioners, for Foreign Missions, for Scriptures at Sandwich Islands	$ 5,000 00
Do. do. in Cherokee language	300 00
Baptist Board of Foreign Missions, for Scriptures in Burmah	5,000 00
American Board of Commissioners, for Foreign Missions, for Scriptures in Bombay	5,000 00
Making in all	$15,300 00

We do not wish to be understood as even suggesting that it is morally wrong thus to aid these respective missionary societies; but we would simply inquire whether it would not be less exceptionable for each missionary society to furnish itself from its own funds, with the Holy Scriptures, than it is for the American Bible Society to devote any portion of its funds directly for those objects. We are aware, indeed, that the Society has been in the practice of making such donations from the beginning, although some individual members of the board of managers have objected to it. Among others who have received a share of the Society's bounty, in this respect, is the Missionary Society of the Methodist Episcopal Church. Some years since a donation of Bibles and Testaments was made to one of our missionaries in Upper Canada, and subsequently, the American Bible Society printed the Gospel of St. Luke in the Mohawk language for the benefit of our Indian missions.

To the American Bible Society, as such, we profess to be friends: and so far as it can sustain itself by an appeal to its original institution, and to its primary objects, namely, the supplying the poor destitute with the word of God, on the cheapest terms, we wish it all possible success, and shall yield it our most hearty support.

The report before us gives a condensed view of the operations of the *British and Foreign Bible Society*. From this it appears that that society has translated and published, including what are now in a course of publication, the sacred Scriptures into no less than *one hundred and fifty-five* different languages. Such gigantic efforts surely were never before witnessed to make known the 'savor of his name among all nations' by means of Bible distribution; and this extensive circulation of the sacred volume is like laying a train of powder, which, when touched by the fire of the living ministry, will set the nations in a blaze, and finally consume the rotten systems of superstition and idolatry. In view of all these things, we heartily respond to the following language of the report:—

> 'In concluding the present report, your board cannot but feel, in view of the state and prospects of the cause in which they are engaged, that this cause is indeed sustained by an Almighty arm, and is yet to bear in its course the blessings of revelation to every nation, and city, and family of the earth. They feel, too, that the time is drawing nigh when these predicted triumphs of Divine truth will in all their fulness be realized. In surveying the state of the Christian world, at least the Protestant part of it, while there are yet many things to pain the benevolent heart, there is also much, very much to awaken gratitude and inspire hope. The growing sensibility of the public mind toward every species of suffering, the union of effort and example to promote habits of temperance, the measures devised and the labors performed for the moral training of the young, the increase of evangelical churches, and the effusions of the Holy Spirit, as well as the extended co-operation of various religious denominations in giving the Scriptures to their destitute neighbors, all afford cheering encouragement, and should greatly invigorate our faith, and quicken our zeal in every good work.

In extending our vision to the unevangelized parts of the earth, while gross darkness yet covers most of the people, beams of light are beginning to break in upon the borders of almost every nation. Nearly six hundred posts of Protestant Christian missions are already established within the bounds of paganism, and these at different distances, where each like a central fixed star, can dispense its light to new objects of need. At most of these posts heathen children are receiving Christian education, and many of them preparing, in the providence of God, to go forth in turn and instruct other portions of their benighted countrymen. At many of these posts, as we have seen, the work of translating and diffusing the sacred Scriptures is rapidly going forward. It is a circumstance of deep interest, especially to an institution like this, that many of the great nations of the east, though enslaved to superstitious and idolatrous rites, are yet, to a wide extent, reading communities. This is true not only in Syria, Armenia, and Persia, where a corrupt Christianity and Mohammedanism prevail, but also in the more populous regions of Burmah, Siam, and China, where different forms of Pagan worship have been long established. This circumstance, in connection with the numerous translations of the Bible into the dialects of those countries, cannot but fortify the hope that He who sways kingdoms at his will, and who has promised that "the heathen shall be given to the Son for an inheritance," is about to prepare for "nations to be born in a day," is rapidly hastening that time "when there shall be no need of one saying to his neighbor or his brother, know the Lord, for all shall know him from the least even unto the greatest of them." Every thing in that blessed book which we circulate, and every thing in the signs of the times, tell us that great moral changes among the nations are approaching. Old systems of monopoly and oppression are beginning to relax their grasp, every form of idolatry, as one has justly said, bears marks of "dotage" and decay, while the religion of the Bible, with the freshness of youth, and the vigor of manhood, is going on from conquering to conquer.

Living at such a period of the world as this, and placed by a kind Providence in a land abounding with pecuniary and moral resources, with a commerce reaching to almost every portion of the globe, with every facility at home and abroad for printing and publishing that book which is the great source of our blessings, and the hope of the heathen world, how does it become the friends of this sacred institution, to-day convened, to feel—how to resolve—how to act? Could your board speak to every section of the land, they would call on every minister of the Gospel, on every patriot and philanthropist, and particularly on every member of the auxiliary and branch societies to engage the coming year with new vigor in the blessed work of diffusing the oracles of God both at home and abroad. They would say to every individual, directly or indirectly connected with this institution, what a beloved missionary, standing on the ground where "once apostles stood," has recently said to them—"We love to see you, and all connected with you, lifting up your hands in the face of heaven, and earth, and giving to the world a pledge that you will henceforth labor to cause the fertilizing waters of the sanctuary to flow into all lands, making the wilderness rejoice, and the desert blossom as the rose. We love to see you looking abroad to the east and west, to the north and south, and resolving in the strength of Israel's God that you will endeavor to give his blessed book to every being created in his image, that you will do what in you lies to impart the bread of eternal life to all the needy and perishing of Adam's race in whatever clime they may be found, aiming at nothing less than placing the hopes of immortality, as speedily as possible, within the reach of every probationer for eternity.'

While we thus notice the successful labors of these great national institutions, we would call the attention of *our* readers to our own Bible Society. This society was never designed to rival, much less to interfere with the American Bible Society. While, therefore, we rejoice in all that the Lord our God shall do through its agency, we are anxious that those who have thought that they could work to better advantage under a separate organization, should come timely and heartily into the work, and make full proof of their zealous attachment to this cause by contributing to advance its interests. The Bible Society of the Methodist Episcopal Church was organized for the purpose of supplying our Sabbath Schools, missionary stations, and the poor members of our congregations with Bibles and Testaments, on the cheapest terms; and although its operations have been very limited when compared to the above-mentioned societies, yet it has contributed much to relieve us from the embarrassments under which the cause labored, in respect to being furnished with the needful supply of these books.

We wish, indeed, we could say in truth that the success of this society had been equal to the abilites of our brethren and friends.—This, however, we cannot do. But we hope that when its benevolent objects shall be better understood, and its claims more fully known and appreciated, means will be furnished for a more ample supply and extensive distribution of the word of life. Let all who are *able* be also *willing* to assist in this sacred cause, and there shall be no lack of means to carry forward this work to the full extent of all reasonable demands. Why should not the example of others stimulate us to increased exertions in helping to fill the world with the BOOK OF GOD?

In this society no money is expended in paying extra travelling agents. This is rendered unnecessary by the peculiar organization of our itinerant ministry, of which the travelling agency of other societies is but an imperfect imitation. And experience has demonstrated in many particular instances where societies have been organized, and funds collected, by the agency of our travelling preachers, aided, as they have been, by efficient local agents, that the necessity of extra travelling agents is superseded among us. What has been thus done, in these particular instances, by the activity of our travelling preachers, may be accomplished, were the same activity employed, in every other instance. Let every preacher, therefore, explain the objects of all our benevolent institutions, the Bible society, as well as the others, and press their claims upon the attention of the people, and all will then become enlisted in their behalf. If, however, we neglect to do our duty, others will do it for us, and thus deprive us of our reward.

MINUTES

Of the Annual Conferences of the Methodist Episcopal Church, for the year ending October, 1833.

It is now sixty-seven years since Methodism first struck its root in the American soil. So obscure were its beginnings that it is hardly possible to designate the place where Philip Embury first struck his spade into the earth, and planted the seed which has since sprung up, and yielded such a plentiful harvest. For twenty-seven years Methodism had been widening its way through the different parts of Great Britain before it crossed the Atlantic, and commenced its leavening influence among the people of this country.

In 1773 the first conference was held in the city of Philadelphia, under the superintendence of Mr. Thomas Rankin, who had been appointed by Mr. Wesley as his assistant in America; for though Mr. Asbury had been in the country for about two years before, no regular conference had been held until the time mentioned above. At this time there were ten preachers stationed, and eleven hundred and sixty-nine members in society. In seven years, therefore, the society had increased from *five*, the number which first assembled in Mr. Embury's private room in 1766, in the city of New-York, to *eleven hundred and sixty-nine.*

If we divide the age of Methodism in America into three periods, consisting of twenty years each, allowing eleven hundred and sixty-nine to have been the numbers in society at the close of the year 1773, when the first regular conference was held, we shall be enabled to see the average per centum of increase in each of these periods.

1773. Numbers in society	1,169
1793	67,643
Increase in the *first period* of twenty years	66,474

The yearly increase during this period is a fraction over 284 per cent. per annum.

1813. Numbers in society	214,307
Increase during the *second period* of twenty years	146,664

This is an increase at within a fraction of eleven per cent. per annum.

1823. Numbers in society	619,771
Increase during the *third period* of twenty years	405,464

This is an increase of nearly ten per cent. per annum for the last period.

From this calculation it will be perceived that the ratio of increase has gradually diminished from the commencement in 1773. In the first stages of society it is to be expected that the annual increase should be more in proportion to the original numbers, than it would be when the society should become more extended; but we see no reason why at this time the increase should not continue to be as rapid in proportion to the numbers now composing the society as it was twenty years ago.

The increase of the last year was seventy-one thousand, one hundred and seventy-eight, which was at the rate of nearly thirteen per cent. And if ministers and people are faithful to their high trust, why should they not go on to multiply even a 'hundred fold!' If we were to rely less upon ourselves, and more upon the direct and efficient influence of the Spirit of God, 'praying in the Holy Ghost,' that we may all be built up in the love of God and the communion of the Lord Jesus Christ, what should hinder our success in converting a great multitude of 'sinners from the error of their ways?'

There is another point of light in which we may view, and indeed *ought* to view, this subject. Has our increase been in proportion to the increase of population in these United States? On turning to the minutes for 1784, at the close of our revolutionary struggle, we find that the total number in the communion of the Church was 14,988. At that time there were about 3,000,000 of inhabitants in these United States. This gives one member of our Church for every 200 of the inhabitants. The present number of Methodists, including the preachers, is 622,171. Allowing that there are 14,000,000 of inhabitants, which is the probable amount of population, it will give one Methodist for at least every 23 members of the American family. This certainly is matter of congratulation to the friends of the Redeemer's kingdom.

We have no data on which to found a calculation respecting the number of other religious denominations at the time of our national independence; but it is highly probable that most of them were more numerous than we were, as they had been in the country for a much longer time than we had been; more especially the Congregationalists and Baptists of New England, and the Reformed Dutch and Presbyterians in other parts of the country, these being among the first settlers of the country, and therefore grew up with the growth and extension of our civil institutions. And though they have not increased in the same ratio with the Methodist Episcopal Church, yet from as accurate a calculation as we have been able to make, there are not less than 1,600,000 members of the various denominations of Christians in these United States, independently of the Roman Catholics and Unitarians. From this it follows that not less than one ninth of the population of these United States belong to the visible Church. Moreover, when it is recollected that four fifths of the population are minors, and that probably more than one half of the Church members are adults, we shall find much cause to bless the adorable Author of all our mercies for what He has done, and is still doing, for the people of these United States.

Infidelity has but little cause for triumph here. Though there are, doubtless, many minds under the blighting influence of skepticism, yet the great mass of the population is decidedly Christian; for there are many, we trust the largest proportion, of those who have not attached themselves to any section of the visible Church, who are, nevertheless, firm believers in the Divine authority of the Christian religion. Let, then, the Christians of all denominations apply themselves to their peculiar work, and the life of infidelity shall be short. Let the Bible be distributed, missionaries be fired with their Master's zeal, and the Sabbath schools and tract societies be multiplied, and the glorious work shall go on, and the cause of the Redeemer every where triumph over the prostration of error and sin. But the most important question is, how many of those who thus profess faith in Christ are walking in *all holy conversation and godliness?* Reader! Is it thy endeavor so to do?

REV. Wm THACHER.

THE
METHODIST MAGAZINE,

[illegible]

that glory so certain and fully assured, that our souls swell, and exult, and triumph, and put us upon the most confident, and even what may be deemed boasting expressions, of our hope of that unspeakable blessedness.

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THE FOUNDATION OF CHRISTIAN HOPE:

A Sermon: by the Rev. Wm. France.

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. v, 5.

When we consider the object and the character of Christian hope, as here exhibited by the apostle, we are naturally led to inquire after the foundation on which so high and exulting an expectation rests with so much security. 'We rejoice,' he says, 'in hope of the glory of God.' By the glory of God, in this place, we must doubtless understand all the perfections of the Divine nature. For all these shall combine to make the Christian for ever blessed, and thus become his immutable portion. In righteousness he shall behold the face of God, and be satisfied with his glorious form when he shall awake up from the sleep of death; for then that form of perfect moral beauty shall present itself to the view of his enraptured soul in all its beatific splendor. He shall then see all the glory of infinite power and knowledge exhibited in connection with infinite goodness, with the most intense love, and feel himself to be the object of the same ineffable affection, which is fixed from everlasting to everlasting by the Father on his only begotten and infinitely beloved Son. 'I have,' says the Son of God, speaking in reference to his disciples, 'declared to them thy name, and I will declare it, that the love wherewith thou hast loved me may be in them, and I in them.' If this be compared with what follows, it will fully prove the correctness of our view of this amazing subject: 'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.' Then God shall be all in all. But this is a subject more proper for devout contemplation than verbal discussion.

The Christian's expectation of this glory is the most certain and joyful. Hence the apostle does not content himself with saying, We hope for the glory of God; but, 'We rejoice,' or, rather boast, 'in hope of the glory of God.' We feel within ourselves an expectation of that glory so certain and fully assured, that our souls swell, and exult, and triumph, and put us upon the most confident, and even what may be deemed boasting expressions, of our hope of that unspeakable blessedness.

Nor can the greatest tribulations or persecutions abate that confidence. It is true, that the present circumstances of Christians, when most favorable, and much more when they are poor and persecuted, and variously afflicted in other ways, form a strange contrast with their future hope; still that hope, great and glorious and blessed as it is, and little and mean and afflicted as their present state may be, makes them not ashamed; nor shall it ever make them ashamed, so long as the 'love of God is shed abroad in their hearts by the Holy Ghost given unto them.' That constitutes the firmest basis of their lofty expectations in reference to their future state, as it gives them already to feel everlasting consolation.

That we may have a full view of this important subject, let us distinctly consider the love of God here referred to; the sense in which it is said to be shed abroad in our hearts; and how the gift of the Holy Ghost is necessary to that effect: as we shall then clearly see, that, when the love of God is shed abroad in our hearts by the Holy Ghost given unto us, we have a personal reason for our hope of the glory of God, which must fill us with exultation, under any circumstances, however afflictive and discouraging they may be, and prevent our hope from ever making us ashamed.

I. By the love of God here referred to, it is clear, we are not to understand that which we feel toward Him, but that which He has manifested toward us. The apostle informs us, that the love of God was manifested toward us when we were yet sinners, ungodly, without strength, and enemies to Him. It was manifested in the provision of a medium of reconciliation, that we, being delivered from His just displeasure, by the interposition of a sacrifice of infinite value and omnipotent efficacy, might regain his favor, and be fitted, by the renewal of our hearts in righteousness and the restoration of our whole nature to immortality, for the everlasting enjoyment of the beatific vision, in the heaven of heavens,—the habitation of God's holiness and His glory. 'Scarcely,' says the apostle, 'for a righteous man would one die; yet, peradventure, for a good man some would even dare to die: but God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.' On this he founds the following legitimate reasonings:—'Much more then, being now justified by His blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement,' or that reconciliation which could only be accomplished by the sacrificial death of Christ, and was merely typified under the ministration of condemnation and death.

It is manifest, from the entire scope of the apostle's argument in this chapter, that he is speaking of a transaction, in which the love of God was freely shown to sinful man; whose case, independent of that amazing display of the Divine goodness, was utterly hopeless. All this infinite love was exhibited to the sinner, in his lost estate, for the purpose of raising him out of it; and that in a manner which brings an omnipotent moral energy to act upon him, in order to destroy the enmity of his carnal mind against God and goodness, and to constrain him to submit the whole of his nature to the saving operation of the

Holy Spirit of truth and love; who thus not only regenerates his soul, but also makes his body his own temple, and will hereafter so quicken and invigorate and perfect it, that even in his flesh man shall see God for himself and enjoy His glory for ever. This is 'the love of God which is shed abroad in our hearts by the Holy Ghost which is given unto us.'

II. But in what sense is this said to be shed abroad in our hearts? In proceeding to consider this particular, we shall do well not to suffer ourselves, if not to be led wholly astray from the intention of the apostle in using such language, at least to overlook a great part of his meaning, by the illusion arising from a comparatively modern use of the term heart. The distinction now often made between the heart and the head appears to have been wholly unknown to the inspired writers. Anciently the heart was considered as the seat of all that is intellectual and moral, as well as of all that is vital and impassioned in man; while the head is never mentioned by them as the proper seat of reason and intelligence, as it is with us. We need not here stop to inquire into the comparative merits of these two systems of physiology; as it is quite sufficient to our purpose to observe, that the heart is generally taken, in Scripture, to signify all the powers of the human soul: and, when that distinction we intend to mark, by using the terms head and heart, is marked in the word of God, it appears to be done by using the words the heart and the reins; where the former term does not stand for the affections, but the latter. For it was supposed (perhaps justly) that the reins are more sensibly affected by the passions of men than the heart generally is.

Having made these observations, to preserve your minds from the errors too often arising from the confusion of tongues, we proceed to observe, that the love of God may be said to be shed abroad in our hearts, in the sense intended by the apostle, when our minds are properly filled with its glorious and affecting idea, and the whole of the inner man is brought under its saving and blessed influence. This, however, includes several important particulars which it will be proper to notice distinctly.

1. It includes a distinct perception of it, according to all its length and breadth and depth and height. When we see that God has a Son who, being 'the brightness of His glory, and the express image of His person,' is the object of His infinite and eternal affection; that He has all His Father's boundless love for us; and, that He was sent to assume our nature, and to offer Himself up, in that nature, as a spotless victim, to atone for our transgressions,—that He bore our griefs and carried our sorrows,—was wounded for our transgressions and bruised for our iniquities,—chastised to secure our peace,—and afflicted with stripes that we might be healed: when we see all this, a cheering and holy light diffuses itself over our intellect, in a manner which will for ever prevent us from speaking of that sacred radiance contemptuously, as mere head knowledge. Whatever our heads may have to do in the apprehension of it, and by whatever name men may think proper to designate it, we then know that 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of His glory in the face of Jesus Christ.' We recognize in that clear intellectual apprehension of the manifest

meaning of the intelligible words, 'Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins;' the Spirit of wisdom and revelation, conducting us to the true and saving knowledge and acknowledgment, both internal and external, of Him 'who loved us and gave Himself for us, an offering and a sacrifice to God of a sweet-smelling savor.' Thus we know that 'God hath given to us eternal life, and that that life is in His Son;' that, through the merit of His death, we pass from death to life; and that we shall be made perfectly, and for ever, happy with God in glory.

2. It includes a full persuasion of the truth of all these representations; that we follow no cunningly devised fables, but the certain declarations of the God of eternal truth and love; who cannot lie, and can have no intention to deceive us by any thing that He has said. Our faith is exercised in the full blaze of heaven's eternal Sun, who is the light and joy of all pure and obedient intelligences in the vast creation. It rests upon a basis more solid and permanent than the everlasting hills; on a basis which shall remain unshaken 'amid the war of elements, the wreck of matter, and the crash of worlds.' The stars themselves shall fade away, the heavens be folded up like a vestment, and be changed, and the whole of this visible creation give place to one still more glorious; but we are assured that no part of that consoling truth, which fills and dilates our spirits with its sublime and sacred discoveries, shall ever appear to us otherwise than as the certain revelation of immutable veracity. In that faith also 'the love of God is shed abroad in our hearts.'

3. It consequently includes a most delightful feeling of personal interest in the truth we thus so distinctly apprehend and fully credit. When we are truly conscious that we are, in ourselves, void of strength, for any good thought, or purpose, or word, or deed; ungodly and sinners, and enemies to God; and feel the misery of our condition as such,—we cannot get that just view of the love of God, as manifested to such fallen and miserable beings, in the death of His Son, in order to their reconciliation and redemption and eternal life and blessedness, and fully rely on the eternal veracity of the whole of the Divine testimony respecting these things, without feeling within ourselves solid peace and joy and hope. All our affections will be stirred by such an enlightened and steady faith in 'the record that God hath given of His Son.' Confidence, gratitude, love, veneration, in a word, every feeling that can be conceived to arise out of a sense of God's immense goodness toward us, and to connect itself with our supreme love to Him, will fill and bless and purify the heart.

Whatever men may think of their knowledge of Christ, and of their faith in Him, who are unconscious of such holy and devout affections as give purity to the whole soul, and fill the life with the fruits of righteousness, they may assure themselves that there is a glory in the Gospel which they never saw, an energy which they never felt, and a revelation of the love of God to which they are still entire strangers. Theirs is still an evil heart of unbelief, which departs from the living God, and desires not the knowledge of His ways. They were never yet truly humbled before God, nor felt the import of that awful truth, so manifestly implied in these blessed words, 'God so loved the world, that

He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' For, however cheering this language may be to the man that believes he deserves to perish, and is persuaded that this declaration is the certain truth of God, on which the true penitent may fully rely; it will be regarded with a cold and unmoved heart by him whose unsubdued spirit, whatever may be his general acknowledgment of his sinfulness and danger, never felt the pangs of a full conviction that he must have perished, had it not been for that amazing love; and who never yet perceived that faith is the gift of God, and yet that the guilt of man's unbelief is altogether his own; because he will not humbly pray for that Holy Spirit of promise, without whose Divine inspiration man will ever wander, in the pride of his own spirit, amidst the darkness and perplexity of his foolish imaginations.

3. We proceed to show how the gift of the Holy Ghost is necessary to produce that distinct apprehension and unshaken confidence in the love of God, as manifested in our redemption by the sacrificial death of Christ; which manifestation diffuses the joyous sense of the love of God through our souls, in such a manner as must for ever prevent us from being ashamed of our hope of the glory of God.

We know that the first effusion of the Holy Ghost upon Christians was accompanied by many extraordinary signs and circumstances, and that such signs and circumstances continued to accompany it, at least, in many instances, during the whole of the apostolic age. But we cannot admit, as any legitimate consequence of this, that the same Spirit is not still given for the illumination of men, though all such extraordinary signs and circumstances have long ceased to be indications of His special presence and operation. When the apostle informs us that 'the natural man receiveth not the things of the Spirit of God, that they are foolishness to him, and that he cannot know them, because they are spiritually discerned,' the whole scope of his argument goes to show, that the gift of the Holy Ghost was not only necessary to lead the first teachers of Christianity to the knowledge of its great truths, called by him 'the things of the Spirit of God,' and 'the things that are freely given to us of God;' and to qualify them to make these things known to the rest of the world, in the most proper and intelligible language; but that the same gift was equally necessary to those who would rightly receive what they thus taught, and must be necessary in every future age. The reason assigned by him, in the words just repeated, will apply in every case.

We may also observe, that it was not the sound of the mighty rushing wind, that filled the place where the first disciples waited in prayer for the promised Comforter, nor the cloven tongues of fire, that sat upon their heads, when they were filled with His holy influence, that enlightened and sanctified them. The mighty wind and the cloven tongues of fire were but signs of His coming and His presence with them, for the purposes which the Redeemer told them He should accomplish when He came. It was to give a purity and elevation to their spirits, which would enable them to understand, when brought to their remembrance, the words He had spoken to them, at a time when they could only obscurely guess at their meaning, and which they often most strangely misunderstood. But when the Spirit of truth came, He led them into all the truth. Hence the manifest clearness of their views for ever after that event; the boldness and energy with which they stated and proved all the great truths of the Gospel; and the purity and consistency of the whole of their subsequent conduct.

The absence of those extraordinary signs and circumstances cannot fairly be supposed to render the influences of the Christian Comforter less efficacious in the hearts of the truly faithful in the present age. The Gospel is still the ministration of the Spirit. He alone can qualify any man to exercise aright the sacred functions of that ministry. This is clearly supposed in the solemn question proposed to every candidate for it, by the bishops of our established Church: 'Dost thou trust that thou art inwardly moved by the Holy Ghost to take upon thee this office and ministration?' It is only under that Spirit's holy inspiration that any man can come to a saving knowledge of the truth as it is in Jesus. For, though the words which that sacred Spirit taught the apostles to use, in stating and defending that truth, are still extant in their inspired writings, and cannot be charged with any affected obscurity; they relate to matters so pure, so elevated, and so foreign to the ordinary thoughts and imaginations of men, that they will be misunderstood by them, be deemed obscure and perplexing, if not foolish, and absurd, and contradictory; and, at best, those who are void of the same inspiration, which made the apostles able ministers of the New Testament, not of the letter, but of the Spirit, can but guess at what they intended, and will often greatly err in the judgments they form of their meaning; and, if they would speak out, they must confess that they see no glory in the Gospel of the blessed God, and cannot conceive what reason there was for our apostle to say, 'I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.'

We mean to inculcate nothing enthusiastic by all this. The apostles spake forth the words of truth and soberness; as every one will acknowledge, who has 'not received the spirit of fear, but of power, and of love, and of a sound mind.' The Holy Ghost is not given to pervert, but to rectify the mind of man. He never elevates the imagination of any one over his reason and judgment. He gives that strength to reason, and precison to judgment, which keep that Protean faculty, called the imagination, in its proper place; and only employs it to throw around the naked truth such modest and becoming ornaments as never hide her true form and proportions from the view of mankind. There is imagination in the book of God; but it is never wild, never vain, never misleading, never without judgment: it never perverts nor conceals the truth.

The Spirit of God, by purifying and elevating and giving perspicuity to the soul of man, removes from it that veil of prejudice and passion, and secular conceptions, which prevent it from seeing light even in the holy light of God's eternal truth. The Spirit of revelation is the Spirit of wisdom. And he blasphemes that Holy Comforter, who attributes to Him the foolish reveries of his own fancy. If we are truly inspired, we shall be ever ready to give, to every man that asketh us, a reason of the hope that is in us, with meekness and fear. We are influenced by no rash and headlong confidence when we boast in hope of the glory of God; nor when we boast in tribulations either. We are not ashamed of our hope, under any circumstances of affliction, or of persecution; 'because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us;' and we know that He has been given unto us, because we see with unscaled eyes, that God has already manifested His love toward us, in a way which must, when properly considered, prevent us from looking upon any thing He has promised to do for us hereafter, however great and glorious it may be, as more than we can expect. We feel all the force of that apostolic argument, which at once convinces the judgment, and touches every string in our nature that can vibrate in harmony with infinite mercy and love:—'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" When we know and believe the love wherewith God hath loved us, so as to perceive that it pervades the whole of our inner man, and sheds its hallowing influence over all our thoughts and affections; and that we love Him because He hath first loved us; we cannot doubt of the continuance of His love toward us, till He has given us all the good He has promised to bestow upon us, as the mystic body of His beloved Son. We can thus keep ourselves in the love of God, and confidently look for the mercy of our Lord Jesus Christ unto eternal life.

The power of God cannot be questioned by us for a moment. With God all things are possible. His power is infinite. When we say, with the apostle, that He cannot lie, or deny Himself; with Abraham, that He cannot do any thing that is wrong or unjust; or, with philosophical and deeply thinking men, that He cannot do what implies a manifest contradiction in terms; we do not so properly limit His power, as declare the absolute perfection of His pure, uncompounded and infinite nature. In Him, it would argue infinite imperfection, to be able to say or do any thing untrue or unjust; and it is mere absurdity, to maintain that it is in the power of Omnipotence to do what must be deemed by every rational being a mere nonentity. If we would fairly look at such questions as these, 'Can Omnipotence make any thing to be and not to be at the same time? Can Omnipotence make a creature eternal *à parte ante?*' &c, unless we suffer ourselves to be bewildered in mazes of words without meaning, we must deem them foolish and unlearned questions; and such as no man will think of proposing, who attends either to revelation or reason.

But, though we cannot think it beyond the power of omnipotent goodness to realize, to the full, our hope of His glory; yet, it may be thought, that the consciousness of our own unworthiness and present apparent insignificance ought to cause us to doubt, whether that power will be put forth, in the amazing manner implied in our boast, in behalf of us. We know that we are unworthy of the least of His mercies, and that we are by nature the children of wrath, even as others; but such considerations do not cloud our future prospects; nor, in the least, check our boasting in hope of the glory of God: because that hope rests upon His love already manifested toward us, when we were sinners, ungodly, enemies, and without any strength to correct the sinfulness of our nature, or any means of removing His just displeasure. But He spared not His own Son; He delivered Him up to the cross, for our redemption; and with Him He will also freely give us all things. His grace is free, and has prevented, or gone before, all our efforts to regain His favor; which efforts, indeed, would never have been made by us, without His previous grace; nor, had they been made, would they have succeeded. We were fallen too low to be redeemed at any price less than that which infinite goodness provided; or by any power less than that possessed by Him, by whom and for whom all things were created; who upholds all things by the word of His power; and who, having by Himself made a purification of our sins, sat down at the right hand of the Majesty on high.—We are taught by the apostle, that the psalmist addressed himself to that Divine Redeemer, when he said, 'O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end.' The inspired author of that psalm had known trouble, and persecution, and various other afflictions; as is evident from the general strain of it. He had eaten ashes like bread, and had mingled his drink with weeping. He compares his days to a shadow that declineth; and says, that he was withered like grass. But that did not lessen his confidence in his omnipotent, eternal, and immutable Redeemer.

It is true, that he that believeth not shall be damned, that he is condemned already, and that the wrath of God abideth upon him; that without holiness no man shall see the Lord, and that we can only behold His face in righteousness. All this is awful certainty, and ought not to be blinked by any man living. Were it attended to as it ought, it would cut the sinews of all the pernicious boastings of Antinomian self deceivers. We know, that, without faith, it is impossible to please God; and we judge, that we begin our work at the wrong end, if we attempt to make our hearts clean by our own unassisted efforts; and must fall into the pernicious error, that the holy and immutable law of God will bend to our imperfections, and that God will tolerate our sins. However the Antinomian may despise the Pharisee, and laugh at his notion of doing what he can, to fulfil the law of God; and then trusting to the merits of the Redeemer to supply his defects; he has, in effect, fallen himself into the same gross error. For, though he may talk of the perfect obedience of Christ, and dream of its imputation to himself, in a sense most manifestly unsanctioned by a single declaration of the book of God; his conscience, however seared, will oblige him to have some kind of personal respect for the law of God; though he may never get beyond the state of a man in the flesh, under the law. If there be a way of wresting the Scriptures, to a man's own destruction, more glaring and dangerous than another, it is that so madly persisted in by those who insist upon it, that the holy apostle,—who expressly tells us that the design of God in sending His own Son in the likeness of flesh subjected to sin and death, and in making Him an offering for sin, was 'to condemn sin in the flesh, that the righteousness of the law might be fulfilled in,' or by, 'us who walk not after the flesh, but after the Spirit;' and who expressly tells us, that 'the law of the Spirit of life in,' or by, 'Christ

Jesus had made him free from the law of sin and death,'—was still subject to the law of sin, and obliged to say, 'The good that I would I do not, and the evil that I would not that I do;' and to use other language, as descriptive of his state, which has been naturally used even by the vilest of pagans. Surely these expressions, 'in the flesh,' 'under the law,' 'not in the flesh,' 'not under the law,' are directly opposite to each other; and cannot, at the same time, be descriptive of the same individual. If so, then it is the grossest perversion of the apostle's words, to apply to him what belongs to a man in the flesh, under the law; though he does speak in the first person singular, in order that he may describe with greater effect, and, at the same time, in the least offensive manner, what was still the actual state of so many of his brethren and kinsmen according to the flesh. The Pharisee and the Antinomian may commence their journey due east and west; but the greater the speed they make in the direction each has chosen for himself, supposing their speed to be equal, the sooner they meet face to face at the antipodes.

We must judge differently from both these characters of our obligation to obey the holy law of God, so long as we have any just respect for His authority, who said, 'Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. Till heaven and earth pass, one jot or one tittle of the law shall in no wise pass away, till the whole be fulfilled. And I say unto you, Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven. Verily, verily, I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' And let no vain man, who says he has faith and has not works, tell us, that the perfect fulfilment of the law by the Redeemer Himself is his, and in that he shall enter into the kingdom of heaven. For, though we believe that the salvation of every saint is based on the obedience of the Redeemer to death, even the death of the cross; yet we as freely believe, that without personal holiness and obedience to the law of God, where there is time and opportunity for that obedience, no man shall see the Lord; and that this is the doctrine here taught by the Son of God.

As sinners, ungodly, enemies to God, and utterly void of strength, we see that God so loved us, as to send His Son to be our Redeemer; we therefore come to Him, as the only hope and rock of our salvation, with perfect confidence; when His love is shed abroad in our hearts, by the Holy Ghost given unto us, the faith we then exercise purifies our hearts, works by love, and prompts us to cheerful and uniform obedience to the whole law of God. We feel we need not enter into a long and particular comparison of what we find in our own hearts and lives with what we read in the word of God of the thoughts and feelings and conduct of those who are called saints, in order to rise to a hope of God's glory which shall never make us ashamed. The Holy Ghost, given unto us, has led us to all the certainty and joy of that hope, in another way; and that the only way in which any man ever did, or ever will, be led to such enjoyment. We who believe that Christ hath loved us and given Himself for us, feel a peace which passeth all understanding, and a joy unspeakable and full of glory, that tells us we have received the reconciliation. We also perceive that ours is a holy and hallowing confidence; for we love God, because we are assured that he hath loved us. That love has destroyed the carnality of our minds, which was enmity against God; and neither was, nor could be, subject to His law. 'To be spiritually minded is life and peace.'

Thus, on receiving the Holy Ghost, we are not filled with unaccountable impressions and wild imaginations, but are led by Him to a distinct and perfectly satisfactory apprehension of the manifest truth of God; taught by all the holy and inspired prophets and apostles of God; and intimated by the Son of God Himself, in such language as men were able to bear, till that Spirit was poured out from on high, to bring what He had said to their remembrance, and to give them a power to comprehend clearly what before appeared to them obscure, and, in many of its parts, altogether unintelligible. The greatest blessing a man can possess in this world of shadows and changes, is a sound mind; which prevents him from taking up with the deceitful reveries of imagination, especially in reference to the things which belong to his peace, and which makes him love the undoubted and unchanging truth of God, in whatever way that may be discovered to his spirit. Truth ever shines by its own light; and the revealed truth of God commends itself to every man's conscience in the sight of God. And when that truth presents itself to our minds defecated from all impure, and low, and secular imaginations, by the sanctifying presence of the Holy Spirit of truth and love, we rest on its immutable certainty, and exult in its hallowing radiance with ineffable security and joy.

Did we maintain that the Holy Ghost is given to us, for the purpose of assuring us of our personal interest in the Redeemer, independent of the revealed truth of God, or intimate any thing inconsistent with the great truths, that 'Christ, by the grace of God, tasted death for every man;' and that 'God wills all men to be saved,' through the merit of His death, 'and to come to the knowledge of the truth,' in order to their salvation, we might find it more than difficult to free ourselves from the charge of enthusiasm, and of opening a wide door to the wildest and most dangerous notions and fancies. But we do nothing of the kind. We only maintain, that, however clear and express the revelation of the common salvation may be, the mind of man is so obtuse in reference to 'the things of God,' and so liable to have its conceptions on those sacred and sublime subjects blinded by the god of this world, who is ever laboring to prevent 'the light of the Gospel of the glory of Christ, who is the image of God,' from shining into them; that, unless the Holy Spirit of truth come upon them to change their downward and sinful tendency, they will for ever remain in their guilty hallucinations and obstinate heedlessness of the manifest truth of God's revelation.

Were I required to give a glaring proof of the apostle's strong assertion of the natural man's moral incapacity to apprehend aright 'the things of the Spirit of God,' I should not hesitate to say, though at the certain hazard of being deemed by many an uncharitable bigot, Look at the numerous and conflicting opinions which divide what is called the Christian world on all the great truths of the Gospel, for that glaring proof. For I would rather be charged with uncharitable bigotry by my erring fellow creatures, who know not that my heart is a stranger to such an unchristian feeling, than I would charge inspired men (which is, in effect, charging the Spirit of truth Himself) with either the want of ability, or of the will, to give a fair and intelligible exhibition of those truths on the right knowledge of which depends our salvation. I believe our apostle spake the truth when he said, 'We use great plainness of speech;' and that our blessed Lord uttered nothing deceptive when he said, 'If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.' But too many do not continue in that word, till they know the truth. Party prejudices, erroneous education, various passions, and, above all, the love of the world, draw a veil over the eyes of their understandings, and prevent any distinct perception of the truth.

We may venture to assert in opposition to all that is said about the weakness of the human intellect, and the absolute impossibility of a unity of faith and knowledge of the Son of God, that, if the Holy Ghost were given to us all, we should soon come to such an agreement; and, each being happy in the enjoyment of the love of God, and filled with a sure and certain hope of immortal life, we should all speak the same thing; and, being perfectly joined together in the same mind and judgment respecting all the great truths of the Gospel of our salvation, we should have something else to do than quarrel about matters of indifference; we should then no longer suffer our good to be evil spoken of on account of our uncharitable divisions; knowing that the 'kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost;' and that 'he that in these things serveth Christ is,' not only 'acceptable to God,' but also 'approved of men.'

If, therefore, you wish for the peace and unity of the Church of God, the salvation and happiness of the world at large, and your own present and future bliss, pray humbly and devoutly and constantly for 'the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when he raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all.'

THE WORKS OF THE REV. JOHN FLETCHER.

In our number for October last we endeavored to give a connected view of the rise, progress, and nature of the controversy in which Mr. Fletcher was so eminently and usefully engaged, as well as of the most important doctrines which he maintained with such distinguished success. We are aware that some very good people are utterly averse to all religious controversy; and it must be admitted that were the state of human society such as to unite all hearts in one common bond of love—that Divine love which creates an entire union of sentiment, affection, and design—religious disputes would be at an end, and those halcyon days so long predicted, and so ardently desired, would be realized; but so long as error and bigotry, sin and its attendant miseries are in the world, so long will there be a call for controversy; and, moreover, he who conducts it in accordance with truth and righteousness, renders an important service to the Church, and to the world.

In the present state of society, however, we are not among those who consider all religious controversy detrimental to the cause of Christ. Beside eliciting truth by the exposure of error, it has a tendency to exercise the human faculties, to make mankind think deeply and accurately, and to dive cautiously into the sea of theological truth. Whoever reads over the sacred Scriptures with critical care will not fail to perceive that the inspired writers carried on a perpetual warfare against the abettors of error; that they were commissioned especially to denounce all false gods, and false systems of religion. Nor was Jesus Christ, the adorable author of Christianity, less engaged in controverting the erroneous systems of religion adopted by the Pharisees and Sadducees, and other heretical sects which had sprung up among the Jews; and never were blended together so much wisdom and meekness, with firmness of purpose, as were exemplified in the sharp controversy which He carried on with His subtle adversaries. And did not His chosen instrument, St. Paul, the apostle extraordinary to the Gentiles, catch something of this same spirit of his Divine Master? Was ever a more deeply argumentative and strenuous controversy conducted than that which St. Paul managed with both Jews and Gentiles? and all this for the express purpose of convincing them that Jesus of Nazareth was the true Messiah, and His Gospel the religion of God? And so completely did he demolish with his controversial sword the temple of error and superstition, that the Jews consider him, even to the present day, one of the greatest miscreants from their religion that ever existed. But suppose that this intrepid defender of the 'faith once delivered unto the saints' had adopted the sickly timidity which characterizes some fearful Christians of our day, where would have been Christianity? Whatever else we might have had, it is certain that we never should have been edified with his masterly vindications of the truths of Jesus Christ as they are developed in his epistles to the Romans, to the Galatians, and to the Hebrews. Those sublime truths, so ably and so admirably stated and illustrated in those inspired documents, relating to the character and offices of Jesus, to the justification of a sinner before God, never would have shined out so conspicuously had not those inimitable writings brought them to light. Nor were the immediate successors of the apostles less assiduous in defending Christianity against the malevolent attacks of their Jewish and pagan adversaries. And had they been otherwise they never would have left behind them those memorials of their worth which now adorn and enrich the pages of ecclesiastical history.

Look, also, at the memorable era of the reformation. The greater proportion of the writings of both Luther and Calvin are strictly controversial. Nor, in the state of society in which they existed, could it have been otherwise, without sacrificing the cause into the hands of its enemies. Before the controversial sword of Luther and his coadjutors, the Church of Rome trembled to its very foundations, while the pope himself tottered on his assumed throne. And in this conduct of His servants we behold an exemplification of the words of the Divine Savior, 'Think not that I am come to send peace on earth; I am come not to send peace but a sword.' He came not to send peace to the advocates of error and the lovers of sin, but to pierce them with the sword of truth, and to send divisions into their ranks. With these enemies of the cause of Christ it is impossible to maintain a peace without a manifest dereliction of the duty we owe to God. The only danger in conducting religious controversy arises from substituting a zeal for a mere party interest for a love of the truth, and indulging in angry recriminations, instead of contending for the cause with meekness of wisdom. Against these injurious effects of religious disputes, it becomes us all to guard with sober and conscientious care.

Nor was there a less urgent call for wielding the sword of controversy in the days of John Wesley than there was in the days of Martin Luther. Those distinguishing truths of the Gospel which had been revived at the era of the reformation from popery, had been laid aside by most of the Protestant sects, and were sleeping upon the shelves of the learned few, or but feebly uttering their voices in the liturgy of the Church of England. And the manifest contradictions between the sermons from the pulpits and the prayers in the reading desk, left the people in a state of skepticism as to what they were to believe. When, therefore, John Wesley arose and attempted to revive the doctrine of justification by faith in the atoning blood, the direct witness of the Spirit, and holiness of heart and life, a host of adversaries armed themselves against this doctrine, and poured forth a flood of calumny against the man who dared to lift up his warning voice in its favor.

What was to be done? Were the friends of evangelical truth to sit still and suffer the flock to be dispersed, and the Gospel truths, by which they were to be defended, sacrificed? This they could not do with a safe conscience. Those who were 'set for the defence' of those cardinal truths of Christianity, could not look on with a silent indifference while they were assailed with so much violence; but impelled from a sense of duty to God and the Church, they boldly stepped forth into the field of theological warfare, and the result has been glorious. Since that day which called the vicar of Madeley from his chosen retreat in the midst of his humble parishioners, the peculiar truths which he vindicated with such glowing warmth of affection, and with such pointed force of argument, have gradually gained upon the belief of mankind, and have won for themselves a victory over their antagonists, which, while they have tended to exalt the glories of the Redeemer, have given a more enlarged and correct view of the Divine goodness and mercy.

In consequence of this salutary and bloodless victory, the advocates of rigid Calvinism have changed, in some measure, their means of defence. No longer confining the death of Jesus Christ to a definite number, denominated the elect, the greater part of the ministers of that denomination now assert, with the Scriptures, that He died for all men, and as a necessary corollary from this truth, that whosoever will may come to Him and be saved. And did they not reserve to themselves a belief in the main pillar of their edifice, namely, the doctrine of unconditional foreordination, we might hope that, at no distant day, the dogmas of Calvinism respecting unconditional election and reprobation, would also be swept by the board, and the ship of Gospel truth be left to wind its way over the sea of redeeming mercy, laden only with God's everlasting love to all, without respect of persons,—except those who wilfully and unnecessarily harden themselves in iniquity. Indeed, notwithstanding this unfortunate reservation, we are not without hope that that day will yet arrive. This hope is strengthened from the fact, that the successful efforts, as praiseworthy as they were just and necessary for the interests of truth, which have been made by Professor Stuart, and others, to rescue the character and doctrine of James Arminius from the opprobrium under which his theological adversaries had long attempted to cover him. This commendable conduct, so loudly called for, seems to have originated from mere compunctions of heart, for having so long suffered one of the greatest and best men of his age, to be treated with so many unjust accusations. It is now no longer believed by those who have investigated the subject, that Arminius was that dangerous and hated heresiarch which his antagonists have represented him to be; but that on all important points of Christian theology he was thoroughly orthodox. Enlightened posterity will make the reluctant, yet just concession respecting John Wesley, and his able advocate, John Fletcher, notwithstanding the efforts which have been made to cover them with disgrace.

We allow, indeed, that latterly the controversy between the Arminians and the Calvinists has assumed a somewhat different shape.—Since it has been conceded by many, if not by most of those who profess to be Calvinists, that all the human family have been redeemed by Jesus Christ, the dispute turns chiefly on the question respecting the compatibility of this truth with the main proposition on which Calvinism rests, namely, *That all things come to pass according to the efficient decree of Almighty God.* To avoid the inconsistency arising from maintaining these apparently contradictory assertions, modern Calvinists resort to the metaphysical distinction between natural and moral ability, holding that by the one the sinner is fully able to love God with all the heart, while by the other he is held under an invincible necessity of following the inclinations of his heart, till conquered by almighty power. That this doctrine of dual abilities obviates any of the difficulties originating from the old-fashioned system of Calvinism, may be fairly questioned; for this moral inability occupies in the province of Neology precisely the same place, and performs exactly the same functions, which eternal decrees do in the empire of undisguised Calvinism; they both deprive man of all moral and responsible agency, and drive him to the sad alternative of doing what either a dire decree or an invincible moral necessity compels him to do. Although, therefore, Mr. Fletcher's controversial tracts do not exactly meet the arguments of modern Calvinists, yet as these are built upon the same foundation as those of their predecessors, and as our author strikes at this foundation and uproots it fairly, his Checks cannot be read with understanding and candor, without furnishing us with arms to combat successfully both of these errors.

As we presented in a former number extracts from these works on some of the most important doctrines of the Gospel, we will now select a few passages on some particular topics not embraced in those general views.

I. HIS CONVERSION.—*Related by himself, in a letter to his brother.*—'At eighteen years of age I was a real enthusiast; for though I lived in the indulgence of many known sins, I considered myself a religious character, because I regularly attended public worship, made long prayers in private, and devoted as much time as I could spare from my studies to reading the prophetic writings, and a few devotional books. My feelings were easily excited, but my heart was rarely affected; and, notwithstanding these deceitful externals, I was destitute of a sincere love to God, and consequently to my neighbor. All my hopes of salvation rested on my prayers, devotions, and a certain habit of saying, "Lord, I am a great sinner, pardon me for the sake of Jesus Christ." In the meantime I was ignorant of the fall and ruin in which every man is involved, the necessity of a Redeemer, and the way by which we may be rescued from the fall by receiving Christ with a living faith. I should have been quite confounded if any one had then asked me the following questions taken from the Holy Scriptures:—Do you know that you are dead in Adam? Do you live to yourself? Do you live in Christ and for Christ? Does God rule in your heart? Do you experience that peace of God which passeth all understanding? Is the love of God shed abroad in your heart by the Holy Spirit? I repeat it, my dear brother, these questions would have astonished and confounded me, as they must every one who relies on the form of religion, and neglects its power and influence. Blessed be God, who, through His abundant mercy in Jesus Christ, did not then call away my soul, when, with all my pretended piety, I must have had my portion with hypocrites, those clouds without water, those corrupt, unfruitful, rootless trees, those wandering stars for whom is reserved the blackness of darkness for ever.

My religion, alas! having a different foundation to that which is in Christ, was built merely on the sand; and no sooner did the winds and floods arise than it tottered and fell to ruins. I formed an acquaintance with some Deists, at first with the design of converting them, and afterward with pretence of thoroughly examining their sentiments. But my heart, like that of Balaam, was not right with God. He abandoned me, and I enrolled myself in their party. A considerable change took place in my external deportment. Before, I had a form of religion; and now I lost it. But as to the state of my heart, it was precisely the same. I did not remain many weeks in this state; my change was too sudden to be permanent. I sought for a reconciliation with my Savior; or rather, the good Shepherd sought after me, a wandering sheep. Again I became professedly a Christian, that is, I resumed a regular attendance at church and the communion, and offered up frequent prayers in the name of Jesus Christ. There were also in my heart some sparks of true love to God, and some germs of genuine faith: but a connection with worldly characters, and an undue anxiety to promote my secular interests, prevented the growth of these Christian graces Had I now been asked on what I founded my hopes of salvation, I should have replied, that I was not without some religion; that so far from doing harm to any one, I wished well to all the world; that I resisted my passions; that I abstained from pleasures in which I had once heedlessly indulged; and that if I was not so religious as some others, it was because such a degree of religion was unnecessary; that heaven might be obtained on easier terms; and that if I perished, the destruction of the generality of Christians was inevitable, which I could not believe was consistent with the mercy of God.

I was in this situation when a dream, in which I am constrained to acknowledge the hand of God, roused me from my security. On a sudden the heavens were darkened, the clouds rolled along in terrific majesty, and a thundering voice, like a trumpet, which penetrated to the bowels of the earth, exclaimed, "Arise, ye dead, and come out of your graves." Instantly the earth and the sea gave up the dead which they contained; and the universe was crowded with living people, who appeared to come out of their graves by millions. But what a difference among them! Some, convulsed with despair, endeavored in vain to hide themselves in their tombs; and cried to the hills to fall on them, and the mountains to cover them from the face of their holy Judge; while others rose with seraphic wings above the earth, which had been the theatre of their conflicts and their victory. Serenity was painted on their countenances, joy sparkled in their eyes, and dignity was impressed on every feature!

My astonishment and terror were redoubled, when I perceived myself raised up with this innumerable multitude into the vast regions of the air, from whence my affrighted eyes beheld this globe consumed by flames, the heavens on fire, and the dissolving elements ready to pass away. But what did I feel when I beheld the Son of man coming in the clouds of heaven, in all the splendor of His glory, crowned with the charms of His mercy, and surrounded with the terrors of His justice! Ten thousand thousands went before Him, and millions pressed upon His footsteps. All nature was silent: the wicked were convicted and condemned; and the sentence was pronounced: "Bind the tares and the chaff, and cast them into the lake of fire and brimstone!" In an instant the air gave way under the feet of those who surrounded me; a yawning gulf received them, and closed itself upon them. At the same time, He that sat upon the throne exclaimed, "Come, ye blessed of my Father, ye have suffered with me; come to participate in my glory; inherit the kingdom which I have prepared for you from the foundation of the world!" "Happy children of God," I cried, "you are exalted in triumph with your Redeemer; and my dazzled eyes will soon lose sight of you in the blaze of light which surrounds you. Wretch that I am! What words, what language can express the horror of my situation."

A fixed and severe look from the Judge as He departed pierced me to the heart; and my anguish and confusion were extreme, when a brilliant personage, despatched from the celestial host, thus addressed me: "Slothful servant," He exclaimed in a stern voice, "what dost thou here? Dost thou presume to follow the Son of God, whom thou hast served merely with thy lips, while thy heart was far from Him? Show me the seal of thy salvation, and the earnest of thy redemption; examine thy heart, and see if thou canst discover there a real love to God, and a living faith in His Son? Ask thy conscience what were the motives of thy pretended good works? Dost thou not see that pride and self love were the source of them? Dost thou not see that the fear of hell, rather than the fear of offending God, restrained thee from sin?" After these words he paused; and, regarding me with a compassionate air, seemed to await my reply. But conviction and terror closed my mouth, and he thus resumed his discourse: "Withhold no longer from God the glory that is due to Him. Turn to Him with all thy heart, and become a new creature. Watch and pray, was the command of the Son of God: but instead of having done this, by working out thy salvation with fear and trembling, thou hast slept the sleep of security. At this very moment dost thou not sleep in that state of lethargy and spiritual death, from which the word of God, the exhortations of His servants, and the strivings of His grace, have not been sufficient to deliver thee? My words will also probably be ineffectual; for he who has not listened to Jesus Christ speaking in the

Gospel, will not be likely to listen to an angel of the living God.—Beside, time is swallowed up in eternity. There is no more place for repentance. Thou hast obstinately refused to glorify God's mercy in Christ Jesus: go, then, slothful servant, and glorify His justice."

Having uttered these words, he disappeared; and, at the same instant the air gave way under my feet, the abyss began to open, dreadful wailings assailed my ears, and a whirlwind of smoke surrounded me. I considered myself on the brink of inevitable and eternal misery, when the agitation of my mind and body awoke me, of which nothing can equal the horror; and the mere recollection of which still makes me tremble. O how happy I felt on awaking, to find that I was still in the land of mercy, and the day of salvation! "O my God," I cried, "grant that this dream may continually influence my sentiments and my conduct! May it prove a powerful stimulus to excite me to prepare continually for the coming of my great Master!"

For some days I was so dejected and harassed in mind as to be unable to apply myself to any thing. While in this state I attempted to copy some music, when a servant (an Israelite indeed, in whom there was no guile,) entered my chamber. Having noticed my employment, "I am surprised, sir," said he, with a Christian boldness, "that you who know so many things should forget what day this is, and that you should not be aware that the Lord's day should be sanctified in a very different manner."

The sterling character of the man, his deep humility, his zeal for the glory of God, his love to his neighbors, and especially his patience, which enabled him to receive with joy the insults he met with from the whole family for Christ's sake, and above all the secret energy which accompanied his words, deeply affected me, and convinced me more than ever of my real state. I was convinced, as it had been told me in my dream, that I was not renewed in the spirit of my mind, that I was not conformed to the image of God, and that without this the death of Christ would be of no avail for my salvation.

In a subsequent letter to his brother he gives a farther account of this change of heart:—I speak from experience. I have been successively deluded by all those desires, which I here so sincerely reprobate; and sometimes I have been the sport of them all at once. This will appear incredible, except to those who have discovered that the heart of unregenerate man is nothing more than a chaos of obscurity, and a mass of contradictions. If you have any acquaintance with yourself you will readily subscribe to this description of the human heart: and if you are without this acquaintance, then rest assured, my dear brother, that whatever your pursuit may be, you are as far from true happiness as the most wretched of men. The meteor you are following still flies before you; frequently it disappears, and never shows itself but to allure you to the brink of some unlooked-for precipice.

Every unconverted man must necessarily come under one or other of the following descriptions:—He is either a voluptuary, a worldly-minded person, or a Pharisaical philosopher: or, perhaps, like myself, he may be all of these at the same time: and what is still more extraordinary, he may be so not only without believing, but even without once suspecting it. Indeed, nothing is more common among men than an entire blindness to their own real characters. How long have

I placed my happiness in mere chimeras! How often have I grounded my vain hopes upon imaginary foundations! I have been constantly employed in framing designs for my own felicity: but my disappointments have been as frequent and various as my objects. In the midst of my idle reveries, how often have I said to myself, "Drag thy weary feet but to the summit of yonder eminence, a situation beyond which the world has nothing to present more adequate to thy wishes, and there thou shalt sit down in a state of repose." On my arrival, however, at the spot proposed, a sad discovery has taken place: the whole scene has appeared more barren than the valley I had quitted; and the point of happiness, which I lately imagined it possible to have touched with my finger, has presented itself at a greater distance than ever.

If hitherto, my dear brother, you have beguiled yourself with prospects of the same visionary nature, never expect to be more successful in your future pursuits. One labor will only succeed another, making way for continual discontent and chagrin. Open your heart, and there you will discover the source of that painful inquietude, to which, by your own confession, you have been long a prey. Examine its secret recesses, and you will discover there sufficient proofs of the following truths:—"The heart is deceitful above all things and desperately wicked. All have sinned, and come short of the glory of God. The thoughts of man's heart are only evil, and that continually. The natural man understandeth not the things of the Spirit of God." On the discovery of these, and other important truths, you will be convinced that man is an apostate being, composed of a sensual, rebellious body, and a soul immersed in pride, self love, and ignorance: nay, more, you will perceive it a physical impossibility that man should ever become truly happy, till he is cast, as it were, into a new mould, and created a second time.

For my own part, when I first began to know myself, I saw, I felt that man is an undefinable animal, partly of a bestial, and partly of an infernal nature. This discovery shocked my self love, and filled me with the utmost horror. I endeavored, for some time, to throw a palliating disguise over the wretchedness of my condition; but the impression it had already made upon my heart was too deep to be erased. It was to no purpose that I reminded myself of the morality of my conduct. It was in vain that I recollected the many encomiums that had been passed upon my early piety and virtue. And it was to little avail that I sought to cast a mist before my eyes, by reasonings like these: if conversion implies a total change, who has been converted in these days? Why dost thou imagine thyself worse than thou really art? Thou art a believer in God, and in Christ: thou art a Christian: thou hast injured no person: thou art neither a drunkard nor an adulterer: thou hast discharged thy duties not only in a general way, but with more than ordinary exactness: thou art a strict attendant at church: thou art accustomed to pray more regularly than others, and frequently with a good degree of fervor. Make thyself perfectly easy. Moreover, Jesus Christ has suffered for thy sins, and His merit will supply every thing that is lacking on thy part.

It was by reasonings of this nature that I endeavored to conceal from myself the deplorable state of my heart; and I am ashamed, my dear brother, I repeat it, I am ashamed that I suffered myself so long to be deluded by the artifices of Satan, and the devices of my own heart. God Himself has invited me; a cloud of apostles, prophets, and martyrs have exhorted me; and my conscience, animated by these sparks of grace which are latent in every breast, has urged me to enter in at the strait gate; but, notwithstanding all this, a subtle tempter, a deluding world, and a deceived heart, have constantly turned the balance, for above these twenty years, in favor of the broad way. I have passed the most lovely part of my life in the service of these tyrannical masters, and am ready to declare, in the face of the universe, that all my reward has consisted in disquietude and remorse. Happy had I been, if I had listened to the earliest invitations of grace, and broken their iron yoke from off my neck!'

II. JESUS CHRIST CALLED LORD AND JEHOVAH.—'1. It can hardly have escaped the observation of the attentive and learned reader, that in almost all the passages quoted from the Old Testament in the last chapter, and shown to be applied by the New Testament writers to Christ—the true God, the God of Israel, is spoken of under the name of *Jehovah*. According to the apostles and evangelists, therefore, the Lord Jesus is repeatedly termed, and is, *Jehovah*; a name which Jeremiah foretold should be given Him, as we learn from the twenty-third chapter of his prophecy, "This is the name whereby He shall be called, Jehovah our righteousness."

2. Indeed the appellation *Lord*, κυριος, so continually given to Christ in the New Testament, is the word whereby the name *Jehovah* is constantly translated in the Old. Bishop Pearson reasons very conclusively upon this subject: "It is most certain that Christ is called *Lord*, κυριος, in another notion than that which signifies any kind of human dominion, because, as so, there are *many lords*; but He is in that notion *Lord*, which admits of no more than *one*. They are only '*masters according to the flesh*.' He the '*Lord of glory, the Lord from heaven, King of kings, and Lord of all other lords*.'

3. "Nor is it difficult to find that name [κυριος, *Lord*,] among the books of the law, in the most high and full signification; for it is most frequently used in the name of the supreme God, sometimes for *El* or *Elohim*,—sometimes for *Shaddai*, or the *Rock*,—and often for *Adonai*,—and most universally for *Jehovah*, the undoubted proper name of God, and that to which the Greek translators, long before our Savior's birth, had most appropriated the name of Lord, κύριος, not only by way of explication, but distinction and particular expression. As when we read, 'Thou, whose name alone is Jehovah, art the most high in all the earth,' and when God says, 'I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known unto them.' In both these places for the name *Jehovah*, the Greek translation, which the apostles followed, hath no other name but κυριος, *Lord*, and therefore undoubtedly by that word did they understand the proper name of God, *Jehovah*; and had they placed it there as the exposition of any other name of God, they had made an interpretation contrary to the manifest intention of the Spirit: for it cannot be denied but God was known to Abraham by the true import of the title *Adonai* as much as by the

name of *Shaddai*; as much by His dominion and sovereignty, as by His power and all sufficiency: but by an experimental and personal sense of fulfilling His promises, His name Jehovah was not known unto him: for though God spoke expressly unto Abraham, 'All the land thou seest to thee will I give it, and to thy seed for ever;' yet the history teacheth us, and Stephen confirmeth us, 'that He gave him none inheritance in it, no, not so much as to set his foot on, though He promised that He would give it to him for a possession.' Wherefore, when God saith that He was not known to Abraham by His name *Jehovah*, the interpretation of no other name can make good that expression. And, therefore, we have reason to believe the word which the first Greek translators, and, after them, the apostles used, [κυριος, *Lord*,] may be appropriated to that notion which the original requires, [viz. the word *Jehovah*,] as indeed it may, being derived from a verb of the same signification with the Hebrew root,* and so denoting the essence or existence of God, and whatsoever else may be deduced from thence, as revealed by Him to be signified thereby."'

III. Alpha and Omega are epithets applied to Jesus Christ.—'*The first and the last* is a title peculiarly claimed by the one living and true God, as appears from Isaiah xli, 4, "Who hath wrought and done it, calling the generations from the beginning? I, *Jehovah*, the first and with the last, I am He." And again, "Thus saith *Jehovah*, the King of Israel, and His Redeemer, *Jehovah* of hosts, I am the first, and I am the last, and beside me there is no other God," Isaiah xliv, 6. And yet this title also is assumed by the Lord Jesus: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last, and what thou seest, write. And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and His hair were white like wool, as white as snow; and His eyes were as a flame of fire: and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead; and He laid His right hand upon me, saying unto me, Fear not, I am the first and the last: I am He that liveth and was dead, and behold I am alive for evermore, Amen! and have the keys of hades and of death," Rev. i, 2–18.

I have quoted this passage at large, that we may have the better view of him whom Dr. Priestley, with Photinus of old, thinks a *mere man*, (ψιλον ανθρωπον,) a weak, fallible, and peccable creature. But who can read this description of his wonderful person, given by an eye witness of his glory, and yet, after all, be of the doctor's mind? Who can behold, though but by faith, that face which displays the glory of God with a brightness like that of the sun shining in his strength, and yet doubt whether the Godhead inhabits the manhood? Especially who can hear these most august titles, peculiar to the Eternal, to him that had "no beginning of days," and will have "no end of life," so repeatedly claimed, and yet hesitate to pronounce, that the person thus claiming them, if He do it justly, (and surely, "the Amen, the faithful and true Witness," would not advance a false claim,) must, in union with His Father, be the one living and true God, possessing, in His complex person, a nature properly Divine?

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* 'It is acknowledged by all that יהוה is from היה or הוה, and God's own interpretation proves no less, אהיה אשר אהיה, Exod. iii, 14. And though some contend, that futurition is essential to the name, yet all agree the root signifieth nothing but "essence or existence," that is το ειναι or υπαρχειν. Now as from היה, in the Hebrew, יהוה so in the Greek, απο τυ κυρειν, κυριος: and what the proper signification of κυρειν is, no man can teach us better than Hesychius, in whom we read κυρει, υπαρχει, τυγχανει. Hence was κυρει by the Attics used for εςω, "*sit*."'

Add to this, that it is supposed by many, that the words contained in the 8th verse, also, "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty," were spoken by the Lord Jesus. And the context seems to make this probable. But as Dr. Doddridge observes in a note on that verse, "If the words should be understood as spoken by the Father, our Lord's applying so many of these titles afterward to Himself plainly proves His partaking with the Father, in the glory peculiar to the Divine nature, and incommunicable to any creature." For, were He a *mere creature*, would it not seem strange, not to say impious and blasphemous, after the Father had characterized His person by His peculiar titles, saying, "I am Alpha and Omega, the beginning and the ending," that He should immediately echo back the same words, and say, "I am Alpha and Omega, the first and the last," and that He should do this a second time; and that after displaying glories, surely above any thing conceivable in man or angel, affirming, "I am the first and the last:" nay, and should do it a third time, in the same words, within a few sentences, as is recorded in the 8th verse of the next chapter, "These things saith the first and the last, who was dead and is alive?"

If, then, we were in any doubt in what sense to understand the prophets and apostles, when they call Christ God, (as we have seen they frequently do,) we can be in doubt no longer, when we see epithets descriptive of true and proper Deity, joined with the name, and the highest titles of the supreme God, frequently claimed by Him and given to Him. But when, added to this, we find also the incommunicable *attributes* of the Godhead ascribed to Him, surely this, at least, must settle our faith as to this matter.'

IV. ANGER IN THE DEITY.—'Displeasure, anger, or wrath in God, is not that disturbing, boisterous passion so natural to fallen man; but an invariable disapprobation of sin, and a steady design to punish the sinner. Now God severely manifested his righteous displeasure at David's person, when he punished him by not restraining any longer the ambition of his rebellious son. How remarkably did his dreadful punishments answer his heinous crimes! He wanted the fruit of his adultery to live, but inflexible justice destroys it. "The crown of *righteousness* was fallen from his head," and his royal crown is "profaned and cast to the ground." He had not turned out "the way faring man," the hellish tempter; and he is turned out of his own palace and kingdom. He flees beyond Jordan for his life; and, as he flees, Shimei throws stones at him; volleys of curses accompany the stones;

and the most cutting challenges follow the curses:—"Come out, thou bloody man," said he, "thou man of Belial! The Lord hath delivered thy kingdom into the hand of Absalom thy son; and behold, thou art taken in thy mischief, because thou art a bloody man." To which David could answer nothing, but "'*Let him curse; for the Lord*,' by not restraining his wickedness, *hath* permissively, '*said unto him, Curse David.*' I see the impartial justice of a sin-avenging God, through the cruel abuse of this raging man." This was not all. He had *secretly* committed adultery with Uriah's wife, and his son *publicly* commits incest with his wives. And, to complete the horror of his punishment, he leaves the most dreadful curse upon his posterity. "Thou hast slain Uriah with the sword of the children of Ammon," says the Lord, "now, therefore, the sword shall never depart from thy house," and thy own children shall murder one another. What a terrible punishment was this! And how strong must be the prejudice of those who maintain that God was not displeased at David's *person!*'

V. ANGELS—HOW THEY FELL.—'God created them in such a manner that they believed it their duty, interest, and glory, to obey Him without reserve; and this faith was naturally productive of a universal, delightful, perfect obedience. Nor would they ever have been wanting in practice if they had not first wavered in principle. But when Lucifer had unaccountably persuaded himself, in part, at least, either that obedience was mean, or that rebellion would be advantageous; and when the crafty tempter had made our first parents believe, in part, that if they ate of the forbidden fruit, far from dying, they should be as God Himself: how possible, how easy was it for them to venture upon an act of rebellion! By rashly playing with the serpent, and sucking in the venom of his crafty insinuations, they soon gave their faith a wilful wound, and their obedience naturally died of it. But, alas! it did not die unrevenged; for no sooner had fainting faith given birth to a dead work, than she was destroyed by her spurious offspring. Thus faith and obedience, that couple more lovely than David and his friend, more inseparable than Saul and Jonathan, in their death were not divided. They even met with a common grave, the corrupt, atrocious breast of a rebellious angel, or of apostate man.'

VI. ANTINOMIANISM.—'Is it not highly necessary to make a stand against Antinomianism? Is not that gigantic "man of sin," a more dangerous enemy to King Jesus, than the champion of the Philistines was to King Saul? Has he not defied more than forty days the armies and arms, the people and truths of the living God? By audaciously daring the thousands in Israel, has he not made all the faint hearted among them ashamed to stand "in the whole armor of God," afraid to defend the important post of *duty?* And have not many left it already, openly running away, flying into the dens and caves of earthly mindedness, "putting their light under a bushel," and even burying themselves alive in the noisome grave of profaneness?

Multitudes indeed still keep the field, still make an open profession of godliness. But how few of these "endure hardship as good soldiers of Jesus Christ!" How many have already cast away "the shield of *Gospel* faith, the faith which works by love!" What numbers dread the *cross*, the heavenly standard they should steadily bear, or resolutely follow! While in pompous speeches they extol the cross of Jesus, how do they, upon the most frivolous pretence, refuse to "take up" their own! Did the massy staff of Goliah's spear seem more terrible to the frighted Israelites than *the daily cross* of those dastardly followers of the Crucified? What Boanerges can spirit them up, and lead them on "from conquering to conquer?" Who can even make them look the enemy in the face? Alas! "in their hearts they are *already* gone back to Egypt. Their faces are *but half* Sion ward." They give way,—they "draw back;" O may it not be "to perdition!" May not the king of terrors overtake them in their retreat, and make them as great monuments of God's vengeance against cowardly soldiers, as Lot's wife was of His indignation against halting racers!

But setting allegory aside, permit me, sir, to pour my fears into your bosom, and tell you with the utmost plainness my distressing thoughts of the religious world.

For some years I have suspected there is more imaginary than "unfeigned faith" in most of those who pass for believers. With a mixture of indignation and grief have I seen them carelessly follow the stream of corrupt nature, against which they should have manfully wrestled. And by the most preposterous mistake, when they should have exclaimed against their *Antinomianism*,[*] I have heard them cry out against "the *legality*[†] of their wicked hearts; which," they said "still suggested they were to *do something* in order to salvation." Glad was I, therefore, when I had attentively considered Mr. Wesley's Minutes, to find they were levelled at the very errors which give rise to an evil I had long lamented in secret, but had wanted courage to resist and attack.'

'ANTINOMIANISM is the error of such rigid Calvinists as exalt free grace in so injudicious a manner, and make so little account of free will, and its startings aside out of the way of duty, as to represent sin, at times, like a mere bugbear, which can no more hurt the believer, who now commits it, than scarecrows can hurt those who set them up. They assert that if a sinner has once believed, he is not only safe, but eternally and completely justified from all future as well as past iniquities. The pope's indulgences are nothing to those which these mistaken evangelists preach. I have heard of a bishop of Rome who extended his popish indulgences, pardons, and justifications, to any crime which the indulged man might commit within ten years after date: but these preached finished salvation in the full extent of the word, without any of our own works, and by that means they extend their Protestant indulgences to all eternity—to all believers in general—

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[*] 'The word Antinomianism is derived from two Greek words, *anti* and *nomos*, which signify "against the law," and the word "*legal*," from the Latin *legalis*, which means "agreeable to the law."'

[†] 'The *legality* contended for in these letters is not a *stumbling at Christ*, and a *going about to establish our own righteousness* by faithless works: this sin, which the Scripture calls *unbelief*, I would no more countenance than murder. The evangelical legality I want to see all in love with, is a cleaving to Christ by faith which *works righteousness*; a "following Him as He went about doing good;" and a showing by St. James's *works* that we have St. Paul's faith.'

and to every crime which each of them might choose to commit. In a word, they preach the inamissable, complete justification of all fallen believers, who add murder to adultery, and a hypocritical show of godliness to incest. Antinomianism, after all, is nothing but rigid Calvinism dragged to open light by plain-spoken preachers, who think that truth can bear the light, and that no honest man should be ashamed of his religion.'

VII. SAD EFFECTS OF ANTINOMIANISM AND PHARISAISM.—'What Luther's Solifidian zeal had begun, and what Calvin's predestinarian mistakes had carried on, was readily completed by the synod of Dort; and the Antinomianism of many Protestants was not less confirmed by that assembly of Calvinistic divines, than the Pharisaism of many papists had been before by the council of Trent.

It is true, that as some good men in the Church of Rome have boldly withstood Pharisaical errors, and openly pleaded for salvation by grace through faith; so some good men in the Protestant Churches have also steadily resisted Antinomian delusions, and publicly defended the docrine of salvation, not by the proper merit of works, but by the works of faith as a condition. But, alas! as the popes of Rome crushed or excommunicated the former almost as fast as they arose; so have petty Protestant popes blackened or silenced the latter. The true Quakers, from their first appearance, have made as firm a stand against the Antinomians, as the Waldenses against the papists; and it is well known that the Antinomians, who went from England to America with many pious Puritans, whipped the Quakers, men and women, cut off their ears, made against them a law of banishment upon pain of death, and upon that tyrannical law hung four of their preachers, three men and one woman, in the last century for preaching up the Christian perfection of faith and obedience, and so disturbing the peace of the elect, who were "at ease in Sion," or rather in Babel.

I need not mention the title of heretic with which that learned and good man, Arminius, is to this day dignified, for having made a firm and noble stand against wanton free grace. The banishment or deprivation of Grotius, Episcopius, and other Dutch divines, is no secret. And it is well known that in England Mr. Baxter, Mr. Wesley, and Mr. Sellon, are to this day "an abhorrence to all *Antinomian* flesh."

I am sorry to say, that, all things considered, these good men have been treated with as much severity by Protestant Antinomians, as ever Luther, Melancthon, and Calvin were by popish Pharisees. The Antinomian and Pharisaic spirit run as much into one, as the two arms of a river that embraces an island. If they divide for a time, it is only to meet again, and increase their mutual rapidity. I beg leave to speak my whole mind. It is equally clear from Scripture and reason that we must believe in order to be saved consistently with God's mercy; and that we must obey in order to be saved consistently with His holiness. These propositions are the immovable basis of the two Gospel axioms. Now if I reject either of them, it little matters which. If I blow my brains out, what signifies it whether I do it by clapping the mouth of a pistol to my right or to my left temple?

Error moves in a circle: extremes meet in one. A warm popish Pharisee, and a zealous Protestant Antinomian, are nearer each other than they imagine. The one will tell you that by going to mass and confession he can get a fresh absolution from the priest for any sin that he shall commit. The other, whose mistake is still more pleasing to flesh and blood, assures you that he has already got an eternal absolution, so that "under every state and circumstance he can possibly be in, he is justified from all things, his sins are for ever and for ever cancelled."

But, if they differ a little in the idea of their imaginary privileges, they have the honor of agreeing in the main point. For, although the one makes a great noise about faith and free grace, and the other about works and true charity, they exactly meet in narrow grace and despairing uncharitableness. The Pharisee in Jerusalem asserts, that "out of the Jewish Church there can be no salvation," and his companions in self election heartily say, Amen! The Pharisee in Rome declares, that "there is no salvation out of the apostolic, Romish Church," and all the Catholic elect set their seal to the antichristian decree. And the Antinomian in London insinuates, (for he is ashamed to speak quite out in a Protestant country,) that there is no salvation out of the Calvinistic Predestinarian Church. Hence, if you oppose his principles in ever so rational and Scriptural a manner, he supposes that you are "quite dark," that all your holiness is "self made," and all your "righteousness a cobweb spun by a poor spider out of its own bowels." And if he allows you a chance for your salvation, it is only upon a supposition, that you may yet repent of your opposition to his errors, and turn Calvinist before you die. But might not an inquisitor be as charitable? Might he not hope that the poor heretic, whom he has condemned to the flames, may yet be saved, if he cordially kiss a crucifix, and say, "*Ave, Maria!*" at the stake?'

VIII. APOSTLE, WHAT IT SIGNIFIES.—'The word *apostle* signifies *one who is sent*, and answers to the term *angel* or *messenger*. "Our brethren," says St. Paul, who accompany Titus, "are the messengers," or apostles, "of the Churches," 2 Cor. viii, 23. Every minister, therefore, who carries with sincerity the messages of his Lord, may, with propriety, be ranked among his angels or messengers. Nor do such immediately lose their title when they neglect to perform the duties of their office. They may, like Judas, go under the name of apostles even to their death, though utterly unworthy of such an honorable appellation. Thus, after the pastors of Ephesus and Laodicea had outlived the transient fervors of their charity and zeal, they were still addressed as the angels of their several Churches. And thus St. Paul gave the title of apostles to the worldly ministers of his time. In quality of ministers they were apostles; but in quality of worldly ministers they were false apostles.

As the name of Cesar is ordinarily applied to the twelve first Roman emperors, so the name of apostle is ordinarily applied to the twelve first ministers of the Gospel who had been permitted to converse with their Lord, even after his resurrection, and to St. Paul, who was favored with a glorious manifestation of his exalted Savior. In this confined sense it is acknowledged that the name of apostle belongs, in an especial manner, to those who were sent forth by Christ after having received their consecration and commission immediately from Himself. But as the name of Cesar, in a more general sense, may be given to all the emperors of Rome, so the name of apostle may be applied to every minister of the everlasting Gospel. Thus Barnabas, Andronicus, and Junia, who were neither of the number of the twelve, nor yet of the seventy, were denominated apostles as well as St. Paul, Acts xiv, 14; Rom. xvi, 7.'

IX. ARIANISM.—'1. By *Arianism* I mean the doctrine of Arius, a divine of Alexandria, who lived about the time of Pelagius, and not only insinuated that man was not so fallen as to need an omnipotent Redeemer, whose name is "God with us;" but openly taught that Christ was only an exalted, super-angelical creature.'

X. SOCINIANISM.—'2. *Socinianism* is the error of Socinus, a learned, moral man, who lived since the reformation, and had such high notions of man's free will and powers, that he thought man could save himself, even without the help of a super-angelical Redeemer. And accordingly he asserted that Christ was a mere man like Moses and Elias, and that his blood had no more power to atone for sin, than that of Abel or St. Paul.'

XI. DEISM.—'3. *Deism* is the error of those who carry matters still higher, and think that man is so perfectly able, by the exertions of his own mere free will and natural powers, to recommend himself to the mercy of the Supreme Being, that he needs no Redeemer at all. Hence it is, that, although the Deists still believe in God, and on that account assume the name of Theists or Deists, they make no more of Christ and the Bible, than of the pope and his mass book, and look upon the doctrines of the incarnation and the trinity as wild and idolatrous conceits.'

XII. FATALISM.—'4. *Avowed fatalism* is the error of those who believe that "whatever is, is right;" and that all things happen (and of consequence that all sins are committed) of *fatal*, absolute necessity. This is an error into which immoral Deists are very apt to run: for, when they feel guilt upon their consciences, as they have no idea of a Mediator to take it away, they wish that their bad actions had been necessary, that is, absolutely brought on by the stars, or caused by God's decrees, which would fully exculpate them. And as this doctrine eases their guilty consciences, they first desire that it may be true, and by little and little persuade themselves that it is so, and publicly maintain their error. Hence it is that immoral Deists, such as Voltaire, and many of his followers, are avowed fatalists.'

XIII. PHARISAISM.—'5. *Jewish Pharisaism* is the error of those who are such strangers to the doctrines of grace, as to think they have no need of the rich mercy which God extends to poor publicans. Fancying themselves righteous, they thank God for their supposed goodness, when they should smite upon their breasts on account of their real depravity. POPISH PHARISAISM is an error still more capital. Those who are deep in it not only take little notice of the doctrines of grace, but carry their ideas of the doctrines of justice to such unscriptural and absurd lengths as to imagine that their penances can make a proper atonement for their sins; that God is, strictly speaking, their debtor on account of their good works; and that they can not only merit the reward of eternal life for themselves by their good deeds, but deserve it also for others by their works of supererogation, and through their superabundant obedience and goodness; a conceit so detestable, that one would think it need only be mentioned to be fully exploded and perfectly abhorred.

Dreadful as are these consequences of Pelagianism carried to its height, the consequences of Augustinianism, or Calvinism, carried also to its height, are not at all better. For the demolition of free will, and the setting up of irresistible, electing free grace, and absolute, reprobating free wrath, lead to *Antinomianism*, *Manicheism*, *disguised fatalism*, *widely-reprobating bigotry*, *and self-electing presumption* or *self-reprobating despair.*

XIV. MANICHEISM.—This 'is the capital error of Manes, a Persian, who, attempting to mend the Gospel of Christ, demolished free will, made man a mere passive tool, and taught that there are two principles in the Godhead, the one good, from which flows all the good, and the other bad, from which flows all the evil in the world. Augustine was once a Manichee, but afterward he left their sect, and refuted their errors. And yet, astonishing! when he began to lean to the doctrine of absolute predestination, he ran again, unawares, into the capital error of Manes. For if all the good and bad actions of angels, devils, and men, have their source in God's absolute predestination, and necessitating decrees, it follows that vice absolutely springs from the predestinating God, as well as virtue; and, of consequence, that rigid Calvinism is a branch of Manicheism, artfully painted with fair colors borrowed from Christianity.'

XV. DISGUISED FATALISM is nothing but an absolute necessity of doing good or evil, according to the overbearing decrees, or forcible influences of Manes' God, who is made up of free grace and of free wrath, that is of a good and bad principle. I call this doctrine *disguised fatalism:* (1.) Because it implies the absolute *necessity* of our actions; a necessity this, which the heathens called *fate:* and, (2.) Because it is so horrible, that even those who are most in love with it, dare not look at it without some veil, or *disguise.* As the words *fatalism*, *evil god*, *good devil*, or *Manichean deity*, are not in the Bible, the Christian fatalists do what they can to cover their error with decent expressions. The *good principle* of their Deity they accordingly call free grace, or everlasting, unchangeable love. From this good principle flow their absolute election and finished salvation. With respect to the *bad principle*, it is true they dare not openly call it free wrath, or everlasting unchangeable hatred, as the honest Manichees did; but they give you dreadful hints that it is a sovereign something in the Godhead, which necessitates reprobated angels and men to sin; something which ordains their fall, and absolutely passes them by when they are fallen; something which marks out unformed, unbegotten victims for the slaughter, and says to them, according to unchangeable decrees productive of absolute necessity, "Depart, ye cursed, into everlasting fire; for I passed you by: my absolute reprobation eternally secured your sin, and your continuance in sin; and now, my unchangeable, everlasting wrath absolutely secures your eternal damnation. Go, ye absolutely reprobated wretches,—go, and glorify my free wrath, which flamed against you before the foundation of the world. My curses and reprobation are without repentance." There is not a grain of equity in all this speech: and yet it agrees as truly with rigid Calvinism as with the above-described branch of Manicheism; it falls in as exactly with the necessitating, good-bad principles of Manes, as with the necessitating good-bad principle of lawless free grace, and absolute sovereignty—the softer name which some Gospel ministers decently give to free wrath.'

XVI. 'WIDELY-REPROBATING BIGOTRY is the peculiar sin of the men who make so much of the doctrines of partial grace, as to pay little or no attention to the doctrines of impartial justice. This detestable sin was so deeply rooted in the breasts of the Jews, that our Lord found Himself obliged to work a miracle, that He might not be destroyed by it before His hour was come. Because the Jews were the peculiar, and elected people of God, they uncharitably concluded that all the heathens, i. e. all the rest of mankind were absolutely reprobated, or at least that God would show them no mercy, unless they became proselytes of the gate, and directly or indirectly embraced Judaism. And therefore, when Christ told them that many Gentiles would come from the east and west, and sit with Abraham in the kingdom of God, while many of the Jews would be cast out; and when He reproved their bigotry, by reminding them that in the days of Elijah God was more gracious to a heathen widow, than to all the widows that dwelt in Judea, they flew into a rage, and attempted to throw Him down from the top of the craggy hill on which the town of Nazareth was built. It is the same widely-reprobating bigotry, which makes the rigid Romanists think that there is no salvation out of their Church. Hence also the rigid Calvinists imagine that there is no saving grace but for those who share in their election of grace. It is impossible to conceive what bad tempers, fierce zeal, and bloody persecutions this reprobating bigotry has caused in all the Churches and nations where the privileges of electing love have been carried beyond the Scripture mark. Let us with candour read the history of the Churches and people who have engrossed to themselves all the saving grace of God, and we shall cry out, From such a fierce election, and such reprobating bigotry, good Lord deliver us!'

XVII. THE HARMONY BETWEEN GOD'S FAITHFULNESS AND OUR OWN IN RESPECT TO PERSEVERANCE.—'I promised the reader that Zelotes and Honestus should soon meet again, to fight their last battle; and, that I may be as good as my word, I bring them a second time upon the stage of controversy. I have no pleasure in seeing them contend with each other; but I hope that when they shall have shot all their arrows, and spent all their strength, they will quietly sit down and listen to terms of reconciliation. They have had already many engagements; but they seem determined that this shall be the sharpest. Their challenge is about the doctrine of perseverance.—Zelotes asserts that the perseverance of believers depends entirely upon God's almighty grace, which nothing can frustrate; and that, of consequence, no believer can finally fall. Honestus, on the other hand, maintains that continuing in the faith depends *chiefly*, if not *entirely* upon the believer's free will; and that of consequence final perseverance is *partly*, if not *altogether* as uncertain as the fluctuations of the human heart. The reconciling truth lies between those two extremes, as appears from the following propositions, in which I sum up the Scripture doctrine of perseverance:—

I.	II.
God makes us glorious promises to encourage us to persevere.	Those promises are neither compulsory nor absolute.
God on His part gives us His *gracious* help.	We must on our part *faithfully* use the help of God.
Free grace always *does* its part.	Free will *does not* always do its part.
Final perseverance depends, *first*, on the final, *gracious* concurrence of free grace with free will.	Final perseverance depends, *secondly*, on the final, *faithful* concurrence of free will with free grace.
As free grace has in all things the pre-eminence over free will, we must lay much more stress upon God's faithfulness than upon *our own*. The spouse *comes* out of the wilderness, leaning upon her Beloved, and not upon herself.	But to infer from thence that the spouse is to be *carried* by her Beloved every step of the way, is unscriptural. He gently *draws* her, and she runs. He gives her His arm, and she leans. But far from *dragging* her by main force, he bids her *remember Lot's wife.*
The believer stands upon two legs, (if I may so speak,) God's faithfulness and his own. The one is always sound, nor can he rest too much upon it, if he does but *walk straight*, as a wise Christian; and does not foolishly *hop* as an Antinomian, who goes only upon his right leg; or as a Pharisee, who moves entirely upon the left.	The believer's left leg, (I mean *his own* faithfulness,) is subject to many humours, sores, and bad accidents; especially when he does not use it at all, or when he lays too much stress upon it, to save his other leg. If it is broken, he is already fallen; and if he is out of hell, he must lean as much as he can upon his right leg, till the left begins to heal, and he can again run the way of God's commandments.
When Gospel ministers speak of *our faithfulness*, they chiefly mean, (1.) Our faithfulness in *repenting*, that is, in renouncing our sins and Pharisaic righteousness; and in improving the talent of light, which shows us our natural depravity, daily imperfections, total helplessness, and constant need of an humble recourse to, and dependence on Divine grace. And, (2.) Our faithfulness in *believing* (even in hope against hope) God's redeeming love to sinners in Christ; in humbly apprehending, as returning prodigals, the gratuitous forgiveness of sins through the blood of the Lamb; in cheerfully claiming, as impotent creatures, the help that is laid on	To aim *chiefly* at being faithful in external works, means of grace, and forms of godliness, is the high road to Pharisaism, and insincere obedience. I grant that he who is *humbly* faithful in little things, is faithful also in much; and that he who slothfully neglects little helps, will soon fall into great sins: but the professors of Christianity cannot be too frequently told that if they are not *first* faithful in maintaining true poverty of spirit, deep self humiliation before God, and high thoughts of Christ's blood and righteousness; they will soon slide into Laodicean Pharisaism; and, Jehu like, they will make more of their own partial, external, selfish faithfulness,

I.	II.
the Savior for us; and in constantly coming at His word, to "take of the water of life freely." And so far as Zelotes recommends this evangelical disposition of mind, without opening a back door to Antinomianism, by covertly pleading for sin, and dealing about his imaginary decrees of forcible grace and sovereign wrath, he cannot be too highly commended.	than of Divine grace, and the Spirit's power:—a most dangerous and common error this, into which the followers of Honestus are very prone to run, and so far as he leads them into it, or encourages them in it, he deserves to be highly blamed; and Zelotes, *in this respect*, hath undoubtedly the advantage over him.
If Zelotes will do justice to the doctrine of perseverance, he must speak of the obedience of faith, that is, of genuine, sincere obedience, as the oracles of God do.—He must not blush to display the glorious rewards with which God hath promised to crown it. He must boldly declare, that for want of it "the wrath of God cometh upon the children of disobedience,"—upon fallen believers, "who have no inheritance in the kingdom of Christ and of God," Eph. v, 5. In a word, instead of emasculating "Serjeant IF, who valiantly guards the doctrine of perseverance," he should show him all the respect that Christ Himself does in the Gospel.	Would Honestus kindly meet Zelotes half way, he must speak of free grace, and of Christ's obedience unto death, as the Scriptures do. He must glory in displaying Divine faithfulness, and placing it in the most conspicuous and engaging light. He must not be ashamed to point out the great rewards of the faith which inherits promises, gives glory to God, and out of weakness makes us strong to take up our cross, and to run the race of obedience. In a word, he must teach his willing hearers to depend every day more and more upon Christ; and to lay as much stress upon His promises, as they ever did upon His threatenings.

To sum all up in two propositions:—

I.	II.
The infallible perseverance of *obedient* believers is a most sweet and evangelical doctrine, which cannot be pressed with too much earnestness and constancy upon sincere Christians, for their comfort, encouragement, and establishment.	The infallible perseverance of *disobedient* believers is a most dangerous and unscriptural doctrine; and this cannot be pressed with too much assiduity and tenderness upon Antinomian professors, for their re-awakening and sanctification.'

XVIII. Enthusiasm.—'To set up impulses as the standard of our faith, or rule of our conduct; to take the thrilling of weak nerves, sinking of the animal spirits, or flights of a heated imagination, for the workings of God's Spirit; to pretend to miraculous gifts, and those fruits of the Spirit which are not offered and promised to believers in all ages, or to boast of the graces which that Spirit produces in the heart of every child of God, when the fruits of the flesh appear in our life—this is downright enthusiasm.'

XIX. Origin of Evil.—'When it pleased God to create a world, His wisdom obliged Him to create upon the plan that was most worthy of Him. Such a plan was undoubtedly that which agreed best with all the Divine perfections taken together. Wisdom and power absolutely required that it should be a world of rational, as well as of irrational creatures; of free, as well as of necessary agents; such a world displaying far better what St. Paul calls, *πολυποικιλος σοφια*, "the multifarious, variegated wisdom of God," as well as His infinite power in making, ruling, and overruling various orders of beings.

It could not be expected that myriads of free agents, who necessarily fell short of absolute perfection, would *all* behave alike. Here God's goodness demanded that those who behaved well should be rewarded; His sovereignty insisted that those who behaved ill should be punished; and His distributive justice and equity required that those who made the best use of their talents should be entitled to the highest rewards; while those who abused Divine favors most should have the severest punishments; mercy reserving to itself the right of raising rewards and of alleviating punishments, in a way suited to the honor of all the other Divine attributes.

This being granted, (and I do not see how any man of reason and piety can deny it,) it evidently follows, (1.) That a world in which various orders of free, as well as of necessary agents are admitted, is most perfect. (2.) That this world, having been formed upon such a wise plan, was the most perfect that could possibly be created. (3.) That, in the very nature of things, evil *may*, although there is no necessity it *should*, enter into such a world; else it could not be a world of free agents, who are candidates for rewards offered by distributive justice. (4.) That the blemishes and disorders of the natural world are only penal consequences of the disobedience of free agents. And, (5.) That from such penal disorders we may indeed conclude that man has abused free will, but not that God deals in free wrath. Only admit, therefore, the free will of rationals, and you cannot but fall in love with our Creator's plan; dark and horrid as it appears when it is viewed through the smoked glass of the fatalist, the Manichee, or the rigid Predestinarian.'

We close our extracts with the following letter to a clergyman in defence of experimental religion. The following note, inserted by the editor, will more fully explain the occasion of the letter:—

'We find this letter referred to in a letter of Mr. Fletcher to the Rev. Charles Wesley, dated August 18, 1761, and recorded in page 73 of his life, octavo edition, in the following words:—"I do not know whether I mentioned to you a sermon preached at the archdeacon's visitation. It is almost all levelled at the points which are called 'The doctrines of Methodism,' and as the preacher is minister of a parish near mine, it is probable he had me in his eye. After the sermon, another clergyman addressed me with an air of triumph, and demanded what answer I could make? As several of my parishioners were present, beside the churchwardens, I thought it my duty to take the matter up; and I have done so, by writing a long letter to the preacher, in which I have touched the principal mistakes of his discourse, with as much politeness and freedom as I was able: but I have, as yet, had no answer. [And, it seems, he never had any.] I could have wished for your advice before I sealed my letter; but as I could not have it, I have been very cautious, entrenching myself behind the ramparts of Scripture, as well as those of our homilies and articles." '

The letter is as follows:—

'Rev. Sir,—The elegant sermon you preached at the visitation, got you, no doubt, the thanks of your known hearers. Permit an unknown one to add his to theirs, and to pay to merit a just tribute. It gave me exceeding great satisfaction to see you stand up so boldly in defence of revealed religion against Deists and infidels, and, by ingenious observations and cogent arguments, force them out of their strong hold, a blind confidence in reason. I could not help wishing that they did every where meet with opponents so able to fight them with their own weapons. Were this the case, there would not be so much room to lament the overflowings of Deism among men of reason and learning.

The second part of your discourse, wherein you endeavored to guard the truth from the other extreme, superstition and enthusiasm, deserves no less to be commended, on account of the goodness of your design. It is the duty of a preacher to keep the sacred truths committed to him, as well from being perverted by enthusiasts, as crushed by infidels. The rocks on which both split are equally dangerous, and we see daily that nothing exposes so much the mysteries of Christianity to the scorn of freethinkers, as the words and behavior of those who suppose themselves under the inspiration of God's Spirit, when, it appears, that they are led only by the weakness of their mind and nerves, by spiritual pride and the warmth of their imagination. Boasting of communion with God, and peculiar favors from heaven, is no less hurtful to the cause of Christ, when people's lives show them to be actuated by a spirit of delusion; and setting up impulses in the room of repentance, faith, hope, charity, obedience, has done no small mischief in the Church of God.

These are the counterfeits and bane of inward religion: these the tares that the enemy sows in the night of ignorance and superstition; and, I repeat it again, you cannot be too much commended, sir, for endeavoring to detect and stop him in this work of darkness. But did you act with all the caution necessary in so important an undertaking, and, while you were pulling out the tares, did not you root up, unawares, some of the wheat also?

I had some fear of it, sir, while I was hearing you; and I beg leave to lay before you the ground of this fear in the following observations, which I humbly entreat you to weigh in the balance of the sanctuary:—

I. Is the representing, in general, virtue, benevolence, good nature, and morality, as the way to salvation, agreeable to either the word of God, or the doctrine of our Church? Both show us no other way but Christ alone, Christ "the way, the truth, and the life;" Christ the door, the only door to come to the Father, and receive grace and glory. "If justification comes by obeying the law," says Paul, Gal. ii, 21, "then Christ died in vain;" and to the Ephesians, ii, 8, he says, "By grace you are saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The only means and instrument, on our part, required for salvation, (according to our Church, second sermon on the passion,) is faith, that is to say, a sure trust and confidence in the mercy of God, whereby we persuade ourselves that God both has forgiven and will forgive our sins; that he has taken us again into his favour; that he has released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits and deserts, but only and solely for the merits of Christ's death and passion.

This faith is so far from superseding morality and good works, that it works infallibly by love, and love infallibly by obedience, and consequently produces morality and good works, truly so called. "Do we make void the law through faith?" says Paul: "nay, we establish the law."

Nevertheless, faith unfeigned alone justifieth, if the word of God and the articles of our Church stand for any thing; the eleventh of which runs thus: "We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works and deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the homily on justification:" to which I refer you, sir, or to the enclosed extract of our homilies on this point, if you please to peruse it.

II. Does what you said, sir, of reason and free agency, in the second part of your discourse, perfectly agree with what you said in the first?

You told us first, (if I understood you rightly,) that since the fall, man's reason is so darkened, that the greatest philosophers staggered even at the fundamental truths of religion, the being of a God, the immortality of the soul, &c; that his passions are so disorderly and impetuous, as to hurry him down the paths of error and vice; that reason, so far from bringing him back, redoubles the cheat, and makes him ingenious to excuse and satisfy his unruly appetites; that St. Paul's words painted his helplessness with true colors, "The good that I would I do not, and the evil I would not that I do," &c.

This, sir, was a superstructure worthy of the foundation; this agreed with your text with the utmost exactness: "We are not sufficient of ourselves to think any thing, [truly good before God,] as of ourselves, but our sufficiency is of God."

Who would have expected, after this, to hear you place again reason, and free will to good, upon the throne out of which you had but just forced them? I humbly presume, sir, that this candle of the Lord, shining in the breast of man, did not deserve to be set up quite so high again, since the light it gives can hardly hinder a philosopher, a man who makes it all his business to collect and follow that light, from stumbling at the being of a God.

As for free agency to good, you appealed to experience, sir, (if I am not mistaken,) whether a man has not the same power to enter the paths of virtue as to walk across a room: let then experience decide.

The heathen says, *Video meliora proboque, deteriora sequor.* The prophet says, "Turn us, and so shall we be turned. Draw me, and I shall run after thee." You say yourself, sir, "The good that I would I do not, and the evil I would not that I do." Our Church says, (Col.

for Easter,) "We humbly beseech thee that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect." The Bible says, Phil. ii, 13, "It is God that worketh in you both to will and to do" that which is truly good in his sight; and the tenth of those articles, which we solemnly took for the rule of our preaching, next to the word of God, says, "The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will."

"What! is man, then, a mere machine?" No, sir, he has a will, but it is contrary to the will of God; his carnal mind, his natural wisdom, "is not subject to the law of God, neither indeed can be," says St. Paul: he is a free agent to do evil. Yet, when God prevents him with convictions of sin and good desires, as says our Church, which he always does sooner or later, he may, through the grace of God, yield to them, and enter into life, or through his stubbornness resist them, and remain in his fallen state.

III. You objected, in your discourse, that "the insisting upon these, and the like doctrines, tended to breed disturbances, strife, and confusion." This is accidentally true, sir; but what do you infer from thence? That the doctrines are false, or the preachers in the wrong, because offences arise?

We cannot do this without giving up the Bible. What strife and confusion, yea, what jeering and cruel mockings, attended the ministry of the prophets among the Israel of God! Witness Micaiah, Elias, Jeremiah, &c. Yea, who was so great a disturber as that Jesus of Nazareth, of whom some of his friends said, "He is mad," whom all Jerusalem, in uproar, brought to Pilate, and accused, saying, Luke xxiii, 2, 5, "We found this fellow perverting the nation; for he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place?" Or that Saul of Tarsus, who was well nigh torn in pieces by his offended hearers, yea, and by those that had never heard him, while the general cry was, "This is the pestilential fellow, who turneth the world upside down—brethren, help!"

The same causes will produce the same effects. The doctrines of the fall, the new birth, and free justification by faith alone; and their fruits in those that embrace them, godly sorrow, peace, righteousness, and joy in a believing heart, will stir up the hearers in proportion to the clearness, constancy, and power with which they are preached. And this will be the case in all ages, because in all ages men are born in sin, and children of wrath; yea, and in all places too: those that are born on the banks of the Thames, or Severn, are no better by nature, than those that drink the water of Jordan or of the Ganges.

When a medicine operates by stirring up the peccant humors in order to evacuate them, is it a sign that it is not a good one? Not at all: it must work if it be good. I shall conclude this paragraph by a few words of Him who had in his breast all the treasures of Divine wisdom and knowledge. John vii, 7, "The world hateth me, because I testify of it that the works thereof are evil." And "shall the servant be above his master?" "I am come to send fire upon the earth—to set [occasionally] a man at variance with his father," &c. While the Gospel gives inward peace, even a peace that the world knoweth not, to those that really embrace it, it declares war, an eternal war, against sin, and must, of course, disturb the peace of the prince of this world and his subjects.

IV. It is agreeable enough to the doctrine of free agency to good, not to insist upon the necessity of being born again of the Spirit of God; but is the discountenancing of the preaching of it agreeable to the tenor of that revelation you did so well defend in the beginning of your discourse? If Ezekiel preached it, chap. xi, 19, and xviii, 31, and xxxvi, 26, if John speaks so often, as well as David and St. Paul, of being born of God, of being "quickened" by his word and Spirit, of the "new heart," the "new creature," the "renewing of the mind," the "life of God," the "eternal life," the "life of Christ" in a believer, &c; if Jesus himself enforced this doctrine in the strongest manner to Nicodemus; if our Church (office for baptism and collect for Ash Wednesday) pleads for it as well as the word of God, can we supersede it in the pulpit as an unintelligible tenet, without wounding, unawares, Christ and his apostles, our Church and the compilers of her liturgy? See Rev. xxii, 19.

V. Is it consistent with the doctrine of our Church to condemn and set aside all *feelings* in religion, and rank them with unaccountable *impulses?* Give me leave, sir, to tell you, that either you or the compilers of our liturgy, articles, and homilies, must be mistaken, if I did not mistake you.

They teach us to beseech God to "deliver us from hardness of heart," whereby I cannot conceive they mean any thing, if they mean not a heart past feeling. They bid us pray, (office for the sick,) that every sick person may know and feel that there is no saving name or power but that of Jesus Christ. In the seventeeth of our articles, they speak of godly persons, and such as *feel* in themselves the workings of God's Spirit. And in the third part of the homily for Rogation Week, they declare that when after contrition we *feel* our consciences at peace with God through the remission of our sin, it is God that worketh this miracle in us. Compare this with Rom. v, 1. They are so far, therefore, from attributing such *feelings* to the weakness of good people's nerves, or to a spirit of pride and delusion, that they affirm it is God that worketh them in their hearts.

Yea, they never suffer us to meet together for public worship without beseeching the God of all grace to give us such a "due sense of all His mercies, especially of His inestimable love in our redemption by Jesus Christ, as that our hearts may be unfeignedly thankful;" and if they would have us have a due sense of an inestimable love causing our hearts to be unfeignedly thankful, she is not against our feeling some thankfulness, for the word *sense* certainly conveys that idea, as well as the Latin word *sentire*, or the French *sentir*, whence it is derived, which cannot be Englished more literally than by the word to *feel.* Therefore the expression "to feel thankfulness," does not convey a stronger idea than the words of our Church, to be *duly*, *sensibly*, *unfeignedly thankful in heart*, which you daily use yourself, sir. In condemning feelings in general, it would not then have been disagree-able at all to our liturgy to have allowed your hearers at least some feelings of thankfulness for the inestimable love of their dying Lord.

But to proceed: you seemed, sir, to discountenance *feelings* as not agreeable to sober, rational worship; but if I am not mistaken, reason by no means clashes with feelings of various sorts in religion. I am willing to let any man of reason judge whether feeling sorrow for sin, hunger and thirst after righteousness, peace of conscience, serenity of mind, consolation in prayer, thankfulness at the Lord's table, hatred of sin, zeal for God, love to Jesus and all men, compassion for the distressed, &c; or feeling nothing at all of this, is matter of mere indifference: yea, sir, take for a judge a heathen poet, if you please, and you will hear him say, of a young man who, by his blushes, betrayed the shame he felt for having told an untruth, *Erubuit—salva res est.*

Does it seem contrary to reason that a spirit should be affected by spiritual objects? If heat and cold, sickness and health, so affect my body as to cause various feelings in it, why cannot fear and hope, love and hatred, joy and sorrow, sin and grace, remorse and peace, so affect my soul as to produce various feelings or sensations there? Can any thing be more absurd and contrary to nature than the apathy of Stoics? And what is banishing feelings out of religion, but pleading for religious apathy?

If a man may feel sorrow when he sees himself stripped of all, and left naked upon a desert coast, why should not a penitent sinner, whom God has delivered from blindness of heart, be allowed to feel sorrow upon seeing himself robbed of his title to heaven, and left in the wilderness of this world destitute of original righteousness? Again: if it is not absurd to say that a rebel, condemned to death, feels joy upon his being reprieved and received into his prince's favor, why should it be thought absurd to affirm that a Christian who, being justified by faith, has peace with God, and rejoices in hope of the glory to come, feels joy and happiness in his inmost soul on that account? On the contrary, sir, to affirm that such a one feels nothing, (if I am not mistaken,) is no less repugnant to reason than to religion.

But let us go to the law and the testimony, and let the point stand or fall by the oracles of God. Had Adam no feeling when, seeing his nakedness, he tried to hide himself from himself and from God? I believe, sir, he felt remorse, shame, and fear, to a very great degree; and should I be thought an enthusiast for it, I confess I have felt the same upon conviction of sin.

It is probable enough, also, that Jacob felt religious awe and a holy dread when he said, "How dreadful is this place; this is none other than the gate of heaven!" And young King Josiah, contrition of heart, when, upon his hearing the word of the Lord, he rent his clothes and wept, 2 Kings xxii, 11. Nor did the Searcher of hearts say that he was indebted to his constitution and the weakness of his nerves, for those feelings of sorrow. Just the reverse: "Because thine heart was tender, and thou hast humbled thyself and wept before me, I also have heard thee, says the Lord."

Was Job a low-spirited enthusiast, or did he feel something of the terrors of the Lord in reality, when he cried out, chap. vi, 4, "The arrows of the Almighty are within me; the poison thereof drinketh up my spirits: the terrors of God do set themselves in array against me."

But let us go to the Psalms, which, in all ages of the Church, have been looked upon as the standard of true devotion.

Can we, without uncharitableness, suppose that David had no feelings (or which comes to the same sense, no sensation) of joy and thankfulness in his heart, when he sung, Psalm xxviii, 7, "The Lord is my strength and shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth?"

Was not he a great dissembler, if, feeling no godly sorrow, he said, Psalm xxxi, 10, "My life is spent with grief, and my years with sighing; my strength faileth me because of mine iniquity, and my bones are consumed?"

Did he feel no happiness in God, taste nothing of the Lord's goodness, when he said, Psalm xxxiv, 8, 18, "O taste and see that the Lord is good, He is nigh unto them that are of a broken heart?" No remorse, no fear of God's wrath, when he cried out, Psalm xxxviii, 1, 3, 4, "O Lord, rebuke me not in thy wrath; there is no rest in my bones because of my sin: for mine iniquities are gone over my head as a heavy burden, they are too heavy for me to bear!"

Did he feel no fervor of devotion, no warmth of love, when he said, Psa. xxxix, 3, "My heart was hot within me; while I was musing, the fire kindled, and I spake with my tongue?" No desire and thirst after God, when he sung, Psa. xlii, 1, "As the hart panteth after the waterbrook, so panteth my soul after thee, O God?" No dejection or trouble of mind, when he expostulated with himself, Psalm xlii, 11, "Why art thou cast down, O my soul? and why art thou disquieted within me?" Did he expect no feelings of joy, no sense of the peace of God, when he prayed, Psalm li, 8, "Make me to hear of joy and gladness, that the bones which thou hast broken may rejoice? Restore unto me the joy of salvation!" "Let thy loving kindness comfort me: when wilt thou comfort me?" &c, Psalm cxix, 76, 82.

Had he no sense, no inward consciousness, that his affections were set on things above, when he said, "My heart is fixed; my heart is fixed; I will sing and give praise?" Did he feel no stirrings of desire, no touches of joy, when he cried, Psa. lxiii, 1, "My soul thirsteth after thee, my flesh longeth for thee as a dry and thirsty land, where no water is. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; and my soul shall be satisfied as with marrow and fatness?"

Had he no sense or feeling of the mercy of God, and of His justification, when he said, Psa. lxvi, 16, "Come and hear, all ye that fear the Lord, and I will tell you what He has done for my soul?" Psa. xxxii, 1, 5, "Blessed is he whose transgression is forgiven, &c. I acknowledged my sin unto thee, and thou forgavest the iniquity of my sin?" Psa. ciii, 1, "Bless the Lord, O my soul, and all that is within me bless His holy name; who forgiveth all thy sin, and healeth all thy infirmity?"

Did he feel no concern for God's glory, when he said, Psa. cxix, 136, 139, "Rivers of water run down mine eyes, because men keep not thy law? My zeal hath even consumed me; because mine enemies have forgotten thy words?" In short, had he felt neither sorrow nor comfort, when he said, Psa. xciv, 19, "In the multitudes of the sorrows of my heart, thy comforts have refreshed my soul?" Or shall we suppose, that the man after God's own heart, in his devotion, was only a well-meaning enthusiast, of a soft complexion, sometimes cast down by melancholy, at other times carried out by the warmth of his imagination, and often led by impulses into the wild presumption of Ranters? If you refuse (as I am sure you do) to pass such judgments on David, you cannot help, sir, allowing the reality and the usefulness of feelings in sober religion, in rational devotion.

But let us leave the penitent king to his *feelings*, and consider what we can make of the weeping prophet. Certainly, sir, we must say that Jeremiah was a melancholy enthusiast, almost falling into despair through the weakness of his nerves and lowness of his spirits, or allow that there is such a thing as feeling godly sorrow in religion, and thereby becoming entitled to the promise of our Lord, Matt. v, "Blessed are they that mourn, for they shall be comforted;" unless we run to the other extreme, and account for his rivers of tears, by saying they were hypocritical tears, such as crocodiles are supposed to shed to bring men into their snare; and yet this must have been the case, if he felt no inward sorrow adequate to the outward demonstrations of his grief.

Were the saints of the New Testament more free from these inward *feelings?* Just the reverse! At least we ought to judge charitably enough of the Virgin Mary, to suppose that she felt some spiritual joy, when she said, "My soul rejoiceth in God my Savior;" and of our Lord himself, to believe that He felt some trouble of mind, some deep concern, when He wept over Jerusalem, when He was troubled and wept at Lazarus' grave, when He said, "My soul is troubled unto death;" and when, being in an agony, He offered up prayers with strong crying and tears, yea, with a bloody sweat: surely, sir, such scenes were transacted, not in His weak nerves, or frighted imagination, but in His inmost soul, and consequently we may conclude that He first felt them there.

If we read the Gospels and the Acts, we find frequent mention made of a peace, joy, and love, which people were strangers to, till they received the unction of the Holy One; and that not among apostles only, but among private Christians and illiterate women. The two disciples cried out, Luke xxiv, "How did our heart burn within us!" The twelve, whose hearts were filled with sorrow, John xvi, 6, return to Jerusalem with great joy, Luke xxiv.

At the day of pentecost they were filled with power, boldness, and zeal, which are graces common to all believers, especially preachers: (for what have we to do with the miraculous gifts which it pleased God to confine to the apostolic age?) at least our Church declares, (homily for Whitsunday,) that the Spirit of God engendereth still a burning zeal toward God's word, and giveth all men (not cloven tongues outwardly, but) a tongue, yea, a fiery tongue, so that they may boldly and cheerfully declare the truth in the face of all the world.

If we read on, we see three thousand people pricked to the heart by the word, (and consequently feeling the sword of the Spirit in their heart,) Eph. vi, compared with Hebrews, and upon their crying for help, we find them so comforted upon believing the forgiveness of sins through Jesus, that they were enabled to praise God, continue instant in prayer and breaking of bread, and to eat their food with gladness and singleness of heart. And I presume, sir, they felt and enjoyed that gladness of heart: yea, not only believers at Jerusalem felt it, but those of Antioch also, who, Acts xiii, 52, were filled with joy and the Holy Ghost; and the Churches of Judea and Galilee, who walked in the fear of the Lord, and the comfort of the Holy Ghost, Acts ix, 31.

Nor was that a privilege peculiar to the primitive Christians, as all those who have been at the pains of making their calling and election sure, experience daily: for the promise was not only to them, but to their children, and to us that are afar off. Had our Church been of another opinion, she would never have bidden us pray, as she does in the collect for Whitsunday, and the Sunday before: "Send us thine Holy Ghost to comfort us, and grant us, by thy Holy Spirit, to have a right judgment in all things, and evermore to rejoice in His holy comfort;" and in that for St. Stephen's day, "Grant that we, being filled with the Holy Ghost, may learn to love our enemies as thy first martyr;" much less would she have bid us ask for the inspiration of His Holy Spirit, and conclude all our morning and evening prayers by asking the fellowship of the Holy Ghost, for ourselves and for all.

But if, because your text was taken out of St. Paul's Epistle, you choose, sir, to let him decide whether feelings ought to have place in sound religion or not, I am willing to stand at the bar before so great a judge, and promise to find no fault with his sentence.

And first, not to mention the various scenes of terror, remorse, shame, desire, hope, joy, love, and admiration, he went through at his conversion, which he could not but feel in his soul; can we suppose, without rashness, that when he speaks of his fears within, the continual sorrow in his heart, the being in much trembling, the breaking of his heart, his preaching, praying, writing with many tears, his being "sorrowful, yet always rejoicing," his longing to be dissolved, his being constrained by the love of Christ, his being refreshed in the Spirit, his bowels and the bowels of the saints being refreshed, his being comforted, yea, "exceeding full of comfort;" his "consolations abounding through Christ," &c. Can we suppose, I say, he felt all along neither sorrow nor consolation, neither fear nor trembling, neither desire nor love? For my part, I believe he felt all this, and more than words can express: I dare no more place him among hypocrites than I dare rank him with enthusiasts.

But where does he exclaim against feeling the power of God, or the powerful operations of His Spirit on the heart? Is it where he says, that the kingdom of God is "not in word but in power;" that this kingdom within us, (if we are believers,) this true inward religion consists "in peace, righteousness, and joy in the Holy Ghost?" That Christians rejoice in tribulation, because the love of God is shed abroad in their hearts by the Holy Ghost given unto them? Is it where he says, he is "not ashamed of the Gospel of Christ, because it is the power of God to the salvation of every one that believeth?" That he desired to "know nothing but Jesus and the power of His resurrection?" That his preaching was not with "enticing words of man's wisdom, but in demonstration of the Spirit and of power," that the faith of his hearers might not "stand in the wisdom of man, but in the power of God?" 2 Cor. ii, 24. Or, is it when he calls the exerting of this power in him, his life, saying, "I live not, but Christ lives in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me?"

Can we suppose that he discountenances feelings in religion when he prays that "the God of hope would fill the Romans, chap. xv, 13, with all joy and peace in believing, that they might abound in hope through the power of the Holy Ghost?" When he says that "they had not received again the spirit of bondage to fear, but the Spirit of adoption, crying, *Abba Father*, and witnessing to their spirits that they were the children of God," agreeable to that of St. John, "He that believeth, hath the witness in himself?"

Or does he suppose feelings useless when he gives up a notorious sinner to Satan, for the destruction of the flesh, that his spirit, being first troubled, might afterward be saved in the day of the Lord? And when, fearing the wound would be too deep, (for there is a danger in this also,) he desires the Corinthians "to comfort him, lest he should be swallowed up with overmuch sorrow?" Does it not rather clearly appear, that deep sorrow is necessary to a great sinner, though he would not have him be swallowed up with overmuch sorrow?

Yea, he puts the question out of all doubt when he tells the Corinthians, second Epistle, chap. vii, 10, "that godly sorrow worketh repentance to salvation, not to be repented of;" and praises them for "sorrowing after a godly sort, insomuch that when Titus came, they received him with fear and trembling, and refreshed his spirit by the demonstrations that they gave him of their sorrow, indignation, fear, zeal, and vehement desire."

We may then safely conclude, that Paul, in this and other places, is as far from superseding feelings of godly sorrow as feelings of godly joy; when he says to the Philippians, "Rejoice, rejoice in the Lord, and again I say rejoice;" or feelings of vehement desire, when he tells the Romans, that when the "Spirit helpeth our infirmities, He enables us to pray with groanings and desires that cannot be uttered."

But to avoid transcribing the greatest part of the apostle's epistles, let us see if he never spoke correctly to the point in question. Upon inquiry, I find him in our translation using thrice the word exclaimed against, and every time very much to the purpose, to show you were mistaken, sir, when you supposed that he discountenances *feelings* in your text.

The first is in Acts xvii, 27, where he is not ashamed to exhort the wise and learned Athenians "to seek after God, if haply they might feel after Him and find Him as He is not far from every one of us." It is true the word in the original means *palpare*, but it has still a near relation to *feel*, when it signifies *sentire*, as it would be absurd to feel after that which cannot be felt, perceived, and found.

A man may properly enough be said "to feel after God," when he is enabled to obey the command of our Church, "Lift up your hearts unto the Lord," and to "find Him," and get a sense of His glorious presence, when "the peace of God, passing all understanding, enters and keeps his heart in the knowledge and love of Christ," for "God is love." See 2 Cor. iv, 6.

The second place is Heb. iv, 15, where the apostle represents Jesus

Christ Himself at the right hand of God, as "touched with the feeling of our infirmity." What, sir, shall we impute our Savior's being touched with such a feeling in heaven to the weakness of His nerves? Or shall we beg of God to give us hearts to love and dread Him, such hearts as may be touched, *first*, with a feeling of our sins and miseries, and *then* with such a due sense of His inestimable love, as that they may be unfeignedly thankful?

The third place is Eph. iv, 19, where, after having begun the picture of heathens by saying, that their "understanding was darkened, and that they were alienated from the life of God by the ignorance that was in them, because of the blindness of their hearts," the apostle gives it the last stroke but one by adding they were past *feeling*.

Past feeling! What? Bodily pain and pleasure? No: for he says that they gave themselves to lasciviousness, the basest pleasure of sense. They were then past feeling in their hearts, ("the blindness of their hearts" being mentioned just before,) past feeling any shame or remorse, past feeling any horror of sin, or dread of the Lord.

David means the same thing, when speaking of stout-hearted sinners, he says that he delights in the Lord, but that their heart is "fat as brawn." According to St. Paul, the veil is still upon their heart, 2 Cor. iii, 17, "their heart was waxed gross," Acts xxviii, 27, yea, "after their hardness and impenitent heart, they heaped upon themselves wrath against the day of wrath," Rom. ii, 5.

It is not, then, without reason that God sums up all inward religion in this glorious promise, Ezek. xi, 19, "I will take the heart of stone out of your flesh, and I will give you a heart of flesh," a feeling instead of a callous heart. And it is to be feared, that banishing feeling out of religion, in a zeal against enthusiasm, will not a little countenance people in the hardness of their heart. They feel little enough already, God knows: why then should they be encouraged from the pulpit to feel less still, when the horrible consequence is to become past feeling in the end, and then "work all manner of uncleanness with greediness," as too many baptized heathen daily do, and glory to do?

To the above-mentioned passages, I may add a fourth one which is no less to the purpose. It is the last verse of the fifth chapter to the Hebrews, where strong believers are said to have their senses exercised to discern both good and evil. From thence it appears that one that is born of God has spiritual senses, (αισϑητηρια,) just as the natural man has bodily senses. He is endued with spiritual sight and taste. "See and taste how good the Lord is. His love is better than wine, His word sweeter than the honey comb," &c; with a spiritual feeling, whereby, through the power of the Highest overshadowing him, he perceives the presence of Him in whom he "lives, moves, and has his being;" and in particular feels "the love of God shed abroad in his heart through the Holy Ghost given unto him." Yea, with spiritual hearing, so that he hears the voice of the good Shepherd, and hearing it to-day, he "hardens not his heart."

The opening of these spiritual senses in a heart that was past feeling, blind, hard, and deaf before; or the faith, the living faith, whereby a man is born of God, born again of the Spirit, is one and the same thing: and the living by the faith of the just, is nothing else but the exercising continually some of these spiritual senses on their proper objects. If we deny this, what can we make of St. Paul's definition of faith? It is, says he, "the substance of things hoped for, and the [demonstration (ελεγχος) the Divine] evidence of things not seen." I say, *the Divine evidence*, because I speak not of a speculative, human, historical faith, but of the faith unfeigned, the saving, justifying faith, that "works by love;" even that faith which is "of the operation of God," Col. ii, 12, whereby a man "passes from death unto life."

To these passages of the apostle of the Gentiles, I beg leave to add one or two of the apostle of the Jews, 1 Peter i, 8, "Whom having not seen ye love, and in whom, though now you see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—Now, sir, could such unspeakable joy be unfelt?

In the next chaper, verse 3, he charges Christians to desire the sincere milk of the word, if so be they had tasted that the Lord is gracious. Agreeable to which is the noted place, Heb. vi, 4, 5, where the apostle represents believers as people "enlightened, that taste the heavenly gift, are made partakers of the Holy Ghost, taste the good word of God, and the powers of the world to come." If the inspired writers could without absurdity and enthusiasm say, that the faithful "taste that the Lord is gracious, taste the heavenly gift, taste the powers of the world to come," why should it be thought irrational to declare, as our Church does, that the children of God feel in themselves the workings of the Holy Spirit, feel peace of conscience after pardon, know and feel the saving virtue of Jesus' name?

To conclude, sir, if we are to insist upon rational goodness, benevolence, &c, exclusive of feelings in the heart, what shall we make of those scriptures which our Church places at the head of all our public worship: "Rend your heart and not your garments, and turn unto the Lord;" a troubled spirit, yea, a "broken and contrite heart," is the first sacrifice he does not despise.

Upon the scheme that excludes feelings, a man may say, that "the remembrance of his sins is grievous unto him, the burden of them intolerable," and have been all his life as great a stranger to godly sorrow, as if he had not been conceived in iniquity. Upon the Gospel plan, such a one is whole, he has no need of a physician, he draws near to God with his lips, while his heart is far from Him: he is an abomination to the Lord, though as sincere in his blind worship as Paul before his conversion.

Upon this scheme, a man may be a believer if he give a rational assent to the doctrines of Christ, and has "a form of godliness," though he never felt the power of it in his heart. But upon the Gospel scheme, he is to "believe with the heart unto righteousness," before he can make confession with the mouth unto salvation; and he is to turn away from such as "have a form of godliness, but deny the power thereof."

Upon this scheme, again, it is possible for a man to be a true Christian, a penitent restored to God's favor, without ever going through the least trouble of mind for sin; whereas, upon the Scripture plan, Christ saves none but the lost, heals none, as says our Church, (homily on man's misery,) but those who have need of His salve for their sore; invites none to the living water but the thirsty, offers refreshment and rest to none but those "that travail and are heavy laden;" which, I suppose, they are allowed to perceive, it being absurd to call those people heavy laden, who never felt the least load.

Upon this new scheme, the Pharisee, who had a rational conviction that he was not as other men, but benevolent, courteous, just, and chaste, must have gone to his house justified, as well as the publican who felt so much remorse, that he smote upon his breast; so much holy shame, that he durst neither draw near, nor look up to heaven. But upon the scheme of Jesus Christ, this man, who appeared to the composed Pharisee such a low-spirited, silly wretch, that he thanked God, too, he was not such an enthusiast; this man, I say, went to his house justified rather than the other; for, says the Lord, Isa. lxvi, 2, "To this man will I look, even to him that is poor in spirit, and trembleth at my word."

Agreeably to this easy scheme, a man may have the peace that the world knoweth not, the peace of God passing all understanding, and the love of God shed abroad in his heart by the Holy Ghost, without ever feeling any thing of either; whereas, this is impossible, according to the testimony of some of the best and wisest of men.

Pascal, the strength of whose reason was so much celebrated in the last age, thought that peace and love, unfelt, and consequently unenjoyed, were of as little service to him as a painted sun to a plant under snow, or the description of some beautiful fruits to a man starved with hunger. Take one of his thoughts:—

"To know God speculatively is not to know Him at all. Heathens knew Him to be the infallible author of geometrical truths, and supreme disposer of nature. The Jews knew Him by His providential care of His worshippers, and temporal blessings, but Christians know God as a God of consolation and love, a God who possesses the hearts and souls of His servants, gives them an inward feeling of their own misery, and His infinite mercy, and unites Himself to their spirits, replenishing them with humility and joy, with affiance and love."

To the testimony of that Christian philosopher, I beg leave to add that of the celebrated divine, St. Chrysostom, (Hom. xxiii, on the Romans,) "How must he be ravished, (says he,) who truly loves God! The state of such a one is the happiness of paradise itself.—We may study what terms we please; we shall never be able to represent the happiness of that love. Experience only can give us a just sense of it. Let us, then, taste and see how good the Lord is, and we shall anticipate the life of heaven, and live on earth in the fruition of what the angels enjoy in heaven."

But why should we go into distant countries, when this island has produced such clouds of witnesses of God's power, sensibly exerted in the souls of His children? Out of a thousand, take the famous Bradford, one of the brightest lights of our Church, who confirmed the truth he had preached, by laying down his life in the flames: (*Mirror of Martyrs*, p. 276:) "He preached twice a day. In the midst of his repast he used often to muse, having his hat over his eyes, from whence commonly trickled plenty of tears, dropping on his trencher. Such continual exercises of soul he had in private prayer, that he did not count himself to have prayed to his satisfaction, unless in it he felt inwardly some smiting of heart for sin, and some healing of that wound by faith; feeling the saving health of Christ, with some change of mind, detestation of sin, and love to God."

I shall close these testimonies by transcribing part of the xxth article of the famous *Confession of Augsburg*, drawn up and signed by Luther, and all the German reformers.

"Faith," says St. Augustine, "is not a bare knowledge that may be common to us and wicked men, but it is a sure confidence that lifts up those that are cast down, and fills with consolation those that are troubled in mind. By this faith we obtain remission of our sins, the Holy Ghost is given unto us, our hearts are renewed," &c. All this doctrine belongs to the fight of a conscience awakened and galled with sin, without which also it cannot be understood, which is the reason why it is rejected of the ignorant and profane people, who suppose that "Christain righteousness is only civil righteousness," lifeless morality.

Now, sir, I leave you to judge whether a man may have this faith, this sure confidence, that fills a troubled mind with Divine consolation, and never be sensible of it.

Nor did the other reformers hold any other opinion, as you may see, sir, by the following lines, Englished from articles xx and xxii of the *Confession of Faith* drawn up by Calvin, Beza, &c, and still subscribed to by all the Protestant clergy in France and Holland:—

"We believe that by faith alone we are born again, and made partakers of salvation, being enabled thereby to receive the promises of life made to us in Jesus Christ. We make them our own, and apply them by faith, insomuch that we feel the effect of them." This is still more clearly expressed in the fourteenth section of their *Article of Faith*, printed with their liturgy, part of which runs thus:—

"As the blood of Christ is to purify us, so the Holy Ghost besprinkles our consciences therewith, that they may be effectually purified; for, dwelling in our hearts, He makes us feel the power of our Lord Jesus Christ; He enlightens us, He seals and impresses His graces in our hearts, regenerates, and makes us new creatures," &c.

I own, sir, that after these great divines, I am no more ashamed to enforce faith in the Holy Ghost, the Author and Giver of life, and to say to my flock that He is to make them feel the power of Jesus Christ and the virtue of His blood in their hearts, than I would be ashamed, were I a physician for the body, to tell them they must take a medicine inwardly, if the applying it outwardly would not do; and that would cause them some pain at the first operation, but only in order to cure them more radically.

Thus, sir, I have endeavored to prove, from the doctrine of our Church, from reason and Scripture, from the testimony of the best men, and of all the Reformed Churches, not only that feeling and rational Christianity are not incompatible, especially the feeling godly sorrow or trouble of mind, antecedent to justifying faith, and the feeling the comforts of the Holy Ghost, even peace, love, and joy, in believing; but also that such feelings, so far from deserving to be called madness and enthusiasm, are nothing short of the actings of spiritual life, or, to speak Scripturally, "the power of God to every one that believeth," Rom. i.

One more argument on this subject, and I shall conclude the whole.

If good nature, affability, and morality, with a round of outward duties, will fit a man for heaven, without any feeling of the workings of the Spirit of God in the heart, or without peace, righteousness, and joy in the Holy Ghost; if such a professor of godliness is really in that narrow way to the kingdom which few people find; why did our Lord puzzle honest Nicodemus with the strange doctrine of a new birth? Why was He so uncharitable as to declare with the utmost solemnity, that he could not see the kingdom of God if he was not born again of the Spirit?

Why did He trouble the religious centurion with sending for Peter, that the Holy Ghost might fall upon him, and all that heard the word, while the apostle preached to them remission of sins, through faith in Jesus, a heart-purifying faith? See Acts xv, 8, 9.

But, above all, if inward feelings are nothing in sound religion; if they rather border upon enthusiasm; why did not our Lord caution the woman who came behind Him in Simon's house, who wept at His feet, and kissed and wiped them with her hair? Why did He not take this opportunity to preach her and us a lecture on enthusiasm? Why did not He advise her to take something to help the weakness of her nerves, and prevent the ferment of her spirits? Why did not He tell her she went too far, she would run mad in the end? Why did not He bid her (as people do in our days) go into company a little, and divert her melancholy? Nay, more; why did He prefer her, with all her behavior, to good-natured, virtuous, religious, undisturbed Simon?—Why did He send her away with His peace, and the assurance of the forgiveness of her sins, while He did not vouchsafe to say to the composed Pharisee, "This day salvation is come to thy house?"

May I be allowed to tell the reason? Christ came not to "call the righteous, but sinners to repentance." If a man, therefore, is full of confidence in his own powers and righteousness; if he supposes he is, or can make himself, good enough outwardly, without those enthusiastic feelings of godly sorrow, pardon, peace, and love in his heart; Jesus must leave him to his self conceit and virtuous pride; for "God resisteth the proud, but giveth grace to the humble."

However, do not mistake me, sir; I am far from supposing that the sincerity of people's devotion must be judged of by the emotion they feel in their bodies; for the grace of God generally brings a great calm, and such a heavenly serenity into the soul, that it may even keep the body composed in a sudden danger. But as I read that God will have the heart or nothing, so I know that when He has the heart, He has the affections of course. Fear and hope, sorrow and joy, desire and love, act upon their proper objects, God's attributes. They often launch out, and, as it were, lose themselves in His immensity, and, at times, several of these passions acting together in the soul, the noble disorder they cause there cannot but affect the animal spirits, and communicate itself more or less to the body. Hence came the floods of tears shed by David, Jeremiah, Mary, Peter, Paul, &c: hence came the sighs, tears, strong cries, and groans unutterable, of our Savior Himself.

But, after all, sir, if you exclaim only against bodily feelings and emotions, when the soul itself is past feeling, you cannot do it too much; it is either weakness or hypocrisy intolerable; it must be thundered against. Therefore a just distinction is to be made between feelings excited in the body alone by self exertion or mere natural pathos, and those bodily emotions that are necessary and involuntary consequences of the powerful workings of God's Spirit on the soul. The one are "sparks of our own kindling," which give neither heat nor light, and vanish as soon as perceived; the other are the natural effect of grace, which the soul cannot contain; and they are to grace, and the fire of Divine love, what smoke is to culinary fire: it proceeds from it, but adds nothing to it; yea, if a man lay any stress thereon, it will darken, and perhaps put out the flame.

You see, sir, by this observation, that though I plead for spiritual feelings in devotion, and would not have even all bodily feelings resulting therefrom branded with the name of enthusiasm, yet I am as far as yourself from laying any stress upon bodily frames, merely as such; and I would as soon judge of the heat of a fire by the smoke that comes out of the chimney, as judge of grace by bodily emotions, conscious that there may be more of the one when there is less of the other; yea, that grace, peace, and love often overflow the soul within, when the animal spirits are most composed, and the nerves least at work without.

Upon the whole, sir, I humbly presume that I may conclude from what I have taken the liberty to lay before you, that true Christians, as free from enthusiasm as Paul or David, may experience, at times, emotions in their animal spirits, attended with tears and sighs, especially, when the cup of blessing or sorrow runs over with desire and love, or with fear and trouble; and, if they walk in the light of God's countenance, must enjoy, and consequently be sensible of, or feel, in their inmost souls, through believing, "a peace that passes all understanding," such as the world knoweth not, "a joy," at times, "unspeakable," such as a stranger intermeddles not with.

This, and this alone, makes the service of God "perfect freedom;" this takes away the guilt and the power of sin, disarms death of its sting, and the grave of its horrors.

This is the first fruit of that "faith working by love," which gives confessors victory over the world, and martyrs power to clap their hands for joy on the racks, and in the flames. It is the "Spirit of adoption, whereby we cry, Abba, Father," the earnest of the Spirit; the earnest of our inheritance above.

If we take this inward principle from the heart of a believer, we take away the ingrafted word, the incorruptible seed, the kingdom within, the bread and water of life, the little leaven, the pearl of great price, the hidden treasure, the wedding garment, the oil of the virgins, the hidden manna, the power of God to him that believes, the power of Christ's resurrection, the new creature, the new name which no one knoweth but he that receiveth it, the new birth, the wisdom from above, the blood of sprinkling, the life of God, &c; we take away, in short, "the faith of the operation of God;" and, in a blind zeal for formal religion, we cry out against Jesus coming in the Spirit, as the Jews, in their blind zeal for the law, cried out against Jesus coming in the flesh, "Crucify him, crucify him," and effectually, though ignorantly, crucify "Christ in us the hope," the living hope "of glory."

Thus Christianity degenerates into mere heathenish morality and good nature, dressed up with Christian rites. All that is spiritual and experimental in our Bible and liturgy must be, of course, enthusiastic stuff, or, at best, words without meaning. So that, after all, the only essential difference that will be found between us and just, sober, chaste, benevolent Deists, will consist in repeating speculatively some creeds they do not assent to, in speaking for a book they run down, in using some religious ceremonies they think useless, and entertaining dry notions of one Jesus and His Spirit, whom they despise and reject; when, at the same time, we shall be equally strangers to that Gospel "which is the power of God unto salvation to every one that believeth," to "the exceeding greatness of God's power toward those that believe, according to the working of His mighty power," Eph. i, 19.

I have found it hard, sir, to submit my carnal reason to the force of these and the like observations. I know, by experience, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I can therefore truly sympathize with those that stagger yet at the hard saying of St. Paul, 1 Cor. iii, 18, "Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God. Where is the wise, where the scholar, where the disputer of this world? Has not God made foolish the wisdom of this world? For, when the world, by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe"—that believe so as to be born of God, 1 John v, 1; that believe so as to be "filled with peace, hope, joy, and love, through the power of the Holy Ghost," Rom. xv, 13.

Let us then often meditate, sir, upon such scriptures; they will, by the blessing of God, bring our hearts low, and make them willing, in spite of our reasonings, to submit to that faith which is the gift of God to a soul distressed for sin, and to reap and enjoy its fruits, a solid peace, a living hope, a burning love, and an unwearied obedience. For till we are stripped of our fig leaves, till we have done boasting of our own powers, and the glorious remains of God's image, and trusting to self and reason, to Pharisaical righteousness and forms of godliness, we cannot truly seek the power of it; and we must stumble at a thousand scriptures, as well as that famous saying of Luther, "*Sicut sola fide in Christum veram justitiam ad salutem consequimur; ita nihil difficilius, quam hoc, hominibus persuadetur; nihil Satan* (*præsertim candidus ille Satan*) *æque oppugnat.*"

Thus have I, sir, laid down with all plainness the observations I made upon your elegant discourse, as I understood it; I submit them to your candid judgment, and to your second thoughts, as well as to the word of God, and the articles of our Church. Should I have mistaken your meaning, sir, in any part of these sheets, (which may easily have been the case,) I shall be exceeding glad to acknowledge it, and ask your pardon.

Should you have been mistaken, yourself, sir, in some parts of your discourse, I beg you would not take amiss the liberty I have taken to lay before you the grounds of my fears on that account. I have not done it (God knows) out of desire to set myself up as a judge of any one of my brethren and fathers in the Church; but I found myself in some measure forced to it by the following observations of some of my parishioners that were at Wenlock to hear you, sir, beside the officers:—

"If that gentleman is right," they concluded, "our minister must be quite wrong: he is always telling us of the darkness and blindness of our understandings in Divine things, the hardness of our hearts which we cannot force to repent and love, the unruliness of our will, which we cannot turn to true obedience: he concludes there is an absolute necessity for us to be born again, renewed in those faculties by the Spirit of God given unto us. But this gentleman talks of precious remains of God's image in our souls, and seems to be against this new birth. The one tells us, we are fallen, that God has concluded all under sin, that there is none good, no not one, that without Christ we can do nothing right, that there is no health in us; yea, he goes so far as to declare that 'of ourselves and by ourselves we have no goodness, help, or salvation; but contrariwise sin, damnation, and death everlasting.' (Homily of the *Misery of Man*, 2d part.) The other affirms that we are fallen, yet we can help and raise ourselves: we have a free will, and we may use it to do good works; and if, after all, we fall short in some things, the Spirit of Christ is to help our infirmity. Yea, we are not so blind and dark as some suppose, for we have the candle of the Lord shining in our breast, and that is, (not 'Christ, the light of the world,' or the word of God, that shines as a lamp in a dark place,) but reason.

"The one tells us, that all the world being wrapped up in sin, by breaking the law, no man, by his own acts, words, and deeds, seem they never so good, can be justified before God, and saved. (Hom. of *Salvation.*) He says that all our moral righteousness and our forms of godliness are but fig leaves, with which we cover the desperate pride and wickedness of our hearts, if, trusting to them for justification, in whole or in part, we do not flee as naked, poor, miserable, and blind sinners, to Jesus alone, put off, by repentance, the filthy rags of our own righteousness, and put on, by faith, the robe of our Savior's merits.

"But the other recommends, in general, virtue, benevolence, relative duties, &c, and gives us to understand, that this is by far the plainest and most rational way of salvation.

"The one tells us, that if we never felt godly sorrow for sin, we never truly repented; that if we never enjoyed, and consequently were sensible of, or felt, the peace and love of God shed abroad in our hearts by the Holy Ghost, we have great reason to examine whether we be really in the faith—whether Christ be in us of a truth, Rom. v, 1–5; 2 Cor. xiii, 5.

"But the other discountenances such doctrines as leading to despair and enthusiasm; he represents feelings without distinction, as the consequences of people's constitutions, as owing to the weakness of their nerves, the lowness or height of their animal spirits; and he is so far from wishing to have us be uneasy, if we feel neither the burden of our sins nor the refreshment which Christ offers to those that are heavy laden, neither peace nor joy in the Holy Ghost; that he thinks our good nature, benevolence, diligence in business, &c, exclusive of those feelings, are the most rational way to happiness and heaven."

I find myself, then, under a necessity, sir, as I value the souls of my parishioners, and regard the success of my ministry among them, to lay before those who asked me what I had to say to your discourse, the reflections contained in these sheets; but would not do it before I had laid them at your feet, in hopes that if I have mistaken your meaning, you will be so kind as to acquaint me with it; or that, if I am in the wrong myself, by preaching such doctrines, you will condescend to convince me of my errors, and by that means stop the mischief I might do in propagating them. With an entire readiness to lie at your feet for instructions or reproofs, agreeable to the word of God, and the doctrine of our Church, I am reverend sir, yours, &c,

J. Fletcher.'

Thus far we have quoted Mr. Fletcher purely as a theologian. And we fully believe, that no one can read him with candor and attention without becoming wiser and better. In his controversial writings there is one striking peculiarity every where predominant. Though he detects and exposes error with a keenness and ardor which distinguish a man of deep research, of quick perception, and of a sprightly imagination, as well as one alive to the interests of the truth, yet there is no taint of bitterness manifested toward his antagonists, no personal invectives, nor opprobrious epithets; on the contrary, all his arguments are proposed in a calm and dispassionate manner, while he evinces, on all occasions, the most profound respect for the characters of his antagonists, awarding them their full share of praise for whatever of truth pervaded their writings, or whatever of good was perceivable in their actions; and no provocations which he received —and he certainly received many,—could tempt or persuade him to deviate from this strictly Christian and manly course. Indeed, love to God, and respect for his theological adversaries, and the most pure and ardent affection for all the disciples of Jesus Christ, by whatever external badge they were distinguished, seemed to predominate in his heart at all times, and to govern and regulate his actions under all circumstances.

Another peculiarity, which indeed seems naturally to result from the other is, that even in the midst of his most intricate theological discussions, he never loses sight of the interests of experimental and practical godliness. This vein of true Scriptural piety seems to interlard all his writings, indicating that it was the element of his soul, the vital spring of all his actions, and the ultimate aim of his Christian and ministerial labors. Who, indeed, can doubt, after reading his life by Mr. Benson, and comparing it with his inimitable writings, and his indefatigable labors in the cause of Christ, that he enjoyed the fulness of that 'charity which thinketh no evil—that hopeth all things, beareth all things, and which never faileth?' We honestly confess that, whenever we look at this man of God, the author of the Checks to Antinomianism, and other invaluable tracts, we are ashamed of ourselves, and are consequently humbled in the deepest self abasement, and in imitation of the penitent publican, would smite on the breast, and say, *God be merciful to us*, 'miserable offenders.' He not only opposed Antinomianism with his lips and his pen, but more effectually by his prayers, his whole life, his entire conduct showing that he abhorred it from the very bottom of his heart. In this respect he was entirely consistent. And this spirit of deep, uniform, and warm piety, breathed itself into every page of his writings, and stamped them with a character peculiarly their own.

And who can calculate the amount of good done by such a man—by a man thus engaged, with such weapons, wielded by a hand unceasingly guarded by a heart full of love to God and man! In John Fletcher were united a mind highly gifted by the God of nature, refined by education, deeply cultivated by various reading, with the most meek and courteous deportment toward his antagonists in the midst of a perplexing controversy, and a heart continually overflowing with love to God and all mankind. He was God's instrument of good to the world. And we cannot but think that next to John Wesley, whose pupil in religious matters he professed to be, no one has contributed so much to elicit the peculiar truths of the Gospel, to prostrate the giant of religious bigotry, and to diffuse abroad the real catholicism of Christianity, as did the amiable author of these works. After having said thus much in their defence, we need scarcely add, that every family, and more especially minister of Jesus Christ, ought to possess them.

Though we thus give our unqualified assent to those parts of Mr. Fletcher's writings which are purely theological, we must take the liberty to dissent from him when he enters the arena of political warfare. He knew full well how to wield the sword of controversy against the errors of Priestley in defence of the King of kings; but when he descended from that lofty elevation on which a firm belief in His Divinity placed him, to mingle with the party politics of his day, the armor of Saul did not suit him, and therefore he could not contend with success against the gigantic foe which was then stalking abroad in the person of Lord North, and vaunting himself in favor of the despotic power which was exerting itself against American liberty and independence. But yet, though we are compelled to dissent from him on this particular subject, we can give him full credit for the purity of his motives, and the integrity of his character. That same principle of Divine love which led him forth into the field of theological warfare, actuated his heart and guided his pen in his admirable defence of the British constitution and the measures of the British ministry.

It was his utter abhorrence of civil war in all its forms, and his firm belief that the Americans were the needless aggressors, and therefore the authors of the war which then raged, which induced him to lift up his voice on that occasion, and to expostulate with the Americans, on the impolicy of their conduct. And although we believe that he labored under mistaken views in respect to the origin and nature of the contest, yet, as before observed, we can give him full credit for the uprightness of his intentions, in respect to the end he wished to accomplish, namely, the restoring peace between the mother country and her colonies. And as neither he himself, nor any of his advocates, ever thought of claiming for him infallibility in all things, so we find no difficulty in reconciling this aberration of his judgment with the known and acknowledged purity of his Christian character, or of his ministerial ability and fidelity.

Mr. Wesley, who also wrote against the American revolution, lived to see and acknowledge the hand of God in our national independence; and under the conviction that He 'had strangely set us free' from both the political and ecclesiastical bondage of Great Britain, it was among the last acts of his life, to put into operation a system of measures to establish a Church here, according to his judgment as nearly as practicable to the apostolic model. And had Mr. Fletcher lived to witness the effects of the American revolution on our national happiness and prosperity, as well as the growth and extension of that Methodism which he so much loved, he, no doubt, would have also joined in celebrating that important event as indicative of the hand of God in putting up and down whomsoever it pleaseth Him.

As *we* fully believe that our national independence was achieved under the direction and control of an all wise and gracious Providence, so we must set its Author above His honored servant, and acknowledge His hand, while we disown the sentiments which are advanced and advocated in Mr. Fletcher's political tracts. As Americans, we love the constitution of our country. As citizens of this growing and flourishing federative commonwealth, we venerate its civil institutions, and highly appreciate our religious privileges. We should, therefore, most feelingly deprecate the day when either the one or the other should be wrested from us either by open violence, or by the hand of any artful political demagogue. As Christians, we feel it a duty to pray that these political and religious institutions and privileges which have been bequeathed to us by our fathers—fathers in the *Church* and the *state*—may be safely guaranteed to us and to our posterity. It remains, therefore, for us to say, that if any danger should arise *to* the stability of our national compact, to our great federative union, based as it is upon reciprocal rights and privileges, we should rejoice to find in our republic a man equally as pious, as gifted, and as patriotic as was Mr. Fletcher, to lift up his voice, to employ his pen, and to exert his influence to avert the danger, and to prevent the overthrow of our political and religious institutions. Nor can we think that any man, be he a layman or clergyman, would step aside from the path of his duty in so doing. An extraordinary crisis requires and justifies the use of extraordinary means in order to meet it so as to prevent any deleterious consequences from resulting from it. And when the vessel of state is endangered by the assaults of an invidious and insidious foe, all should rally around its standard, with the memorable watch word vibrating upon our lips, '*Don't give up the ship.*' In such an hour of peril, when a prize of such magnitude is in jeopardy, all distinctions of sect and party, of cloth and character, are to be merged in that of patriot, the love of country absorbing for the time every other consideration.

We have made these remarks to apologize for the venerable man who thought it his duty to vindicate what he considered the rights of his king and country. *That* country was *his* country; and believing, as he did, that its peace and prosperity were at hazard by the revolt of the American colonies, he felt himself impelled from conscientious principles to let his voice be heard amidst the roar of cannon and the strife of swords, if peradventure he might hush them to silence.

It may, however, be asked, Why publish these tracts at all, seeing they are so adverse to the views and feelings of Americans? We answer, because they belong to Mr. Fletcher's works, and because it is believed that every reader of these works will wish to examine all Mr. Fletcher may have written, whether he accord to the sentiments advanced or not. To leave out these from what professes to be a complete edition of Fletcher's works, would be an imposition on the public, and a tacit acknowledgment that the publishers were afraid to trust their readers so far as to form their own opinions on some branches of political science. It is, therefore, due to their author to preserve his works entire, not only on the above accounts, but also because the same evidence of a cultivated understanding, of deep and genuine piety, and of a strong desire for the present and eternal interests of men is discoverable in these political tracts, as is perceived to characterize all other parts of his writings. Indeed it seemed hardly possible for Mr. Fletcher to touch any subject without sprinkling it profusely with the seeds of pure religion; so thoroughly imbued was his whole soul with that *word of God* which is the 'seed of the kingdom.'

REVIEW OF THE LIFE OF DR. ADAM CLARKE.

An Account of the Infancy, Religious and Literary Life, of Adam Clarke, LL.D., F.A.S., &c. Written by One who was intimately acquainted with Him from his Boyhood to the sixtieth Year of his Age. Edited by the Rev. J. B. B. Clarke, M. A. Trinity College, Cambridge. New-York, published by B. Waugh & T. Mason, for the Methodist Episcopal Church.

There are certain epochs in the general history of the world, so distinctly marked by some extraordinary occurrences, as to form a sort of *period*, from which other transactions take their date. Thus from the *creation* to the flood—from the *flood* to the call of *Abraham*—from the call of *Abraham* to the *going down* of the children of Israel into Egypt—their *deliverance* from *Egypt*—their *settlement* in the land of *Canaan*—the establishment of their *theocracy*—the commencement of the *regal government*—the reign of the *Maccabees*—their subjection to the *Roman government*—and, finally, their entire *overthrow and dispersion*—are all important epochs in the history of the Israelitish nation, less or more distinctly marked, and which indicate a special providential interference either for or against them.

In the general history of the world, we may also notice certain great events, which stand forth as monuments of some salutary or calamitous revolution in the affairs of mankind. Among these are the building of *Babylon*—of *Nineveh*—the foundation of the *Grecian states*—the successive elevation and depression of the *Assyrian*, *Persian*, *Grecian*, and *Roman* empires—the final dissolution of the latter—out of which sprung up the several kingdoms of *Europe*—then the discovery and settlement of *America*—and, finally, its national independence. All these, with many more which might be noticed, stand upon the records of history, making distinct epochs of vast importance to the interests of mankind.

But perhaps no age of the world was ever distinguished by more memorable and important events than was the eighteenth century.—Look at the French revolution. This event, which was preceded by the long murmurings of infidelity which must have portended, in the estimation of all discerning minds, some dreadful convulsion, burst upon the world like a mighty volcano. After a long struggle the perturbed elements concentrating their accumulated force in the French capital, burst from their confinement with an irresistible fury, and threatened, by the broad stream of burning lava, which issued from its fiery crater, to sweep from the plains of Europe every vestige of royalty, of religion, of civil and religious liberty. Having, however, spent its fury in devouring so many living skeletons, it finally threw up a man who stampt up its scorching surface, and up sprung a race of beings, as different from their fellows in the structure of their minds, in their designs and destiny, as could well be imagined. Instead of that 'lean kind,' which had been engendered by the luxury of the sixteenth and seventeenth centuries, we behold rising from the hot bed of revolutionary France, a hardy race of statesmen, philosophers, and warriors, who made the earth to tremble at the boldness of their theories, the novelty of their plans, and the intrepidity of their military enterprises.

What epoch of the world ever produced so many renowned characters, as were engendered and matured during the progress of the French revolution! What age so prolific of historical details! Almost numberless have been the histories, general and particular, of that eventful period, and yet the subject is not exhausted. No sooner is a book announced as having been written by any distinguished actor in that great drama, in which so many fell victims, and out of which arose such a host of statesmen and warriors, professing to detail either the general plans which were concocted behind the scene, or brought forth upon the stage before the public, than it is bought with avidity, read with eagerness, and its contents censured or praised according as they please or displease the taste and particular bias of its readers. Whoever slept over a page of the life of Bonaparte!—Who, in reading the history of Josephine, or, indeed, of any of the renowned members of his or her court, became fatigued, otherwise than by that exhaustion which follows an intense and long-continued mental exercise! So thrilling is the interest even now felt in the fate of those who were the principal actors in that great drama, which, when the scene was fully opened, shook all Europe to its centre, that every anecdote illustrative of that event is caught up and read with the greatest avidity.

But during this mighty struggle for civil dominion on the continent of Europe, there was an antagonist principle which began to develope itself among another order of men, in a distant member of the European family. We allude to the great revival of evangelical principles in England. And it is somewhat remarkable, and is a most striking indication of Divine Providence in behalf of His Church, that about the same time that the philosophical skepticism of France and Germany began to poison the minds of the people through the insidious writings of Voltaire and his associates, such a man as John Wesley should have been raised up to provide a sovereign antidote for that subtle poison. And whatever others may conclude, and however much we may be censured for either weakness or bigotry for the thought, we cannot but think that the rise and progress of Methodism, as it was promulgated and unfolded by John Wesley and his compeers, creates as distinct an era in the Christian Church, and was productive of as magnificent results, as was the grand epoch of the reformation by Luther.

Look at the state of the Christian world at this important era.—Where was pure and undefiled religion? It might have dwelt solitary in the breasts of a few obscure individuals. But the generality of mankind, in both hemispheres, were carried away by the inundating flood of infidelity, or more securely and insensibly wafted along upon the smooth sea of a morbid, philosophical Christianity. While, therefore, a few pious souls were languishingly breathing their almost smothered desires to God, the great proportion of mankind were following the track of infidelity 'down to the chambers of death.'

Such was the state of the moral and religious world when John Wesley arose in the strength of his God, and at His command lifted up his voice on high, and began to proclaim with a loud voice, 'Fear God and give glory to His name, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' How potent was this voice! How many, until now 'dead in trespasses and sins,' sprung into new life, and began to 'taste the powers of the world to come!' Such a reformation was effected as the world never saw since the days of primitive Christianity. As the revolution in states and kingdoms prostrated ancient dynasties, and uprooted deeply-founded customs and usages, so the reformation resulting from the labors of Wesley and his coadjutors, introduced, in some respects, a new era in the Church, and it astonished the world by the utility of its plans and the means of its operation.

For ages it had been considered almost treason against Christ, the King of the Church, for any one to assume the office of a Christian teacher without having gone through a regular course of study at some college, and been canonically set apart for that office by the imposition of hands. It is true, the Friends and Baptists, and some other minor sects, had made some innovations upon this long-established custom; but they were too inconsiderable to attract much public attention, or very materially to disturb the general order of things.—Wesleyan Methodism, however, introduced, in this respect, a new order of things. Men were raised up without any pretensions to learning, to authority from the priestly line of succession, who boldly stepped forward in the name of the Lord of hosts, to proclaim a war 'against principalities, and powers, and spiritual wickedness and high places.' So new and unheard of was this practice, that at first even Wesley himself looked on with astonishment, not knowing what to think of it. So strongly was he wedded to the established order of the Church, of which he was an accredited minister, when he first heard that a member of his society had commenced preaching, he determined to silence him at once, and thus put a stop to such irregularity. Before, however, he carried his determination into execution he heard for himself: and being convinced that Thomas Maxfield was acting in obedience to the call and order of God, he dare not forbid him to speak in the name of Jesus, but received him as a helper in the great work in which he was engaged, as having been provided and fitted for his work by the *Master of assemblies.*

From this time forth Wesley saw a host coming to his help, not indeed from the ranks of the standing army, but raised up from the mass of the common people. Cast into the spiritual alembic which God had prepared for the refinement and purification of souls, they came forth bearing the heavenly impress, and shining with all the graces of the Spirit, and endowed with an eloquence which confounded their enemies, while it filled their friends with delightful admiration. Accustomed to hardship, understanding the language, the manners, and customs, and knowing the wants of the people, they could labor for their good, accommodate themselves to their condition, and adapt themselves to their peculiar circumstances; and being taught also the 'things of the kingdom' from their own experience, they could bring forth from the sacred treasury of their hearts, 'things new and old,' in a language which the people generally understood.

At the first appearance of this hardy race of bold adventurers in the spiritual warfare, Wesley had to endure much obloquy and reproach, and sometimes not a little persecution. The learned few looked upon them with sneering contempt, calling them 'beardless boys;' the high dignitaries of the Church and their supporters, treated them as interlopers into the fold of which they were the authorized shepherds and patrons; the stiff Presbyterian and scowling Independent viewed them as bungling imitators of their levelling system of Church order; these all united, some in seriousness, and others in sport, to pour contempt upon this new race of 'Lollards,' as some denominated them, while others called them 'Wesley's ragged legion of scavengers, draymen, and chimney sweepers.'* These scurrilous invectives, so unbecoming the lips of those who used them, were heaped upon the men whom the Head of the Church honored with His blessing in turning 'sinners from darkness to light, and from the power of Satan to God.' All the bitterness of sarcasm, the poignancy of wit and ridicule, as well as the piteous moans of offended and mortified pride and ambition, were alternately used against Wesley for suffering unlearned laymen to help him in the work of the Lord—the work of saving souls. It was in vain that he appealed to primitive usage, or pointed to the salutary effects of their ministrations, as a justification of his measures. The ear of prejudice was deaf to his appeals, and the eye of bigotry was blind to the signs of the times. Wesley, however, 'kept on the even tenor of his way,' fully relying upon the strong One for help, and confidently believing that He would one day make all things 'plain to him that hath understanding.' And such, indeed, has been the result.

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* See Mr. Wesley's reply to Mr. Hill's Imposture Detected.

Notwithstanding some who are inattentive to the history of events have questioned the truth of the assertion, yet it is beyond all controversy that the labors of John Wesley, and those who were at first associated with him, were instrumental in beginning that mighty reformation which has since spread over the four quarters of the globe.

He, either personally, or by those whom God raised up under his ministry, preached the Gospel to the English, Scotch, Irish, French, Germans, Hollanders, the Americans, and the Africans. And since that period the pure truths of the Gospel have effected a reform in almost every Protestant Church in Europe and America. Before this event, where were those splendid establishments which now astonish the world by their munificence, by the benevolence of their plans, and the energy by which they are carried into execution? Where were Bible, missionary, tract, and Sunday school societies? beside many other institutions of charity of a more local, but of no less a benevolent character? They were unknown. They have since sprung into existence under the influence of those life-giving principles which were revived and promulgated by Wesley. They are the fruit of that tree of righteousness which God enabled him to plant, and which, being watered by the 'dew of heaven,' has struck its roots deep, and extended its branches far and wide. Is it, then, vain boasting to affirm that the rise of Wesleyan Methodism makes an epoch in the Christian Church as distinctly as any period of its history since the apostolic days? So that if Methodism were now struck out of existence, it would stand on the page of history, and be remembered by all future generations as one of the means which God used for the awakening of the world from its spiritual slumbers, and of giving His Church to see the road which leads to glory and immortality. Indeed, every denomination in Christendom has felt its influence, and, we hope, will continue to feel it until the latest generations.

The school of Wesley has educated many a rustic, and made him, not only a devout, warm-hearted Christian, and an able minister of the New Testament, but an eminent scholar. To the truth of this remark even bigotry, pride, and jealousy have had to bow. And among others, whom we might adduce as evidence of its truth, we may select the subject of the biography before us. We do not say, indeed, that Adam Clarke was a rustic. He was, however, of comparatively obscure parentage, brought up and educated under many disadvantages, and rose to eminence by the dint of his own intense and well-directed application. He was certainly one of those whom Wesley took by the hand in his youth, trained him under the severe but wholesome discipline which he established for his itinerant preachers, and who succeeded in gaining the summit of human excellence,—and what is of incomparably more worth than all things else, was eminently useful to his fellow beings as a minister of the Lord Jesus Christ. These are facts abundantly attested in the memoir before us. And we the more readily call the attention of our readers to it, because that in the lives of such distinguished individuals we behold embodied a cluster of those excellencies which adorn the human character, and render illustrious those virtuous actions which exert such beneficial influence upon mankind. The study of such characters, therefore, must not be considered in the light of a mere idle curiosity, a matter of amusement for the purpose of filling up a vacant hour. A much higher object prompts those who come to the study of the life, the motives and actions, of such personages, if indeed they be actuated from right motives themselves. If the best study of man is man himself, it follows that when we look into the pages of individual biography, if we would profit by the look, we must bring along with us a desire to learn ourselves, to make a just estimate of the human character, and to become imitators of those virtuous actions which rendered them illustrious in their day and generation.

We confess we have sometimes feared that this character of writing would be brought into disrepute, by the many puerile performances which have of late flooded the world. When an indifferent individual falls into the hands of an indifferent writer, who is very likely to exalt foibles into excellencies, and to denounce real virtues as censurable faults, the reader is not in a way of deriving any benefit from the production, however verbose and eulogical it may be. That many such have been palmed upon the public, and emblazoned in an advertisement for the charitable purpose of benefiting the printer and vendor, is what no one at all acquainted with these subjects will attempt to deny. Where nine tenths of the persons, whose deaths are recorded, were born, where was their residence, what their occupation, &c, are matters of no more importance to one person in ten thousand, than it is for them to know who invented the story of Tom Thumb. Nor is there any thing in their lives which can be safely commended to the imitation of others. Such records may, indeed, gratify the wishes and feelings of a few fond and partial relatives and friends, but they can never edify the public, nor indemnify the reader for the loss of his money in the purchase, or his time in perusing the books.

After, however, the mind has been surfeited with such dull performances, which, by a misnomer, are called biographies, it is gratifying to turn one's attention to those of a different class, where we behold mind developing its lofty powers in grasping subjects calculated to afford it a 'feast of marrow and fat things,' where the fire of genius is enkindled at the altar of truth, and before whose prowess error lies prostrate, overcome and vanquished by the power of that intellectual strength which was guided and directed by Him who is the author of truth. To trace a man from infancy to manhood, struggling against adverse fortune, and yet gradually rising in the midst of circumstances naturally calculated to press him down, until he arrives to an eminence which but few of his competitors dare presume to occupy, is one of those gratifying employments in which it is extremely pleasurable to be engaged. But to see this same person mounting by gradual and sure steps from the vale of obscurity to the summit of human excellence, aided only by his own native genius and such providential helps as were thrown in his way, commands our admiration, and at the same time affords to the humble student, who may be in similar circumstances, a lesson of encouragement which should stimulate him to persevere in faith and hope in his difficult but commendable undertaking. Yet, more than all this—when we behold this same person acknowledging himself a debtor to Divine grace for all his attainments, living, as a little child, in daily dependence upon the mercy of God in Christ Jesus, we lose sight, in some measure, of the man and his acquirements, and lift our grateful hearts in humble adoration to 'the God of all grace,' 'from whom cometh every good and perfect gift,' and joyfully praise Him for having deposited such a 'treasure in an earthen vessel.'

Such was the man whose biography is now before us. We do not say, indeed, that we are entirely pleased with every part of it, and yet we very much doubt whether a better one, on the whole, could have been produced. It was one of Dr. Clarke's peculiarities to be attentive to what are called 'little things,' as well as to those which may be considered great. And those who object to his biography because those little occurrences are noticed with a particularity which they may think monotonous and tiresome, should remember that these were parts of the man, and therefore were essential to the completion of the narrative of his life. They were, beside, *facts*, which, had they been omitted out of regard to the general greatness of his character, would have left chasms which the mind of the reader must have either filled up with conjecture, or left vacant for want of suitable materials. Every chain must be connected by its several links; and though some may be of such a structure as to detract from its beauty and strength, yet they are no less essential to make it complete.

It should, moreover, be remembered that the same almighty Being who displayed His perfections in the creation of the heavens and the earth, as a mighty whole, no less perspicuously manifested His creating skill in forming the minutest parts—in making the birds of the air, with all their variety of plumage—the fish of the sea, with all their mingled beauty of fins and scales—the numberless plants which beautify the garden of flowers, with all their variegated tints of exquisitely fine colors, as well as the innumerable animalcule which float unseen in the atmosphere, swim in the water, burrow in the rock, or incorporate themselves in the human system. Though these things may appear small, and even insignificant in the eye of a superficial observer of nature, yet, in the estimation of the Christian philosopher, they no less bespeak the wisdom and beneficence of the Creator than do those magnificent objects which decorate the heavens over our heads. And in attempting a perfect description of nature, in all its varied ramifications, these minute parts would engage the attention of the philosopher equally with those ponderous globes of light which roll through the expanse of the heavens, and astonish us with their magnificence. They all contribute to make up one complete whole, in which nothing is defective, nothing superfluous.

Now, 'if we may compare great things to small,' we would say that a mind accustomed to roam at large through the immense fields of literature and science, manifests none of its weakness in stooping to converse with children, or to notice those circumstances respecting itself which, viewed as mere insulated facts, might appear trivial and unimportant, but when viewed in connection with the whole thread of his life, are considered as only so many parts which make up the entire history of his pilgrimage.

There is yet another point of light in which we would notice those particulars, to which we have heard some take exceptions, in the life of Dr. Clarke. Are not all the facts therein related strictly true?—This none will be disposed to doubt. Whether, therefore, they detract from, or add to his reputation, they were necessary to the perfection of the narrative. And they are related with all that scrupulous fidelity which indicates a sacred regard to truth, and, at the same time, a suitable disregard to the effect they may have upon the reputation of the distinguished individual of whom they are told. Viewed in this light, therefore, they greatly enhance the worth, and add much to the interest of the biography.

These apologies, if they may be called such, take for granted that the particulars, to which we have alluded, do in reality deteriorate the character of Dr. Clarke. But even this may admit of an honest doubt. It may, perhaps, have been to his prejudice that many had formed too high an opinion of his talents, of his acquirements, and excellences. From the fame of his character, which had been spread abroad, arising out of his numerous writings, the important transactions in which he was engaged, and the extreme popularity of his talents as a 'preacher of righteousness,' many may have imagined that he was exempt from those spots of infirmity which univerally characterize human beings. Such, doubtless, if any such there be, when they read of the manner in which he rose from obscurity to notoriety, and that he had to pass through the same difficulties that have obstructed the progress of other men similarly situated, have been disappointed in their expectations, and the character of Dr. Clarke does not shine so brilliantly as they had imagined it would have done.

We must not, however, be misapprehended in these remarks. Some, who may not have read his biography, may be led to infer that we are apologizing for some moral or mental aberrations in Dr. Clarke. No such thing. A more honest, upright character, or a more devoted servant of God, will not be found, we fully believe, any where, in any age. His whole life, soul, and body, were entirely consecrated to the service of God and humanity. The doctrines which he believed and taught, the precepts which he explained and enforced, all being derived from the volume of Divine revelation, were exemplified in his life and conversation. But we have alluded, in the above remarks, to exceptions which have been taken, by some of his readers, to the particularity with which he details some things relating to his early life, the great pains he took to ascertain his genealogy, in which it is objected that he betrays the vanity and pride of noble ancestry, unbecoming the Christian gentleman.

As to the first exception, we confess we are pleased with tracing him through his juvenile sports and plays, his early studies and pursuits, and beholding the first dawnings of a genius which afterward shone out with such brilliancy as to astonish his friends and to confound his enemies. And the manner in which these things are related, instead of depreciating the value of the volume, greatly enhances it, because it gives evidence of the honest simplicity of his heart and intention; for the *mind* of Adam Clarke is no less perceptible in the manner in which he has so faithfully and fully detailed the events and incidents of his early life, than it is in those volumes of divinity in which he shows himself 'a workman that needeth not to be ashamed, rightly dividing the word of truth.'

In regard to the second, that a pride of family is evident in the pains he took to trace out his family name and genealogy, we ought to recollect that quite a different feeling prevails in that country in reference to this subject than what prevails here, and therefore we may allow such a feeling to predominate without imputing to the individual who is under its influence any improper, much less criminal motive. But we think we can discover even in this particular a very different motive. One of Dr. Clarke's peculiarities consisted in tracing up all streams to their fountain. In all his writings this propensity is manifest in the laudable and highly useful practice of ascertaining the etymological meaning of words, by tracing them to their respective roots, explaining their radical meaning, and then their various applications in the several connections in which they are found. Even in his Wesley Family he commenced by an attempt to show that the family name, *Wesley*, is found in an Arabic root, which signifies *union*. Is it not, therefore, natural to suppose that this propensity, which had become a sort of habit, and by which he strove to go as far as practicable to the foundation of every subject which he investigated, led him to be so particular in tracing the etymology of his own name, and the genealogy of his family? Why should we not put the most easy and natural, as well as the most charitable construction upon men's motives and actions, instead of the worst?

We should not have deemed it necessary to have made these vindicatory remarks, had not some ungenerous attempts been made to cast a shade upon the character of Dr. Adam Clarke by magnifying these things into faults, if not of a moral, yet of an intellectual nature, which ought to be subtracted from the general excellence of his character. If, indeed, all other human beings, or at least all those who may be considered as worthy to be presented to the world as examples for imitation and instruction, were absolutely perfect, we mean possessed such a degree of perfection as to have none of the common weaknesses of our nature, we might then allow that those which the eye of a critical discerner of human excellence might discover in Dr. Clarke should detract from the glory of his character as a human being. But as every individual, while he exhibits that homogeneousness of nature which must class him with his kindred spirits, has his peculiarities, and manifests in these his characteristic weaknesses, why should Adam Clarke be singled out as a mark to be shot at for not being more perfect than all his fellows? Did he ever claim for himself, or any of his friends ever claim for him such a perfection? Had either he or they done so we might then say, 'Thou art weighed in the balances and art found wanting.' Viewing him, therefore, all in all, we think his son has done signal honor to himself and his revered father, in saying at the conclusion of the memoir, 'My God, I bless thee that I had *such* a father.'

Having made these preliminary remarks on the general merits of the performance, we will now present our readers with a view of the most prominent items in Dr. Clarke's life, and conclude with some notice of his writings and character. As we have already alluded to the particular manner in which he traced out the origin of his family name, and as it will be an item of literary curiosity, we will present it to our readers as it is found at the commencement of the volume.

'It is well known that *clericus* was originally the name of an *office*, and signified the *clerk* or *learned man*, who, in primitive times, was the only person in his district who could *write* and *read*, or had taken pains to cultivate his mind in such literature as the times afforded, and, from his knowledge and skill, could be useful to his fellow citizens; and who, in consequence, did not fail to accumulate respectable *property*, which was maintained and increased in the family; one of the descendants, generally the oldest son, being brought up to *literature*, and thus succeeding to the *office* of his father, and the emolument of that office. This title, in process of time, became the *surname* of the person who bore the office; and *clericus*, *le clerc*, *the clerk*, and afterward *Clarke*, became the *cognomen*, or *surname*, by which all the descendants of the family were distinguished. As those persons who were designed for ecclesiastical functions generally got an education superior to the rest of the community, hence they were termed *clerici*, clerks; and this is the *legal* title by which every *clergyman* is distinguished to the present day.

It has been intimated that the term *clericus*, the *clerk*, was originally given to the person who was the only one in his district that could *write* and *read*. This may seem a strange insinuation in the nineteenth century, when every child among the millions in England can read; and almost every grown up person can write. But it was not so in ancient times: can the reader believe that there was a period when some of our own *British kings* could not write their own name! It is nevertheless a fact. About A. D. 700, *Withred* was king of Kent. He issued an ordinance, or *charter* of *liberties*, freeing all the Churches under his dominion from tribute and taxation. This charter is found in the archives of the cathedral of Canterbury, and is published by *Wilkins* in his *Concilia*, vol. i, p. 63, and concludes in this remarkable manner:—

"*Actum die sexto Aprilis, anno regni nostri octavo: Indictione duodecima, in loco qui appellatur Cilling.*

"*Ego Wythredus, rex Cantiæ, hæc omnia supra scripta et confirmavi, atque a me dictata; propria manu signum sanctæ crucis*, pro ignorantia literarum *expressi* ✠.

"Done the sixth day of April, [A. D. 700,] in the eighth year of our reign: Indiction xii, in the place called Killing.

"I Withred, king of Kent, have confirmed the above liberties, dictated by myself; and because I am *unlearned*, [*i. e.* cannot write,] I have, with my own hand, signed this with the sign of the holy cross ✠."

This was not only a common case in those times, but in times later by some centuries. Many of the ancient charters are signed with *crosses*, and this was often, because those who subscribed *could not write*. It is doubtful whether William the Conqueror, or any of his sons, except *Henry*, could write. The foundation charter of *Battle Abbey* has *thirteen* signatures to it: they are all *crosses*, each different, and all the names are written by the *same scribe*, but each cross is made by the person to whose name it is affixed: through a kind of complaisance, those who could write signed with a cross, to keep the king and nobles in countenance. Of this ignorance it would be easy to multiply instances.

In an ancient record called the *Boldon Book*, which contains a census and survey of the whole bishopric and palatinate of Durham, after the manner of *Domesday Book*, made by Bishop *Hugh de Puteaco*, or *Pudsey*, A. D. 1183; we find many proofs of men being distinguished by their offices, trades, &c, and the following instance is remarkable: among many other persons who held lands in the township of Wolsyngam in that county, and who performed *certain services* to the lord for the lands they held, according to the ancient feudal system, we find the following entry:—

Adamus CLERICUS, *tenet triginta acras, et reddit unam marcam* "*Adam the* CLERK, (or *Adam Clarke,*) holds thirty acres of land, for which he pays annually one mark."

Others *plough* and *harrow*, that is, employ so many days in ploughing and harrowing the bishop's lands, in the way of boon or annual rent.

That the term is used as the name of an *office* here, is sufficiently evident from the names of office frequently occurring joined to the *Christian* names, to distinguish the persons who held those offices: *e. g.*:—

Alanus FULLO, *tenet unum toftum et croftum pro duobus solidis*, et facit quatuor porcationes autumpno. "Allen the FULLER, holds one toft and one croft, for two shillings, and makes four porcations in autumn."

Aldredus FABER *xii acr. et red. iii sol.* "Aldred the SMITH, holds twelve acres, for which he pays three shillings."

Arnaldus PISTOR, *habet Corneshevd in excamb. de Frillesden, et red. xxiiii sol.* "Arnold the BAKER, has Cornsheved in exchange for Frillesden, and renders twenty-four shillings."

Walterus MOLENDINARIUS, *tenet ii bov. et red. x sol. de firm. et ii sol. pro operat. suis.* "Walter the MILLER, holds two bovates of land, for which he pays ten shillings, and gives two shillings as a compensation for services."

Hugo PUNDER, *reddit pro unam acram xii, d. et unam toft. de vasto.* "Hugh the PINDER, (the man who keeps the *pound* or *pinfold*,) holds one acre, for which he gives one shilling: he has also one toft of common."

Ferrarius the SMITH; *Carpentarius* the CARPENTER; *Piscarius* the FISHER; *Firmarius* the FARMER; *Gardinarius* the GARDENER, &c, &c; which were all names of office, became at last the surnames of whole *families*, throughout all their generations. See *Domesday* and *Boldon* Books, *passim.* The name of the father's office might easily be transferred to all his children, though not employed in the same business; as *Johannes filius Adami Clerici*, "John the son of Adam the Clerk," would in a very few generations be, "John Clarke the son of Adam Clarke," &c. Thus it may be conceived all *surnames* originally rose which express office, trade, &c, as *Butler*, *Baker*, *Chamberlain*, *Carpenter*, *Carter*, *Cook*, *Smith*, *Merchant*, *Draper*, *Roper*, *Soaper*, *Fisher*, *Fowler*, *Foster*, *Slater*, *Farmer*, *Miller*, *Fuller*, *Taylor*, *Poynder*, &c: while others derived theirs from the *places* where they were born, or the estate which they held; as, *Appleton*, *Abingdon*, *Aubigny*, *Castleton*, *Cheshire*, *Cornish*, &c.

Family distinctions were probably at first fortuitously acquired: so, the first *Clarke* might have been a *self-taught* genius; his love of literature and the profit he had acquired by it, would naturally excite him to bring up a child in the same way; and *emulation* would induce others of the same name to continue a distinction, by which the family had acquired both honor and profit. Hence we find that this ancient family has been distinguished for many learned men; and by several who have acquired no ordinary fame in all the walks of the republic of literature.'

From not being able to find the records of the family births and baptisms, it seems he cannot be certain of the time of his birth, but supposes it to have been between 1760 and 1762. His father, Mr. John Clarke, was originally designed for the Church, and consequently received a classical education, and subsequently studied in Edinburgh and Glasgow, where he proceeded M. A., but being disappointed in his expectations of entering as a clergyman in the established Church, he took license as a schoolmaster, and finally, after various vicissitudes, by which he was much reduced in his temporal circumstances, he settled in an obscure village called Maybeg, in the county of Londonderry, in which place his son Adam was born. Here, also, he received the rudiments of his education, under the tuition of his father, while his religious belief and morals were guided by the counsels of his pious mother. Among other incidents of his childhood which he has thought proper to record, is that of the extreme difficulty with which he was enabled to conquer his inaptitude to learn his lessons. The following circumstances were the means of overcoming this difficulty, and of producing a mighty revolution in his mind in this particular:—

'*Propria quæ maribus*, he got through with difficulty, at two lines each lesson; which he was to repeat, afterward construe, and lastly parse. With the *As in præsenti*, of the same ponderous grammar, he was puzzled beyond measure: he could not well understand the *bo* fit *bi*, *do* fit *di*, *mo* fit *ui*, *no* fit *ui*, *quo* fit *qui*, *to* fit *ti*, &c, &c, and could by no means proceed: of the *reason* or probable *utility* of such things, he could form no adequate judgment; and at last this became so intolerable, that he employed two whole days and a part of the third, in fruitless endeavors to commit to memory *two lines*, with their construction, of what appeared to him useless and incomprehensible jargon. His distress was indescribable, and he watered his book with his tears: at last he laid it by, with a broken heart, and in utter despair of ever being able to make any progress. He took up an English Testament, sneaked into an English class, and rose with them to say a lesson. The master perceiving it, said, in a terrific tone, "Sir, what brought you here? where is your Latin grammar?" He burst into tears, and said, with a piteous tone, *I cannot learn it.* He had now reason to expect all the severity of the rod: but the master, getting a little moderate, perhaps moved by his tears, contented himself with saying, "Go, sirrah, and take up your grammar: if you do not speedily get that lesson, I shall pull your ears as long as *Jowler's*, (a great dog belonging to the premises,) and you shall be a *beggar* to the day of your death." These were terrible words, and seemed to express the sentence of a ruthless and unavoidable destiny. He retired and sat down by the side of a young gentleman with whom he had been in class, but who, unable to lag behind with his dulness, requested to be separated, that he might advance by himself. Here he was received with the most bitter taunts and poignant insults. "What! have you not learned that lesson yet? O what a stupid ass! You and I began together: you are now only in *As in præsenti*, and I am in syntax!" and then, with cruel mockings, began to repeat the last lesson he had learned. The effect of this was astonishing—young Clarke was roused as from a lethargy; he felt, as he expressed himself, *as if something had broken within him:* his mind in a moment was all light. Though he felt indescribably mortified, he did not feel indignant: *what,* said he in himself, *shall I ever be a dunce,* and the butt of these fellows' insults! He snatched up his book, in a few moments committed the lesson to memory, got the construction speedily; went up and said it, without missing a word!—took up another lesson, acquired it almost immediately, said this also without a blemish, and in the course of that day wearied the master with his so often repeated returns to say lessons; and committed to memory all the Latin verses, with their English construction, in which heavy and tedious *Lilly* has described the *four conjugations,* with their rules, exceptions, &c, &c. Nothing like this had ever appeared in the school before—the boys were astonished—admiration took the place of mockings and insult, and from that hour, it may be said from that *moment,* he found his memory at least capable of embracing every subject that was brought before it, and his own long sorrow was turned into instant joy!

For such a *revolution* in the mind of a child, it will not be easy to account. He was not *idle,* and though playful, never wished to indulge this disposition at the expense of instruction—his own *felt* incapacity was a most oppressive burthen; and the anguish of his heart was evidenced by the *tears* which often flowed from his eyes. *Reproof* and *punishment* produced neither *change* nor *good,* for there was nothing to be *corrected* to which they could apply. *Threatenings* were equally unavailing, because there was no *wilful* indisposition to study and application; and the fruitless *desire to learn,* showed at least the regret of the want of that ability, for the acquisition of which he would have been willing to have made any kind of sacrifices.

At last this ability was strangely acquired, but not by *slow degrees;* there was no *conquest* over *inaptitude* and *dulness* by *persevering* and *gradual conflict;* the *power* seemed generated in a moment, and in a moment there was a transition from *darkness* to *light,* from mental imbecility to intellectual vigor, and no means nor excitements were brought into operation but those mentioned above. The reproaches of his school fellow were the *spark* which fell on the gunpowder and inflamed it instantly. The *inflammable* matter was there before, but the *spark* was wanting. This would be a proper subject for the discussion of those who write on the philosophy of the human mind.'

From this period his mind shot forth with the utmost rapidity, and the acquirement of knowledge became easy, and the study of books delightful. From the reduced circumstances of his father, the small amount received for tuition, and the increasing expenses of a growing family, Adam had to apply himself, together with an older brother, attentively to the cultivation of a little farm, and to the improvement of his mind, and the acquisition of learning. The following account of two providential deliverances from premature and violent death will be read with interest :—

> 'It may be necessary in this place to mention two accidents, both of which had very nearly proved fatal to young Clarke. Having occasion to bring home a sack of grain from a neighboring village, it was laid over the bare back of his horse, and to keep it steady, he rode on the top ; one end being much heavier than the other, he found it difficult to keep it on : at last it preponderated so much, that it fell, and he under it ; his back happened to come in contact with a pointed stone : he was taken up apparently dead ; a person attempted to draw some blood from his arm, but in vain, none would flow, and his face, neck, &c, turned quite black. He lay insensible for more than two hours, during the greater part of which time he was not known even to breathe, so that all said, *He is dead.* He was brought near the fire and rubbed with warm cloths ; at length a plenteous flow of blood from the orifice in his arm was the means of promoting that respiration which had been so long obstructed. All had given him over for dead, and even now that he began to breathe, but with an oppressive sense of the acutest pain, few entertained hopes that he could long survive this accident. In about twenty-four hours it was thought that he might, in an easy chair, be carried home, which was about a mile distant. He however utterly refused to get into the chair, but while the men carried it, held it with his right hand, and walked by its side, and thus reached his father's house ; and in a short time, to the great surprise of all who had witnessed the accident, was completely restored. Had he not been designed for matters of great and high importance, it is not likely, in the ordinary course of nature, he could have survived this accident.
>
> The *second* accident had like to have proved completely fatal, because it happened where he could have no succor. At this time his father had removed to the vicinity of Coleraine, in the parish of Agherton, very near that beautiful strand, where the river *Ban* empties itself into the *Deucaledonian sea.* One morning, as was sometimes his custom, he rode a mare of his father's into the sea to bathe her ; the sea was comparatively calm, the morning very fine, and he thought he might ride beyond the *breakers*, as the shore in that place was remarkably smooth and flat. The mare went with great reluctance, and plunged several times ; he urged her forward, and at last he got beyond the breakers into the *swells.* A terrible swell coming, from which it was too late to retreat, overwhelmed both the horse and its rider. There was no person in sight, and no help at hand : the

description which he afterward gave will be best known from his own words.

"In company one day with the late Dr. *Letsom*, of London, the conversation turning on the resuscitation of persons apparently dead from drowning, Dr. L. said, 'Of all that I have seen restored, or questioned afterward, I never found one who had the smallest recollection of any thing that passed from the moment they went under water, till the time in which they were restored to life and thought.' Dr. Clarke answered, 'Dr. L., I knew a case to the contrary.' 'Did you, indeed?' 'Yes, Dr. L., and the case was *my own;* I was once drowned;' and then I related the circumstances; and added, 'I saw my danger, but thought the mare would swim, and I knew I could ride: when we were both overwhelmed, it appeared to me that I had gone to the bottom with my *eyes open.* At first I thought I saw the bottom clearly, and then felt neither apprehension nor pain; on the contrary, I felt as if I had been in the most delightful situation: my mind was tranquil and uncommonly happy; I felt as if in *paradise,* and yet I do not recollect that I saw any person; the impressions of happiness seemed not to be derived from any thing *around me,* but from the state of my mind; and yet I had a general apprehension of pleasing objects; and I cannot recollect that any thing appeared *defined,* nor did my eye take in any object, only I had a general impression of a *green color,* such as of fields or gardens: but my happiness did not arise from these, but appeared to consist merely in the tranquil, indescribably tranquil state of my mind. By and by I seemed to awake as out of a slumber, and felt *unutterable pain,* and *difficulty* of *breathing;* and now I found I had been carried by a strong wave, and left in very shallow water upon the shore; and the pain I felt was occasioned by the air once more inflating my lungs, and producing respiration. How long I had been under water I cannot tell: it may, however, be guessed at by this circumstance:—When restored to the power of reflection, I looked for the mare, and saw her walking leisurely down shore toward home; then about *half a mile distant from the place where we were submerged.* Now I aver, 1. That in being drowned, *I felt no pain.* 2. That I did not for a single moment lose my *consciousness.* 3. I felt indescribably happy, and though dead, as to the total suspension of all the functions of life, yet I felt no pain in dying: and I take for granted, from this circumstance, that those who die by drowning, feel no pain; and that probably it is the easiest of all deaths. 4. That I felt no pain till once more exposed to the action of the atmospheric air; and then I felt great pain and anguish in returning to life; which anguish, had I continued under water, I should never have felt. 5. That animation must have been totally suspended from the time I must have been under water: which time might be in some measure ascertained by the distance the mare was from the place of my submersion, which was at least half a mile, and she was not, when I first observed her, making any speed. 6. Whether there were any thing preternatural in my escape, I cannot tell: or whether a *ground swell* had not in a merely natural way borne me to the shore, and the retrocession of the tide, (for it was then ebbing,) left me exposed to the open air, I cannot tell. My preservation might have been the effect of *natural* causes; and yet it appears to be more rational to attribute it to a superior agency. Here, then, Dr. L., is a case widely different, it appears, from those you have witnessed; and which argues very little for the modish doctrine of the *materiality of the soul.*' Dr. Letsom appeared puzzled with this relation, but did not attempt to make any remarks on it. Perhaps the subject itself may not be unworthy the consideration of some of our *minute philosophers.*"'

We shall pass over the other incidents of his juvenile life, and dwell for a moment on that important period when he was led to God by faith in the Lord Jesus Christ. Though he was early instructed into the general principles of religion, it was not until he heard the Methodist preachers expound the word of God that he was truly convinced of sin, and of the consequent necessity of redemption and salvation through the blood and righteousness of Jesus Christ. Having become convinced of these important truths of the Gospel, and formed an acquaintance with some of God's people, and particularly with Mr. Barber, the preacher who rode the circuit which included the residence of his father, he commenced in earnest to seek after salvation. After various struggles of mind, combatting and vanquishing many skeptical notions with which he was assailed, as well as some spurious opinions, as he believed them to be, respecting the Godhead and atonement of Christ, he thus relates the manner in which he was brought into the liberty of God's dear children:—

'He was now come to that point, beyond which God did not think proper any longer to delay the manifestation of Himself to the soul of His ardent follower: and, indeed, such were his concern and distress, that had it been longer deferred, the spirit that God had made would have failed before him.

One morning, in great distress of soul, he went out to his work in the field: he began, but could not proceed, so great was his spiritual anguish. He fell down on his knees on the earth, and prayed, but seemed to be without power or faith. He arose, endeavored to work, but could not: even his physical strength appeared to have departed from him. He again endeavored to pray, but the gate of heaven seemed as if barred against him. His faith in the atonement, so far as it concerned himself, was almost entirely gone; he could not believe that Jesus had died for *him*; the thickest darkness seemed to gather round, and settle on his soul. He fell flat on his face on the earth, and endeavored to pray, but still there was no answer: he arose, but he was so weak that he could scarcely stand. His agonies were indescribable; he seemed to be for ever separated from God and the glory of his power. *Death*, in any form, he could have preferred to his present feelings, if that death could have put an *end* to them. No fear of hell produced these terrible conflicts. He had not God's approbation; he had not *God's image*. He felt that without a *sense of His favor* he could not live. Where to go, what to say, and what to do, he found not; even the *words* of prayer at last failed; he could neither plead nor wrestle with God.

O, reader, lay these things to heart. Here was a lad that had never been a profligate, had been brought up in the fear of God, and who, for a considerable time, had been earnestly seeking His peace, apparently cut off from life and hope! This did not arise from any *natural infirmity of his own mind:* none who knew him, in any period of his life, could suspect this:—it was a sense of the *displeasure* of a holy God, from having sinned against Him; and yet his sins were those of a *little boy*, which most would be disposed to pass by; for he was not of an age to be guilty of flagrant crimes; and yet how sorely did he suffer, in seeking to be born again; to have his conscience purged from dead works, and to have his *nature renewed!* He was then being prepared for that work to which he was afterward to be called; the struggle was great, that he himself might not easily turn again to folly, and thus bring condemnation on himself and a reproach upon God's cause; and it was, in all probability, necessary that he should experience this deep anguish, that *feeling* the bitterness of sin, he might warn others more earnestly; and *knowing* the throes and travail of a sinner's soul, he might speak *assuredly* to the most despairing, of the power of Christ's sacrifice, and of the indwelling consolations of the Spirit of God. *God appeared to have turned aside his ways, and pulled him to pieces; he had bent his bow, and made him a mark for his arrows: he was filled with bitterness, and made drunken as with wormwood: his soul was removed far off from peace, and he forgat prosperity.* Yet even here, though his stroke was heavier than his groaning, he could say, "It is of the Lord's mercies that I am not consumed," Lam. iii, 11–22.—See him in his agony upon the bare ground, almost petrified with anguish, and dumb with grief! Reader, hast *thou* sinned? Hast thou repented? Hast thou peace with thy God, or art thou still in the gall of bitterness and bond of iniquity? These are solemn, yea, awful questions. May God enable thee to answer them to the safety of thy soul!

But we must return to him whom we have left in agonies indescribable. It is said, *the time of man's extremity is the time of God's opportunity.* He now felt strongly in his soul, *pray to Christ;* another word for, *Come to the Holiest through the blood of Jesus.* He looked up confidently to the Saviour of sinners, his agony subsided, his soul became calm. A glow of happiness seemed to thrill through his whole frame: all guilt and condemnation were gone. He examined his conscience, and found it no longer a register of sins against God. He looked to heaven, and all was sunshine; he searched for his distress, but could not find it. He felt indescribably happy, but could not tell the cause; a change had taken place within him, of a nature wholly unknown before, and for which he had no name. He sat down upon the ridge where he had been working, full of ineffable delight. He praised God, and he could not describe for what,—for he could give no name to his work. His heart was light, his physical strength returned, and he could bound like a roe. He felt a sudden transition from darkness to light—from guilt and oppressive fear, to confidence and peace. He could now draw nigh to God with more confidence than he ever could do to his earthly father; he had *freedom* of *access*, and he had *freedom* of *speech.* He was like a person who had got into a new world, where, although every object was strange, yet each was pleasing; and now he could magnify God for his *creation*, a thing he never could do before! O what a change was here! and yet, lest he should be overwhelmed with it, its *name* and its *nature* were in a great measure hidden from his eyes. Shortly after, his friend, Mr. Barber, came to his father's house: when he departed, Adam accompanied him a little on the way. When they came in sight of the field that had witnessed the agonies of his heart, and the breaking of his chains, he told Mr. B. what had taken place. The man of God took off his hat, and with tears flowing down his cheeks, gave thanks unto God. "O Adam," said he, "I rejoice in this; I have been daily in expectation that God would shine upon your soul, and bless you with the adoption of His children." Adam stared at him, and said within himself, "O, he thinks surely that I am justified, that God has forgiven me my sins, that I am now His child. O, blessed be God, I believe, I feel I am justified, through the redemption that is in Jesus." Now he clearly saw what God had done; and although he had felt the blessing before, and was happy in the possession of it, it was only *now* that he could call it by its *name*. Now he saw and felt, that "being justified by faith, he had peace with God, through our Lord Jesus Christ, by whom he had received the atonement."

He continued in peace and happiness all the week: the next Lord's day there was a love-feast in Coleraine; he went to it, and during the first prayer, kneeled in a corner with his face to the wall. While praying, the Lord Jesus seemed to appear to the eyes of his mind, as He is described, Rev. i, 13, 14, *clothed with a garment down to His feet, and girt about the breast with a golden girdle; his head and his hair white as snow, and His eyes like a flame of fire.* And though in strong prayer before, he suddenly stopped, and said, though not perhaps in a voice to be heard by those who were by him, "Come nearer, O Lord Jesus, that I may see thee more distinctly." Immediately he felt as if God had shone upon the work he had *wrought, and called it by its own name;* he fully and clearly knew that he was a child of God; the Spirit of God bore this witness in his conscience, and he could no more have doubted of it, than he could have doubted of the reality of his existence, or the identity of his person.

"Meridian evidence put doubt to flight."

In ordinary minds, or those naturally *feeble*, all this might pass for delusion; his penitential fears and distresses might appear as the effects of a gloomy *superstition;* and his subsequent peace and happiness, and the sudden nature of his inward change, as the consequences of the workings of a strong *imagination*, apt, under religious impressions, to degenerate into *enthusiasm.*

The reader may rest assured that no one was more jealous on these points than the person in question. He was accustomed to examine every thing to the bottom; and as it ever was a maxim with him, that *revelation* and *reason* went hand in hand; that neither contained any thing contrary to the other; so he sought in each for proofs of those things contained in its fellow. He was ever afraid of being deceived, and that led him scrupulously to examine every thing that professed to come from God. He believed nothing in salvation on the mere assertion of any man: nor did he yield consent at any time, till revelation and its handmaid *reason* had said, *These things are true.*

Preaching once in Plymouth, on the *witness of the Spirit* in the souls of believers; after having produced and commented on those scriptures which are supposed most pointedly to contain that doctrine, he said:—

"It might have been doubted that we have misunderstood these scriptures, and made them the basis of an article which they do not fairly and naturally support, if the general testimony of all the sincere converts to the Gospel of Christ had not illustrated the facts; and had not the experience of those converts been uniform in this particular, while in many cases their habits of life, education, and natural temperament were widely different. And this not only among persons bred up with the *same general views* of Christianity, in the *same Christian communion*; but among persons bred up in *different* communions, with *creeds* in many respects *diametrically* opposite to each other! And farther, this has been the same in persons of different *climates* and countries. All those who have been convinced of sin, righteousness, and judgment, have truly repented of their sins, and taken refuge in the blood of the cross; have had their burden of guilt taken away, and the peace of God communicated, and with it the Spirit of God witnessing with their spirit that they *were the sons and daughters of God Almighty*; so that they had no more doubt of their acceptance with God than they had of their existence.

"But it may be objected farther:—the human mind easily gets under the dominion of *superstition* and *imagination*; and then a variety of feelings, apparently Divine, may be accounted for on *natural* principles. To this I answer, 1st. Superstition is never known to produce *settled peace* and *happiness*; it is generally the parent of *gloomy apprehensions* and *irrational fears*: but surely the man who has broken the laws of His Maker, and lived in open rebellion against Him, cannot be supposed to be under the influence of *superstition*, when he is apprehensive of the wrath of God, and fears to fall into the bitter pains of an eternal death. Such fears are as *rational* as they are *Scriptural*; and the *broken* and *contrite heart* is ever considered, through the whole oracles of God, as *essentially necessary* to the finding redemption in Christ. Therefore, such *fears*, *feelings*, and *apprehensions*, are not the offspring of a *gloomy superstition*, but the fruit and evidence of a genuine Scriptural *repentance*. 2dly. *Imagination* cannot long support a *mental imposture*. To persuade the soul that it is passed from darkness to light, that it is in the favor of God, that it is an heir of glory, &c, will require strong *excitement* indeed: and the stronger the *exciting cause*, or *stimulus*, the sooner the *excitability* and its effects will be exhausted. A person may imagine himself for a moment to be a *king*, or to be a *child of God*; but that revery, where there is no radical *derangement of mind*, must be *transient*. The person must soon awake and return to himself. 3d. But it is impossible that imagination can have any thing to do in this case, any farther than any other faculty of the mind, in natural operation: for the person must *walk* according as he is directed *by the word of God*, abhorring evil, and cleaving to that which is good; and the sense of God's approbation in his conscience lasts no longer than he acts under the *spirit of obedience:* God continuing the evidence of His approbation to his conscience while *he walks in newness of life.* Has *imagination* ever produced a *life of piety?* Now, multitudes are found who have had this testimony uninterruptedly for many years together. Could *imagination* produce this? If so, it is a *unique* case; for there is none other in which an excitement of the imagination has sustained the impression with any such *permanence.* And all the operations of this faculty prove, that, to an effect of this kind, *it is wholly inadequate.* If, then, it can sustain impressions in spiritual matters for years together, this must be totally *preternatural,* and the effect of a miraculous operation; and thus *miracle* must be resorted to, to explain away a doctrine, which some men, because they themselves do not experience it, deny that any others can.

"But might I, without offence, speak a word concerning *myself?* A great necessity alone would vindicate to my own mind the introduction, in this public way, of any thing relative to myself. But you will bear with my folly, should any of you think it such. I, also, have professed to know that God, for Christ's sake, hath forgiven me all my sins; and being thus converted, I am come forth to strengthen my brethren, and preach among the Gentiles the unsearchable riches of Christ. Most of you know that I am no *enthusiast,*—that I have given no evidences of a strong *imagination,*—that I am far from being the subject of *sudden hopes* or *fears,*—that it requires strong reasons and clear argumentation to convince me of the truth of *any proposition,* not previously known. Now, I do profess to have received, through God's eternal mercy, a clear evidence of my acceptance with God; and it was given me after a sore night of spiritual affliction; and precisely in that way in which the scriptures, already quoted, promise this blessing. It has also been accompanied with *power* over sin; and it is now upward of *seven years* since I received it, and I hold it, through the same mercy, *as explicitly, as clearly,* and *as satisfactorily* as ever. No work of *imagination* could have ever produced or maintained any feeling like this. I am, therefore, safe in affirming, for all these reasons, that we have neither misunderstood nor misapplied the scriptures in question."

The subsequent experience of A. C. equally verified the truth of the preceding statements.'

From this happy era of his life he commenced those labors of love in which he continued to the close of his earthly pilgrimage, not indeed publicly at first, but privately among his friends, and from house to house, and sometimes from one village to another. In this work he was evidently blessed, his mind gradually enlarged, and his desires for the salvation of his fellow men greatly increased. Contrary to the wishes of those of his friends who were acquainted with his mental exercises and conflicts, and who could appreciate his youthful talents, his father apprenticed him to a linen merchant. He entered upon his new employment with conscientious diligence, redeeming all the spare time at his command for the improvement of his mind, and in exhorting his fellow sinners to return unto God and live.—While here he relates the following remarkable circumstances:—

> 'It was the opinion of an eminent divine, that much *temptation*, as well as *prayer* and *reading*, are necessary to make a Christian and a minister. It is requisite that he who is to be a judge of so many *cases of conscience*, should clearly understand them. But is this possible unless we have passed through those states and circumstances on which these cases are founded? I trow not. He who has not been deeply exercised in the furnace of affliction and trial, is never likely to be a workman that needeth not to be ashamed, rightly dividing the word of truth. How can a man, unexperienced in spiritual trials, build up the Church of Christ?
>
> That *he* might not trust in himself, or any thing he had acquired, there was given him a thorn in the flesh, a messenger of Satan to buffet him. As his grand enemy could not succeed in tempting him to commit outward sin, he strove with all his skill and cunning to harass his mind, and cause him to push the principles which regulate moral conduct beyond their natural boundaries. Fasting, abstinence, and the most solemn regard for truth, he carried to the utmost pitch of scrupulous observance. He became so scrupulous about his food, and practised such an excessive degree of self denial, that he was worn down to little else than skin and bone.
>
> As he saw the world full of *hollow friendships*, *shallow* pretensions to religion, outsides of all kinds, and *real substantial* wickedness, he was led to contemplate the Almighty as the God of *truth*, and the God of *justice*. His views of Him under these characters often nearly swallowed up his soul: and the terror of the God of *truth* and *justice* made him afraid. He became doubly watchful in all his conduct: guarded the avenues of his heart, took care to do nothing for which he had not the authority of God's word and the testimony of his conscience; and spoke little, and with extreme caution. From this he was led to anlayze his words in such a way, in order that he might speak nothing but what was indubitable truth, that at last every thing appeared to him to be *hypothetical*, and a general system of *doubtfulness* in every thing relative to himself took place. This had a very awful, and indeed almost fatal effect upon his memory, so much afraid was he lest he should say any thing that was not strictly *true*, and on many subjects he would not get full information, that he might no longer *affirm* or *deny* any thing. He distrusted his *memory*, and the evidence of his *senses* so much, that the former seemed to record transactions no longer, and the latter only served for personal preservation. When he has gone an errand, and returned, he has given in the most embarrassing account. "Adam, have you been at ——?" "I think I have, sir." "Did you see Mr. ——?" "I believe I did." "Did you deliver the message?" "I think so." "What did he say?" "I cannot say: I am not sure that he said so and so, if I have ever been there and seen him; and I am not sure that he did not say what I think I have just now told you." "Why, Adam, I cannot tell what you mean! Pray be more attentive in future." After some time the em-

pire of *doubt* became so established, that he appeared to himself as a *visionary being*: and the whole world as little else than a congeries of *ill-connected ideas*. He thought, at last, that the whole of life, and indeed universal nature, was a dream: he could reflect that he had what were termed *dreams*, and in them all appeared to be *realities*, but when he awoke he found all *unreal mockeries*: and why might not his present state be the same? At length he doubted whether he ever had such dreams; whether he ever made such reflections, or whether he ever now thought or reflected! However ideal all this may appear to the reader, his sufferings in consequence were most distressingly *real*. He spoke to a particular friend on the subject: he stared, was confounded, knew nothing of the matter, and could give him no advice. After suffering exquisitely, he went to one of the preachers, and began, as well as he could, to lay his case before him: the preacher said abruptly, "What, are you going mad? It is a shame for *you* to be occupied with such nonsense." He hastened away from him, and never after opened his mind to any person on the subject. In this state of distress and misery he continued for *three weeks*, and they appeared like *centuries*. He prayed much, immediately forgot that he had prayed, and went to prayer again! He either forgot to do what he was ordered, or forgot when he had done it that he had been thus employed, and wondered to find the work done which he had been sent to execute, though himself al ittle before had been the agent! It is worthy of remark, that all this time the being of God, and the truth of the sacred writings, had never become a subject of doubt. These were the *foundations*; had these been ideally destroyed, what could his righteous soul have done? He was sifted as wheat; all the trials he ever came through were nothing compared with this. Why was it suffered? Partly for his *own* sake, and partly for the sake of *others*. He ever felt from this, how sovereignly necessary was the curb and superintendence of *reason*, to bind, control, connect, and arrange the figments of imagination, and the excursions of fancy: and he found that reason itself was nothing, or nothing to be depended on, longer than it acted under the incumbent energy of the living God. This taught him the precarious nature of imagination and fancy, the excellence of reason, and the necessity of a continual indwelling influence of the Divine Spirit. But, as many of the states through which he passed were, in the order of the all-wise providence of God, in reference to his *ministerial character*; so was this. He has often said, "I believe there is not a state, or stage of feeling or trial that any person can be in, that God has not either *led* me through, or permitted me to be *dragged* through: insomuch, that in all my ministerial life, and the vast multitude of cases of conscience which came before me, I never met with one that I did not understand; so that I can say with the apostle, 'Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God,'" 2 Cor. i, 3, 4.

But the reader is no doubt anxious to know how this charm was dissolved; and how the soul of this distressed young man was delivered. It was simply as follows:—It has already been seen that he was both harassed in his *mind*, and perplexed and injured in his memory: he needed a *twofold* help, and, when they became indispensably necessary, God sent them. While in this distracted state, he went one evening to the prayer meeting; for he was most punctual and conscientious in all the means of grace. One of those who engaged in prayer, who knew nothing of his state, was led to pray thus:—"Lord, if there be any here, against whom the accuser of the brethren hath stood up, succor that soul, and cast the accuser down." Immediately he thought, "I am the person: the accuser of the brethren hath stood up, and is standing up against me: Lord, cast him down, and deliver me!" It was immediately done: he was enabled to penetrate the wiles of the seducer; and the Divine light and consolation instantly returned.

How he was succored in the ravages made on his *memory* will next appear. One day Mr. Bennet, having desired him to do something, which he had done, but had forgotten; and being questioned on it, answered in his usual way of doubtfulness, but rather from a conviction that it was undone; Mr. B., knowing that it was done, said to him in a solemn manner, "Adam, you have totally lost your memory: you are in a very deplorable state; you have not a particle of memory remaining." With these words Adam seemed to awaken as from a deep trance. He turned his eye inwardly, saw his mind in total confusion: nothing had *rule:* confusion seemed confounded by confusion—every where appeared the

"*Non bene junctarum discordia semina rerum.*"

He flew to prayer, which was ever his strong hold: God shone upon his mind, and gave him a renewed consciousness of His favor. He thought he would try and see whether his memory were impaired: he took up Mr. *Blair's* poem on the *Grave*, and attempted to commit to memory the first paragraph: with great labor he succeeded: but found it very difficult to recollect the lines consecutively. When he could repeat the paragraph off book, in its natural order, he thought he would not burden his mind any farther for the present, and laid down the book and went to his work. After a short time he endeavored to repeat those lines; but what was his surprise to find them entirely fled!

Speaking on the subject, he said, "I do not recollect that I remained master of a single line! It seemed that either every thing was effaced from my memory, or that memory itself was extinct. I took up the book again, and after a few efforts, recovered the paragraph, with the addition of a few more lines. Went again to work, and after some time, tried my memory again, and found all gone, but two or three of the *first lines!* I took up the book again, recovered what I had learnt, and, as before, added a few more; and was satisfied that I could say the whole consecutively without missing a line, or indeed a word. Went to my work;—after some hours tried my memory again, and found all gone but about double the quantity of the beginning to what I had left of the last recollection. Thus I continued for some time, getting and losing, but recollecting *additionally* more of the commencement, till at last I could repeat in all circumstances, and after any pause, about two hundred lines. I then gave it up, and by various exertions, left my memory to acquire its wonted tone and energy by degrees: but this it never did completely.

"From that day to this my memory has been comparatively *imperfect*—much inferior to what it was before. It could readily take in *great things*; not so readily *small*: it could perfectly recollect ideas, and general description, but not the particular words: could give the substance of a conversation at any time, and almost at any distance of time, but not the *particular terms* used in that conversation: and so of reading. To bring it to what it is, required strong and frequent exercise: but there is a certain point beyond which it has refused to go, or I have not had skill or patience enough to carry it. But this imperfection in relation to *verbal minutiæ*, I consider a wise dispensation of a kind Providence. Had my memory been as circumstantially perfect as it once was, I should, no doubt, have depended much on it, less on God, and perhaps neglected the cultivation of my *understanding* and *judgment*. In a word, I should have done probably what many eminent *memorists* have done, especially some preachers, 'meanly stole the words from my neighbors;' being able to repeat, *verbatim*, the sermon I had read, or that which I had heard; and delivered it in the pulpit as if it were my own: and this might have at least led me to

'Deal in the wretched traffic of a truth unfelt.'

I have been therefore obliged to depend much on the continual assistance of God in my ministerial labors, and cultivate my judgment and understanding to the uttermost of my power: for I never dared to expect the Divine assistance and unction, so essentially necessary to me, unless I had previously exercised my judgment and understanding as far as possible. Now, strange as it may appear, from this very circumstance—the verbal imperfection of my memory—I have preached perhaps five thousand sermons, on all kinds of subjects, and on a great variety of occasions, and did not know, beforehand, *one single sentence* that I should utter. And were I to preach before the king, or the two universities, I must preach in this way, or not at all.

"But let no man misunderstand me: I did not enter the pulpit, or take my text till I was satisfied I understood the subject, and could properly explain and reason upon it. According to the fable in my favorite Æsop, I whipped the horses, and set my shoulders to the wheel, and then called upon Hercules, and was sure to obtain his help."

This is Dr. Clarke's own account of this solemn business; and we may see from it how much a vigorous mind may rise above its circumstances; and by assiduous cultivation and industry supply its adventitious or natural defects. In consequence of this, the plan of his preaching was new and uncommon: it was always interesting, and ever popular: for, by the demonstration of the truth, he commended himself to every man's conscience in the sight of God.

It is worthy also of remark, that this state of comparative óbliviscence to which his memory was reduced, did not affect any thing that had occured *previously*: it had its operation only on matters which took place posterior to the circumstances mentioned above.—

Those things he could ever recollect in detail. These only in *sum* or aggregate, with now and then some exceptions.'

Not being contented in his present employment, and being invited by Mr. Wesley to come over to England, and enter as a student in the Kingswood school, after overcoming a variety of objections to his departure made by his parents, Mr. Clarke embarked on his voyage to England, and in August 25, 1782, arrived at Kingswood. Here he met with unexpected trials and difficulties, not finding the school in such a state as he had anticipated from the fame of its founder, and the wholesome rules by which it was pledged to be regulated. It seems proper to remark, however, though it be admitted that it was not as it should have been, under all the circumstances, yet Doctor Clarke allows that its condition has since greatly improved, and it has doubtless been rendered a great blessing to the Wesleyan Methodist connection in England. The following circumstance is related by Dr. Clarke, which seems to have been remarkably providential:—

'I have already noticed that, for the sake of exercise, I often worked in the garden. Observing one day a small plot which had been awkwardly turned over by one of the boys, I took the spade and began to dress it: in breaking one of the clods I knocked a half guinea out of it. I took it up, and immediately said to myself, This is not mine; it belongs not to any of my family, for they have never been here; I will take the first opportunity to give it to Mr. Simpson. Shortly after I perceived him walking in the garden; I went to him, told him the circumstance, and presented the half guinea to him; he took it, looked at it, and said, "It may be mine, as several hundred pounds pass through my hands in the course of the year, for the expenses of this school; but I do not recollect that I ever lost any money since I came here. Probably one of the gentlemen has; keep it, and in the meantime I will inquire." I said, "Sir, it is not mine, take you the money, if you meet the right owner, well; if not, throw it in the funds of the school." He answered, "You must keep it till I make the inquiry." I took it again with reluctance. The next day he told me that Mr. *Bayley* had lost a half guinea, and I might give it to him the first time I saw him; I did so: three days afterward Mr. *Bayley* came to me and said, "Mr. C., it is true that I lost a half guinea, but I am not sure that *this* is the half guinea I lost; unless I were so, I could not conscientiously keep it; therefore you must take it again." I said, "It is not *mine*, probably it is *yours;* therefore I cannot take it." He answered, "I will not keep it: *I have been uneasy in my mind ever since it came into my possession;*" and, in saying this, he forced the gold into my hand. Mr. Simpson was present: I then presented it to him, saying, "Here, Mr. S., take you it, and apply it to the use of the school." He turned away hastily, as from something ominous, and said, "I declare I will have nothing to do with it." So it was obliged to remain with its *finder*, and formed a grand addition to a purse that already possessed only three halfpence.

Was this providential? 1. I was poor, not worth twopence in the world, and needed some important articles. 2. I was out of the reach of all supplies, and could be helped only from *heaven*. 3. How is it that the lad who had dug the ground did not find the money: it was in a clod less than a man's fist. 4. How came it that Mr. B., who knew he had lost a half guinea somewhere about the premises, could not appropriate this, but was miserable in his mind for two or three days and nights, and could have no rest till he returned it to me? 5. How came it that Mr. S. was so horrified with the poor half guinea that he dared not even throw it into the charitable fund? 6. Did the providence of God send this to *me*, knowing that I stood in need of such a supply?

The story is before the reader; he may draw what inference he pleases. One thing, however, I may add:—beside two or three necessary articles which I purchased, I gave Mr. Bayley six shillings as my subscription for his Hebrew grammar: by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the *Hebrew Bible*, and make those short notes which formed the basis of the *Commentary* since published! Had I not got that grammar, I probably should never have turned my mind to Hebrew learning; and most certainly had never written a commentary on Divine revelation! Behold how great matter a little fire kindleth! My pocket was not entirely empty of the remains of this half guinea, till other supplies, in the ordinary course of God's providence, came in! O God! the silver and the gold are thine: so are the cattle upon a thousand hills.'

We give the following account of his call and entrance upon the work of the itinerant ministry:—

'At length Mr. Wesley returned to Bristol. The day he came, Mr. Simpson went in and had an interview with him; and I suppose told his own tale,—that they had not room, that it was a pity I should not be out in the general work; and I was told that Mr. W. wished to see me. I had this privilege for the first time on September 6th. I went into Bristol, saw Mr. *Rankin*, who carried me to Mr. Wesley's study, off the great lobby of the rooms over the chapel in Broadmead. He tapped at the door, which was opened by this truly apostolic man: Mr. R. retired: Mr. W. took me kindly by the hand, and asked me "how long since I had left Ireland?" Our conversation was short. He said, "Well, brother Clarke, do you wish to devote yourself entirely to the work of God!" I answered, "Sir, I wish to *do* and *be* what God pleases!" He then said, "We want a preacher for Bradford, (Wilts,) hold yourself in readiness to go thither; I am going into the country, and will let you know when you shall go." He then turned to me, laid his hands upon my head, and spent a few moments in praying to God to bless and preserve me, and to give me success in the work to which I was called.

I departed, having now received, in addition to my appointment from God to preach His Gospel, the only authority I could have from man, in that line in which I was to exercise the ministry of the Divine word.'

In another place Dr. Clarke, after speaking of the various struggles of mind he passed through in reference to this subject, adds,—

'Two books lent me by Miss Younge, of Coleraine, afterward Mrs. *Rutherford*, were rendered useful to me beyond all others I had ever read, the *Bible* excepted. One was Mr. Wesley's Abridgment of Mr. *Baxter's Saints' Everlasting Rest*, and the other the *Journal of* Mr. *David Brainerd*, missionary among the American Indians. From the first I got a deeper acquaintance with experimental Christianity, and from the second I imbibed the spirit of a *missionary*. The former contributed to make me a *better Christian*; and the latter formed my mind to the model of the *Christian ministry*. If I continue to be a Christian, I owe it, under God, to the former; if I ever was a preacher, I owe it, under the same grace, to the latter.'

It is by no means our intention to follow Dr. Clarke through every period of his eventful life, nor to trace him through his various peregrinations as an itinerant Methodist preacher in different parts of Great Britain and Ireland. Those who wish to do this must consult the volumes for themselves; and we venture to predict to those who will make the trial—if there should be any of our readers who have not yet done it—that they will pronounce it, on the whole, one of the most interesting performances of the kind which they have perused. Instead, therefore, of thus minutely following him through all the circuits he travelled, or detaining our readers with a particular detail of the various circumstances of his long, laborious, and useful life, we shall present them with those items only which mark the most prominent epochs of his history, and of those transactions which presented him with the greatest notoriety before the public.

1. *His entrance upon the work of the itinerant ministry—his qualifications—and the articles of his belief.*

'A younger person than Adam Clarke had probably never gone out into the work of the ministry among the Methodists, or perhaps among any other people; and had not his been a case peculiar and singular, and which should never pass into a precedent, it would have been imprudent to have appointed so young a man to such a work, both for his own sake, and for the sake of those who were to sit under his ministry.

Mr. C. was judged to be at this time about eighteen; and even small and youthful taken for that age: he was a mere *boy*, and was generally denominated the *little boy*. But he was, in a very particular manner, fitted for the work, by strong exercises of spirit, and by much experience and knowledge of his own heart, of the temptations of Satan, and of the goodness of God.

His acquaintance with the Scriptures could not be *extensive*; but it was very *correct* as far as it went.

Of the *plan of salvation* he had the most accurate knowledge; and in this respect his trumpet could not give an uncertain sound. He had received the word from God's mouth, and he gave the people warning from Him. He well knew those portions which applied to the *stout hearted*, and far from righteousness—to the *penitent*—the *strongly tempted*—the *lukewarm*—the *believer*—the *backslider*—and the *self righteous*. All these states *he* could readily discern; and knew well how to address them. Beside, his *zeal* knew no other bounds than those that limit the human race; and its exertions, under that influence, were confined only within the limits of his corporeal and mental strength. The *Bible* was his one book; and *prayer* his continual exercise. He frequently read it upon his knees; and often watered it with his tears. He never entered the pulpit but with the conviction that if God did not help him with the influence of his Spirit, his heart must be *hard*, and his mind *dark*, and consequently his word be without *unction*, and without *effect*. For this influence he besought God with strong crying and tears; and he was seldom, if ever, left to himself.

With respect to *preaching* itself his diffidence was extreme; and he felt it as a heavy burden which God had laid upon his shoulders; and under which God alone could support him: and, as he found in this case most emphatically, without God he could do nothing; he was therefore led to watch and pray most earnestly and diligently, that he might be enabled to hold fast faith and a good conscience, that continuing in God's *favor* he might have reason to expect His support.

Of the Methodists' economy, as it respected *secular* things, he knew little: it never entered into his mind that he was to have any thing but his food: as to clothing, he did not anticipate the thought of needing any. Purer motives, greater disinterestedness, never dwelt in the breast of human being: he sought nothing but the favor of his Maker and the salvation of souls, and to spend, and be spent in this work.

Of learning he did not boast, because he believed that he could not. He knew that he had the rudiments of literature, a moderate classical taste, and an insatiable thirst for knowledge; especially the knowledge of God and His works: his mind was not highly cultivated, but the soil was broken up, and was, in every respect, improvable. Such were the qualifications of Adam Clarke, when, on Sept. 27, 1782, he went out as an itinerant preacher among the people called Methodists.

It has already been stated that a thorough reading of the New Testament settled his *creed;* no article of which he ever afterward saw occasion to change. The principal articles were the following: and for these he believed he had the unequivocal testimony of Scripture, the steady voice of reason, and the evidence of facts, as far as these could apply to the articles in question.

"I. That there is but one uncreated, unoriginated, infinite, and eternal Being;—the Creator, Preserver, and Governor of all things.

"II. There is in this infinite essence a *plurality* of what we commonly call *persons;* not separately subsisting, but essentially belonging to the *Deity* or *Godhead;* which persons are generally termed *Father*, *Son*, and *Holy Ghost;* or, *God*, the *Logos*, and the *Holy Spirit*, which are usually designated the *Trinity:* which term, though not found in the Scriptures, seems properly enough applied;

as we repeatedly read of these *three*, and never of more persons in the *Godhead.*

"III. The sacred Scriptures, or holy books, which constitute the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the *faith* and *practice* of a Christian, and were given by the inspiration of God.

"IV. Man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but *free* to *stand* or *fall*, according to the use of the powers and faculties he received from his Creator.

"V. He fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

"VI. To counteract the evil principle in the heart of man, and bring him into a salvable state, God, from His infinite love, formed the purpose of redeeming him from his lost estate, by the incarnation, in the fulness of time, of Jesus Christ; and, in the interim, sent His Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.

"VII. In due time this Divine person, called the *Logos*, *Word*, *Savior*, &c, &c, did become incarnate; sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

"VIII. The above person is really and properly God: was foretold as such by the prophets: described as such by the evangelists and apostles; and proved to be such by His miracles; and has assigned to Him, by the inspired writers in general, every attribute essential to the Deity; being one with Him who is called God, Jehovah, Lord, &c.

"IX. He is also a perfect man, in consequence of His incarnation; and in that man, or manhood, dwelt all the fulness of the Godhead bodily: so that His nature is *two-fold*, Divine and human, or *God manifested in the flesh.*

"X. His *human nature* was begotten of the blessed Virgin Mary, through the creative energy of the Holy Ghost: but His *Divine nature*, because God, infinite and eternal, is uncreated, underived, and unbegotten; and which, were it otherwise, He could not be *God* in any proper sense of the word: but He is most explicitly declared to be God in the Holy Scriptures; and therefore the doctrine of the *eternal sonship* must necessarily be false.

"XI. As He took upon Him the nature of man, and died in that nature, therefore He died for the *whole human race*, without respect of persons: equally for all and every man.

"XII. On the third day after His crucifixion and burial, He rose from the dead; and after showing Himself many days to His disciples and others, He ascended into heaven, where, as God manifested in the flesh, He is, and shall continue to be, the *Mediator* of the human race, till the consummation of all things.

"XIII. There is no salvation but through Him; and throughout the Scriptures His *passion* and *death* are considered as *sacrificial*: pardon of sin and final salvation being obtained by the alone shedding of His blood.

"XIV. No human being, since the *fall*, either has, or can have, *merit* or *worthiness* of or by himself; and therefore has nothing to *claim* from God but in the way of His *mercy* through Christ; therefore pardon and every other blessing, promised in the Gospel, have been purchased by His sacrificial death; and are given to men, not on the account of any thing they have done or suffered, or can do or suffer; but for His sake, or through His meritorious passion and death alone.

"XV. These blessings are received by *faith;* because they are not of *works* nor of *suffering*.

"XVI. The power to believe, or *grace of faith*, is the free gift of God, without which no man can believe: but the *act of faith*, or actually believing, is the act of the soul under that power: this power is withheld from no man; but, like all other gifts of God, it may be slighted, not used, or misused; in consequence of which is that declaration, *He that believeth shall be saved; but he that believeth not shall be damned.*

"XVII. *Justification*, or the pardon of sin, is an instantaneous act of God's mercy in behalf of a penitent sinner, trusting only in the merits of Jesus Christ: and this act is absolute in reference to all past sin, all being forgiven where any is forgiven: *gradual* pardon, or progressive justification, being unscriptural and absurd.

"XVIII. The souls of all believers may be purified from all sin in this life; and a man may live under the continual influence of the grace of Christ, so as not to sin against God. All sinful tempers and evil propensities being destroyed, and his heart constantly filled with pure love both to God and man; and, as *love* is the principle of *obedience*, he who loves God with all his heart, soul, mind, and strength, and his neighbor as himself, is incapable of doing wrong to either.

"XIX. Unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; and, although he may be restored to the favor and image of his Maker, from which he has fallen, yet it is possible that he may continue under the influence of this fall, and perish everlastingly.

"XX. The whole period of human life is a state of *probation*, in every point of which a sinner may repent and turn to God; and in every point of it a believer may give way to sin, and fall from grace: and this possibility of rising or falling is essential to a state of trial or probation.

"XXI. All the promises and threatenings of the Sacred Writings, as they regard man in reference to his being here and hereafter, are *conditional;* and it is on this ground alone that the Holy Scriptures can be consistently interpreted or rightly understood.

"XXII. Man is a *free agent*, never being impelled by any necessitating influence, either to do good or evil; but has the continual power to choose the life or the death that are set before him; on which ground he is an accountable being, and answerable for his own actions: and on this ground also he is alone capable of being rewarded or punished.

"XXIII. The *free will* of man is a necessary constituent of his rational soul; without which he must be a mere *machine;* either the sport of blind chance, or the mere patient of an *irresistible necessity;*

and, consequently, not accountable for any acts which were predetermined, and to which he was irresistibly compelled.

"XXIV. Every human being has this *freedom* of *will*, with a sufficiency of light and power to direct its operations: but this powerful light is not inherent in any man's nature, but is graciously *bestowed* by Him who is *the true light which lighteneth every man that cometh into the world.*

"XXV. Jesus Christ has made, by His one offering upon the cross, a sufficient sacrifice, oblation, and atonement, for the sins of the whole world; and His gracious Spirit strives with, and enlightens, all men; thus putting them into a salvable state: therefore, every human soul may be saved if it be not his own fault.

"XXVI. Jesus Christ has instituted, and commanded to be perpetuated, in His Church, two sacraments only:—1. BAPTISM, sprinkling, washing with, or immersion in, water, in the name of the holy and ever blessed Trinity, *as a sign* of the cleansing or regenerating influence of the Holy Spirit, by which influence a death unto sin and a new birth unto righteousness are produced: and 2. The EUCHARIST, or Lord's Supper, as commemorating the sacrificial death of Christ. And He instituted the first to be *once* only administered to the same person, for the above purpose, and as a *rite* of initiation into the visible Church: and the second, that by its *frequent* administration all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Savior in all things.

"XXVII. The soul is *immaterial* and *immortal*, and can subsist independently of the body.

"XXVIII. There will be a *general resurrection* of the dead, both of the just and the unjust; when the souls of both shall be re-united to their respective bodies; both of which will be immortal and live eternally.

"XXIX. There will be a *general judgment*; after which all shall be punished or rewarded, according to the deeds done in the body; and the wicked shall be sent to hell, and the righteous taken to heaven.

"XXX. These states of rewards and punishments shall have *no end*, forasmuch as the time of trial or probation shall then be for ever terminated, and the succeeding state must necessarily be fixed and unalterable.

"XXXI. The origin of human salvation is found in the infinite philanthropy of God; and, on this principle, the *unconditional reprobation* of any soul is absolutely impossible.

"XXXII. God has *no secret will*, in reference to man, which is contrary to his revealed will,—as this would show Him to be *an insincere* being, professing benevolence *to all*, while He secretly purposed that that benevolence should be extended only to *a few*; a doctrine which appears blasphemous as it respects God, and subversive of all moral good as it regards man, and totally at variance with the infinite rectitude of the Divine nature." '

It will be perceived by the attentive reader, that in one important item of his creed, he differs from the generally received opinion respecting the manner of stating and defending the Divinity of Jesus

Christ. This *difference, however,* it appears to us, is rather verbal than *substantial, as* both *parties* agree in believing in the real Godhead of the second *Person in* the adorable Trinity, as well as in the incarnation, meritorious death and resurrection of the Lord Jesus Christ. Dr. Clarke thought, and we think very justly, that the proper Divinity of the Savior could be more easily vindicated against Socinian and Arian heresies, on the hypothesis which he adopted, and in the language with which he stated it, than it could be when stated in the language adopted by the generality of Trinitarians. Nor is he alone in this opinion. Wardlow, an eminent Scotch divine, and Professor Stuart, of Andover, and some others we believe, have adopted the same views of the subject, without at all disturbing the harmony of their brethren, or of bringing upon themselves the anathemas of those from whom they had dissented. Why, therefore, Dr. Clarke should have been treated in the manner he has been by some of his opponents on this point, we cannot conceive, as certainly they cannot justly impeach his orthodoxy on this, or any other point of Christian doctrine.

Those who wish to see the arguments for and against this theory, may consult Dr. Clarke's note on Luke i, 35, and Mr. Watson's Institutes, under the article Divinity of Christ, Professor Stuart's Treatise on this subject, and Dr. Miller's answer. After all, however, we do not think it a point which ought to agitate the Christian Church, as neither believe the other to be guilty of heresy who differ in their views on this subject, and more especially when it is considered, as before observed, that the difference is more *verbally* than *substantially.*

We are very far from thinking it a sin to dissent from Dr. Clarke, or Mr. Wesley, or any other great man, though, certainly, much deference is due to them all, and to each in proportion to his conscientious diligence in the investigation of truth. The sentiments of Dr. Clarke on this point of doctrine were certainly known to Mr. Wesley for some time previously to that great man's death; and although he by no means adopted them, we have no account of his thinking any the less of this his worthy son in the Gospel, or of his ever rebukin him for holding them. Why then should his followers think it needf to treat with harshness him who most conscientiously presumed to d fer from them, and from the man whom he esteemed and honor equal to any of his most devoted admirers?

It is from this view of the subject that, since we have been edi in the Methodist Book Concern, we have resisted every attemp make this point of doctrine a subject of controversy in any of our riodicals, that the Church might not be troubled with a thriftless c troversy. We have, without scruple, published both Mr. Wesle Dr. Clarke's, Mr. Watson's, Mr. Fletcher's, and Mr. Benson's o ions in reference to it, and we are willing that every reader sh read and form conclusions for himself, without molestation from us or any one else; and we hope this liberal course will be still pursued by ourselves and all our successors, as we are convinced it is the better way to secure the peace and harmony of the body.

2. *Dr. Clarke's marriage with Miss Cooke.*

'Miss Mary Cooke, the lady in question, was the eldest daughter of Mr. John Cooke, clothier, of Trowbridge, well educated, of a fine natural disposition, deep piety, and sound judgment. They had been acquainted for several years, and their attachment to each other was formed on the purest principles of reason and religion, and was consolidated with that affection which, where the natural dispositions are properly suited, will never permit the married life to be a burden; but, on the contrary, the most powerful help to mental cultivation, and the growth of genuine piety. In such cases, love and affection will be infallibly ripened and mellowed into genuine *friendship*, esteem, respect, and reverence. The yoke of the conjugal life becomes, as its name imports, an *equal yoke;* the husband and wife are both in the *harness*, and each party bears its proportional share of the burden of domestic life: and in such a case it may be most truly said, *The yoke is easy, and the burden is light.*

The connection between Mr. C. and Miss Cooke was too good and holy not to be opposed. Some of her friends supposed they should be degraded by her alliance with a *Methodist preacher*, but pretended to cover their unprincipled opposition with the veil, that one so delicately bred up would not be able to bear the troubles and privations of a Methodist preacher's life. These persons so prejudiced Mr. Wesley himself, that he threatened to put Mr. C. out of the connection if he married Miss C. without her mother's approbation!

Finding that Mr. W. was deceived by false representations, both Mr. C. and Miss Cooke laid before him a plain and full state of the case: he heard also the opposite party, who were at last reduced to acknowledge, that in this connection every thing was proper and Christian; and all would be well, should the mother consent; but if a marriage should take place *without* this, it would be a breach of the third commandment, and be a great cause of offence among the people who feared God. As to Mrs. C. herself, she grounded her opposition solely on the principle that her daughter would be exposed to destructive hardships in the itinerant life of a Methodist preacher; acknowledging that she had no objection to Mr. C., whom, for his good sense and learning, she highly esteemed.

Mr. Wesley, like a tender parent, interposed his good offices to bring these matters to an accommodation; made those who were called *Methodists* ashamed of the part they had taken in this business, and wrote a friendly letter to Mrs. C. The opposition, which had risen to a species of *persecution*, now began to relax; and as the hostile party chose at least to sleep on their arms, after waiting about a year longer, Mr. Clarke and Miss Cooke were married in Trowbridge church, April 17, 1788, and in about a week afterward sailed to the Norman Islands. Few connections of this kind were ever more opposed; and few, if any, were ever more happy. The steadiness of the parties during this opposition, endeared them to each other: they believed that God had joined them together, and no storm or difficulty in life was able to put them asunder. If their principal opponents have acted a more consistent part, it is the better for themselves; however, they have lived long enough to know that they meddled with what did not concern them; and Mrs. Cooke, many years before her death, saw that she had been imposed on and deceived; and that this marriage was one of the most happy in her family, in which there were some of the most respectable connections;—one daughter having married that most excellent man, Joseph Butterworth, Esq., M. P., a pattern of practical Christianity, a true friend to the genuine Church of God, and a pillar in the state: and another was married to the Rev. Mr. Thomas, rector of Begelly, in South Wales, an amiable and truly pious man. Mr. Clarke's marriage was crowned with a numerous progeny, six sons, and six daughters; of whom three sons and three daughters died young, and three sons and three daughters have arrived at mature age, and are most respectably and comfortably settled in life. I have judged it necessary to introduce these particulars here, though out of their chronological order, lest they should afterward disturb the thread of the narrative.'

3. *Suffers persecution in the Norman Isles, in* 1786.—Doctor Clarke was stationed in the Norman Isles, so called because they formerly belonged to Normandy, but were united to the British crown at the time of the conquest of England by William, duke of Normandy. During his labors here he suffered much persecution from various sources. The following account of his being beset by, and of his escape from a furious mob, is taken from his commentary on Luke iv, 30, which is there related of a missionary, but which, he tells us in his biography, happened to himself while in the island of Jersey:—

'A missionary, who had been sent to a *strange land* to proclaim the Gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled. He began his discourse; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut to the door, and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every *tile* was destroyed, and the roof nearly uncovered; and before they quitted the premises, *scarcely* left one square inch of glass in the *five* windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood, (who was then exhorting his flock to be steady, to resign themselves to God, and trust in Him,) presented it at him and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect :—"These outrageous people seek not *you*, but *me*: if *I* continue in the house they will soon pull it down, and we shall all be buried in the ruins; I will, therefore, in the name of God, go out to them, and you will be safe." He then went toward the door: the poor people got round him and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night: he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for himself, and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say :—"This was one of the most affecting spectacles I ever witnessed: an infuriated mob, without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; *but he, passing through the midst of them, went his way.* Was not the God of missionaries in this work? The next Lord's day the missionary went to the same place, and again proclaimed the Lamb of God, who taketh away the sin of the world!"'

Take the following as another instance of his narrow escape from the *beasts* of the people :—

'The next Lord's day he went to the same place: the mob rose again, and when they began to make a tumult, he called on them to hear him for a few moments: those who appeared to have the most influence, grew silent and stilled the rest. He spoke to them to this effect: "I have never done any of you harm; my heartiest wish was, and is, to do you good. I could tell you many things by which you might grow wise unto salvation, would you but listen to them. Why do you persecute a man who never can be your enemy, and wishes to show that he is your friend? You cannot be *Christians*, who seek to destroy a man because he tells you the truth. But are you even *men?* Do you deserve that *name?* I am but an *individual*, and *unarmed*, and scores and hundreds of you join together to attack and destroy this *single, unarmed man!* Is not this to act like *cowards* and *assassins?* I am a *man* and a *Christian.* I fear you not as a man,—

I would not turn my back upon the best of you, and could probably put your chief under my feet. St. Paul, the apostle, was assailed in like manner by the heathens: they also were *dastards* and *cowards*. The Scripture does not call them *men*, but, according to the English translation, *certain lewd fellows of the baser sort*, or according to your own, which you better understand, *Les batteurs de pave—La canaille.* O shame on you, to come in multitudes to attack an inoffensive stranger in your island, who comes only to call you from wickedness to serve the living God, and to show you the way which will at last lead you to everlasting blessedness!" He paused; there was a shout, *He is a clever fellow, he shall preach, and we will hear him!* They were as good as their word; he proceeded without any farther hinderance from them, and *they* never after gave him any molestation!

The little preaching house being nearly destroyed, he, some Sabbaths afterward, attempted to preach *out of doors.* The *mob* having given up persecution, one of the *magistrates* of St. Aubin, whose name should be handed down to *everlasting fame*, took up the business, came to the place with a *mob of his own*, and the drummer of the regiment belonging to that place, pulled him down while he was at prayer, and delivered him into the hands of that *canaille* of which he was the head; the drummer attended him out of the town *beating the rogue's march* on his drum, and beating *him* frequently with the drum sticks; from whose strokes and other misusage he did not recover for some weeks. But he wearied out all his persecutors,—there were several who heard the word gladly; and for their sakes he freely ventured himself till at last all opposition totally ceased.'

4. *No preacher should preach more than three times in the day.*—'In a private meeting with some of the principal and senior preachers, which was held in Mr. W.'s study, to prepare matters for the conference, he proposed that a rule should be made that no preacher should preach thrice on the same day: Messrs. Mather, Pawson, Thompson, and others, said this would be impracticable; as it was absolutely necessary, in most cases, that the preachers should preach thrice every Lord's day, without which the places could not be supplied. Mr. W. replied, "It must be given up; we shall lose our preachers by such excessive labor." They answered, "We have all done so: and you even at a very advanced age have continued to do so." "What I have done," said he, "is out of the question; my life and strength have been under an especial Providence; beside, I know better than they how to preach without injuring myself; and no man can preach thrice a day without killing himself sooner or later; and the custom shall not be continued." They pressed the point no farther, finding that he was determined; but they deceived him after all, by altering the minute thus, when it went to the press:—"No preacher shall any more preach three times in the same day (to the same congregation.") By which clause the minute was entirely neutralized. He who preaches the Gospel as he ought, must do it with his whole strength of body and soul, and he who undertakes a labor of this kind thrice every Lord's day, will infallibly shorten his life by it. He who, instead of *preaching*, *talks* to the people, merely *speaks* about good things, or *tells* a religious story, will never injure himself by such an employment; such a person does not *labor* in the word and doctrine, he tells

his tale, and as he preaches so his congregation believes, and sinners are left as he found them.'

5. *Dr. Clarke's notice of the French revolution, and the effects of preachers taking part in political disputes.*—'About this time the French revolution seemed to interest the whole of Europe. On the question of its expediency and legality, men were strangely divided. The high tories considered it as a most atrocious rebellion; the whigs, and those who leaned to a republican creed, considered it a most justifiable exertion of an enslaved nation to break its chains, and free itself from the most unprincipled despotism and abject slavery. The history of this mighty contest is well known. The nation succeeded, though opposed by all the powers of Europe; and many of its officers acquired such eminent degrees of military glory, as surpassed every thing of the kind since the days of the Grecian republics, and the times of the ancient Romans. But having defeated all its enemies, it became ambitious, and went through several forms of government: the mass of the people produced a *national assembly*,—this a *directory*,—this a consular *triumvirate*,—this a *dictator*,—this a *king of the French*,—this an *emperor*, who ruled for a considerable time with unlimited power and unexampled success; confounding the politics of the European states, and annihilating their armies.

At last Napoleon, the most accomplished general and potentate which modern times have produced, by an ill-judged winter campaign against Russia, had an immense army destroyed by the frost, himself barely escaping from the enemy; after which his good fortune seemed generally to forsake him; till at last, when on the eve of victory, at the famous battle of Waterloo, by one of those chances of war, to which many little men owe their consequent greatness, and great men their downfall, he was defeated, and having thrown himself on the generosity of the British, he was sent a prisoner to the rock of St. Helena, where, by confinement, and ungenerous treatment, he became a prey to disease and death.

On the merits of this revolution, in all the states through which it passed, the British nation was itself greatly divided. Even religious people caught the general mania, greatly accelerated by the publications of Thomas Paine, particularly his *Rights of Man*, insomuch that the pulpits of all parties resounded with the *pro* and *con* politics of the day, to the utter neglect of the pastoral duty; so that "the hungry sheep looked up and were not fed."

It was the lot of Mr. Clarke to be associated at this time with two eminent men, who unfortunately took opposite sides of this great political question; one pleading for the lowest republicanism, while the other exhausted himself in maintaining the divine right of kings and regular governments to do what might seem right in their own eyes, the people at large having nothing to do with the laws but to obey them. His soul was grieved at this state of things; but he went calmly on his way, preaching Christ crucified for the redemption of a lost world; and though his abilities were greatly inferior to those of his colleagues, his congregations were equal to theirs, and his word more abundantly useful. Political preachers neither convert souls nor build up believers on their most holy faith: one may pique himself on his *loyalty*, the other on his *liberality* and *popular notions of govern-*

ment; but in the sight of the great Head of the Church, the first is a *sounding brass*, the second a *tinkling cymbal.*

Arcades ambo
Et cantare pares, et respondere parati.

Both stubborn statesmen, both with skill inspired,
To scold or bluster as their cause required.

When preachers of the Gospel become parties in *party politics*, religion mourns, the Church is unedified, and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ. Though Mr. Clarke had fully made up his mind on the politics of the day, and never swerved from his whig principles, yet in the pulpit there was nothing heard from him but Christ crucified, and the salvation procured by his blood.'

6. *Narrowly escapes shipwreck.* The following incidents are detailed in a letter which Dr. Clarke sent to Miss Cooke, previously to his marriage :—

'Wednesday night I could not rest well, notwithstanding my former fatigue; my busy spirit foreboding something to which I could not give a name, kept all the avenues of my senses unlocked. I got up, and after having taken a little breakfast, I was summoned to the pier to sail for Guernsey. I set off, accompanied by some friends who came to escort me to the port, where I found the vessel waiting *only for me.* Truly it blew a hurricane; but the captain was *determined* to sail. We were badly manned before, but now it was much worse, as one of our sailors having got ten shillings, was determined not to stir till he had drunk it *out.* We loosed out from the pier-head, and got under sail: but although we had two reefs in our mainsail, the sea ran so high, and the wind was so boisterous, we soon found our vessel had more canvass than she could live under: we were in consequence thereof obliged to *lie to*, that we might take down our *weather jib sheet*, and put a small one in its place. I had taken a stand at the bulk-head, from whence I had the opportunity of seeing every thing around me. And what think you I saw clearest? Why, the awful aspect of death impressed on every thing. A sensation, *unusual* to *me*, sunk my soul as to the centre of the earth, or bottom of the abyss. "Alas! thought I, and am I indeed afraid of death? Is *this* the issue of matters with me? Lord Jesus, into thy hands I commit my spirit! on the infinite merit of thy blood I rest my soul!" *Immediately* all was calm: and *this* enabled me to take a full look at death, who was shortly to pass by in *dreadful port.* The sailors being unhandy, the *weather jib sheet* was long in *setting*, and the vessel during the time was wearing toward a range of dreadful rocks. The sea continuing to run high, and the wind blowing fiercely, brought us so much in *leeway*, that the vessel would not answer the helm, but drove among the rocks. In a few moments all was *commotion! exertion!* and *despair!* and a cry more dreadful than that of fire at midnight issued from all quarters, "Cut away the boat! get ready the boat! the vessel is lost! the vessel is lost!" The people on the pier (for we were not far distant from it) seeing our danger, and believing our shipwreck inevitable, got out a boat with four strong men to try to save the lives of the passengers and sailors. At this solemn crisis, *fell*, *pallid*, *despair*, had *miscreated* every face:—with the utmost safety I believe I may aver, scarcely a particle of *courage* or *equanimity* remained in any, save in a captain of regulars and your A. C. Through the grace of God my soul was quite *unmoved:* I waited, like the captain, to meet my fate with firmness: nor did my countenance or actions betray any anxiety or carking care. In the moment, when a dreadful rock within two or three yards of our *lee bow* gave us every thing to dread, and took away the last grain of hope, God, who sits above the water floods, by an unseen arm hove the vessel to *leeward:* she past the rock as within a hair's breadth, answered once more her helm, and from the lip of eternity we escaped into the pier! O Lord God! how marvellous are thy doings in the earth! and how dost thou manifest thy wonders in the mighty waters!

> "The sea has *now* confess'd thy power,
> And given me back to thy command;
> It could not, Lord, my life devour,
> Safe in the hollow of thy hand."

I cannot help saying something here by way of eulogium on the brave military captain. His great presence of mind, his action, and his courage, showed him to be a *great man:* and had he vital religion, I am persuaded a greater (in his profession) perhaps Europe could not boast of. His name is Hanfield, I think of the twenty-second regiment. I must say, it was nothing to *my honor*, that I stood in the trying time with *courage:* it was the grace of Christ, and that *only*, which enabled me to turn my eyes undaunted on the tomb, the *watery* tomb. To God, only wise and gracious, be the eternal glory ascribed through Christ Jesus! Amen.

Perhaps you will be surprised at what follows. Though we but a few moments before escaped destruction, yet the desperate captain of the vessel would go out again! I thought, "Seeing God has saved my life from going down into the pit, it would be tempting his providence to go out again with them; I will, therefore, take a boat and go immediately to shore." But I again thought, "Will it not reflect dishonour on the religion I profess, and the sacred character I bear? If all go out again, and *I* stay behind, will it not be reported the Methodist preacher was afraid of death; his boasted spiritual evidences of salvation did not free him from its power? 'Tis granted it may be so: in the name of Jesus, I will once more venture!" Perhaps my dear M. may be induced to say, "The reasoning was absurd, and the action condemnable." Well, be it so: but out I went, and what I suffered during the passage, my pen cannot describe. Every minute, and sometimes oftener, the sea washed over the vessel; the violent agitation made me sick, almost unto death; and vomiting till the blood came was but a part of what I suffered:—but of this dreary tale I shall say no more.'

7. *His thirst for knowledge, and his manner of pursuing after it.*—By a rash vow which he made in consequence of being improperly reproved by one of his colleagues, Dr. Clarke had remitted his studies,

more especially the Greek and Latin languages, for about four years. Being, however, convinced that such a vow, made under such circumstances, should be rather broken than kept, he commenced his studies again with renewed ardor; and the following is his account of the manner in which he pursued them:—

'Being now cut off from all his religious and literary acquaintances, and having little or no travelling, except occasionally going from island to island, he began seriously to enter on the cultivation of his mind. His Greek and Latin had been long comparatively neglected, and his first care was to take up his grammars and commence his studies *de novo.* When he had re-committed to memory the necessary paradigms of the Greek verbs, he then took up the first volume of *Grabe's* edition of the *Septuagint*, which was taken from the Codex's Alexandrinus, deposited in the British museum; a MS. in unical characters, probably of the fourth century, and which formerly belonged to the patriarchal Church of Alexandria, and was sent a present from Cyril Lucaris, patriarch of Constantinople, to Charles II., by Sir Thomas Roe, then the British ambassador at the Porte. When he began this study, he found he had nearly every thing to learn; having almost entirely, through long disuse, forgotten his Greek, though at school he had read a part of the Greek Testament, and most of those works of *Lucian*, which are usually read in schools.

The reason why he took up the *Septuagint*, was chiefly to see how it differed from the *Hebrew text*, of which he had gained considerable, knowledge, by the Hebrew studies already mentioned. After a little severe fagging, he conquered the principal difficulties, and found this study not only pleasing, but profitable. In many respects he observed that the Septuagint cast much light on the Hebrew text; and plainly saw, that without the help of this ancient version, it would have been nearly impossible to have gained any proper knowledge of the Hebrew Bible; the Hebrew language being all lost, except what remains in the Pentateuch, prophetical writings, and some of the historical books of the Bible. For the *whole* of the Old Testament is not in Hebrew, several parts both of *Ezra* and *Daniel* being in the Chaldee language, beside one verse in the Prophet Jeremiah, x, 11. The *Septuagint* version being made in a time in which the Hebrew was vernacular, about two hundred and eighty-five years before Christ, and in which the Greek language was well known to the learned among the Jews; the translators of this version had advantages which we do not now possess, and which can never again be possessed by man; we must have recourse to them for the meaning of a multitude of Hebrew words which we can have in no other way. And as to the outcry against this version, it appears to be made by those who do not understand the question, and are but slenderly acquainted with the circumstances of the case. The many readings in this version which are not now found in the Hebrew text, we should be cautious how we charge as forgeries: the translators most probably followed copies much more correct than those now extant, and which contained those readings which we now charge on the Septuagint, as arbitrary variations from the Hebrew verity. Indeed, several of these very readings have been confirmed by the collations of Hebrew MSS., made by Dr. *Kennicott*, at home, and *De Rossi*, abroad.

He continued these studies till he had read the Septuagint through to the end of the Psalms; generally noting down the most important differences between this version and the Hebrew text, and entered them in the margin of a 4to. Bible in three vols., which was afterward unfortunately lost. At this time his stock of books was very small, and having no living teacher, he laboured under many disadvantages. But when, in the course of his changing for the alternate supply of the societies in the islands, he visited the island of Jersey, he had much assistance from the public library in St. Helliers. This contained a large collection of excellent books, which was bequeathed for the use of the public by the Rev. Philip Falle, one of the ministers of the island, and its most correct historian. Here, for the first time, he had the use of a *Polyglot Bible*, that of Bishop *Walton*. The *Prolegomena* to the first volume he carefully studied, and from the account contained there of the *ancient versions*, particularly the *oriental*, he soon discovered that some acquaintance with these, especially the *Syriac* and *Chaldee*, would be of great use to him in his Biblical researches.

With the history and importance of the *Septuagint* version he was pretty well acquainted; and also with those of the *Vulgate*. Dean *Prideaux's Connections* had given him an accurate view of the *Chaldee* version, or *Targums* of *Onkelos* on the LAW, and *Jonathan Ben Uzziel* on the PROPHETS. To read the *Samaritan* Pentateuch, he had only to learn the Samaritan alphabet: the Hebrew text and the Samaritan being exactly the same as to *language*, though the latter preserves a much fuller account of the different transactions recorded by Moses; writes the words more fully, giving the *essential vowels*, which in multitudes of places are supplied in the Hebrew text only by the *Masoretic points;* and beside, this text contains many important variations in the *chronology*. The Samaritan *version*, which was made from this, is in the same character, contains the same matter, but is in a different dialect, not to say language. It is *Chaldee* in its basis, with the admixture of many words, supposed to be of *Cuthic* origin.

Having met with a copy of Walton's *Introductio ad Linguas Orientales*, he applied himself closely to the study of the Syriac, as far as it is treated of in that little manual; and translated and wrote out the whole into English, which he afterward enlarged much from the *Schola Syriaca* of Professor *Leusden*. By the time he had finished this work, he found himself capable of consulting any text in the Syriac version; and thus the use of the *Polyglot* became much more extensive to him; and all the time that he could spare from the more immediate duties of his office, he spent in the public library, reading and collating the original texts in the Polyglot, particularly the *Hebrew*, *Samaritan*, *Chaldee*, *Syriac*, *Vulgate*, and *Septuagint*. The *Arabic*, *Persian*, and *Ethiopic*, he did not attempt—despairing to make any improvement in those languages without a preceptor. A circumstance here deserves to be noticed, which to him appeared a particular interference of Divine Providence; of it the reader will form his own estimate. Knowing that he could not always enjoy the benefit of the Polyglot in the public library, he began earnestly to wish to have a copy of his own: but *three pounds per quarter*, and his *food*, which was the whole of his income as a preacher, could ill supply any sum for the purchase of books. Believing that it was the will of God that he should cultivate his mind in Biblical knowledge, both on his own account, and on that of the people to whom he ministered; and believing that to him the original texts were necessary for this purpose; and finding that he could not hope to possess money sufficient to make such a purchase, he thought, that in the course of God's providence, he would furnish him with this precious gift. He acquired a strong confidence that by some means or other he should get a Polyglot. One morning a preacher's wife who lodged in the same family said, "Mr. C., I had a strange dream last night." "What was it, Mrs. D.?" said he. "Why, I dreamed that some person, I know not who, had made you a present of a Polyglot Bible." He answered, "That I shall get a Polyglot soon, I have no doubt, but*how*, or by *whom*, I know not." In the course of a day or two he received a letter containing a bank note of 10*l.* from a person from whom he never expected any thing of the kind: he immediately exclaimed, *Here is the Polyglot!* He laid by the cash, wrote to a friend in London, who procured him a tolerable good copy of Walton's *Polyglot*, the price exactly 10*l.*

The reader will not have forgotten the most remarkable circumstance of his obtaining the money by which hepurchased a *Hebrew grammar.* These two providential circumstances were the only foundation of all the knowledge he afterward acquired, either in oriental learning or Biblical literature. In obtaining both these works he saw the hand of God, and this became a powerful inducement to him to give all diligence to acquire and fidelity to use that knowledge which came to him through means utterly out of his own reach, and so distinctly marked to his apprehension by the especial providence of God. He continued in the Norman islands three years, laboring incessantly for the good of the people who heard him, though by the abundance of his labors, and intense study, he greatly impaired his health.'

8. ***Enters as a student in Trinity College, Dublin.***—'Shortly after Mr. Clarke came to Dublin, he entered himself a medical student in Trinity College, and attended several courses of lectures; one on the *institutes of medicine*, by Dr. *Dickison*, regius physician; one on *anatomy*, by Dr. *Cleghorn;* and one on *chemistry*, by Dr. *R. Perceval.* From these studies, aided by his own sedulous application, he obtained a sufficiency of medical knowledge to serve his own large family in all common cases, and to keep, what he ever considered the bane of families, all apothecaries from his door. When he thought that skill superior to his own was wanted, he employed some respectable physician; and always kept and prepared the medicines necessary for domestic use. His attendance on Dr. Perceval's lectures brought on an intimacy between him and that excellent man and eminent physician, which has been unbroken for many years, and still flourishes with high respect on both sides.'

9. ***In 1795 commences his studies preparatory to his Commentary.***—'It was in this place, and at this time, that he more particularly employed himself in writing notes for a commentary on the Old and New Testaments. To enable him to do so with greater ability, correctness,

and satisfaction to himself, he began the *critical* reading of the original texts; and first, literally translated every verse of the Old and New Testaments from their originals, marking all the various readings, and comparing them with our present authorized version. He also diligently pursued his oriental studies, in order to his better understanding and explaining not only eastern customs and metaphors, but to enable him to obtain a clearer insight into the spirit of oriental poetry and diction; all which information he knew to be highly important to any one who should undertake to write a commentary on the sacred Scriptures.

Here, properly speaking, Mr. C. commenced that life of literary labor which ultimately produced such numerous and important results; though it required the progress of years to bring them to a state of maturity. He however never permitted his literary work to interfere with his ministerial labors, which were of no ordinary importance; for, beside the duties belonging to a superintendent, he had the charge of visiting the infirm, the sick, and the dying; and in conjunction with his colleagues, to preach in all the different chapels in the widely extended circuit, which at that period of time stretched east and west from Woolwich to Twickenham, and north and south from Totenham to Dorking. Thus his walks were long, and his preaching, as well as other religious duties, frequent on the Sabbath and on the week days. It was his constant practice to keep a journal of all the texts he preached on, and all the places he preached at, in the regular chronological order of the days of the month, years, &c. On computing from this journal the distances of the respective places, and the number of times he preached, it is found that he had walked, during the three years he remained in London, in the mere duty of preaching, upward of *seven thousand miles;* for he invariably performed these journeys on foot, except to Dorking; and, for the most part, he was accompanied by his old and attached friend, the late John Buttress, Esq., of Spitalfields; and, with few exceptions, the two friends always returned home together after the preaching; indeed, so inseparable were these companions in all their walks on these occasions, and so remarkably dissimilar were they in their respective sizes, that they obtained the epithets of *Robin Hood* and *Little John.*'

10. *His translation of the New Testament.*—'Though the preachings of Mr. Clarke were at this time many, and his other duties extensive, yet by a strict redemption of time, he found leisure to prosecute his studies; and on May the 28th, of this year, he finished an entirely new translation of the New Testament from the Greek, which he had begun June 10th of the year preceding.

This translation was made very carefully, and was illustrated with critical notes, explanatory of the reasons why he either deviated from the received original text, or varied from the authorized translation.* Thus duty and study went hand in hand, and time was bought up in order to improve himself, that he might be the better enabled to benefit others.'

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* This translation has, since the doctor's death, been destroyed, in consequence of his often repeated wish to that effect, as he considered it not sufficiently perfect to meet the eye of criticism.

11. *His early hours devoted to study.*—'It must ever be kept in mind, that Mr. Clarke was, from his youth, an extremely early riser, seldom remaining in bed after *four* o'clock in the morning. Thus he not only availed himself of a considerable portion of the time which many persons consume in sleep, but also of that elasticity of thought which the mind possesses after the rest of sleep, as well as that collectedness of ideas and freshness of feelings, which as yet the events of the day have not disturbed. He not only gained time by this system of early rising; but he saved time by rarely accepting any invitations to dinner parties: when he did dine from home, he was almost invariably accompanied by Mrs. Clarke, and they returned home as soon afterward as possible: as neither of them ever took tea, nor any substitute for it, this was their apology for shortening their visits.—With a few particular friends, with whom Mr. and Mrs. Butterworth were always associated, he was extremely intimate, and an interchange of social hospitalities frequently concluded the labors of a long day devoted to severe study. With these few families it was their custom to sup soon after eight o'clock, after preaching, and they again with him in rotation at the same hour; and when the business of the day was over, his naturally cheerful and social spirit expanded into unreserved and friendly conversation, enlived by accounts of former times, and striking and interesting events. Such intercourse tended to keep alive the cheerfulness of his disposition, and invigorated the spirit.'

12. *The nucleus of his library.*—'During the three years Mr. Clarke remained in London, he was, by his excessive application and various labors, acquiring extensive information, and also forming the nucleus of a library, which was, in subsequent years, second to few private collections in the kingdom. He possessed an accurate knowledge of books, and was skilful in his selection of them; often acquiring great literary curiosities by promptitude in seeking them directly he understood they were to be met with; few book stalls could be passed by him without at least a partial examination. Already he was pretty much known among the London booksellers, and was sure to have their respective catalogues forwarded to him directly on their publication: he lost no time in going over them, marking such as he was solicitous of possessing. On the publication of the catalogue of the library of the Rev. Mr. Fell, principal of the dissenting college at Hackney, Mr. Clarke observed advertised "*A black-letter Bible.*"—The day fixed for the sale happening to be on what was termed among the Methodists a quarterly meeting day, which is a time appointed by that body for the adjustment of their accounts, &c, &c, and which required his personal attendance during the very hours of sale; he therefore desired his friend and bookseller, Mr. William Baynes, to attend the auction, and purchase for him "*the black-letter Bible*, if it went for any thing in reason:" he did so, the book was put up, and Baynes had only one competitor, and on a trifling advance on a moderate last bid, it was knocked down to the bookseller. On inquiry, Mr. Baynes found that his opponent was by trade a gold beater, and that he had bid for the book merely on account of the skins on which it was written, and as soon as he had gone to the extent of their value for the purposes of his calling, he had given up the contest; hence the trifling advance secured its higher destiny and better fate.'

13. *His account of a copy of Wickliff's Bible above mentioned.*—'This *Bible*, the first translation into the English language, and evidently, from the orthography and diction, the oldest copy of that translation, was once the property of *Thomas a' Woodstock*, youngest son of Edward III., king of England, and brother to *Edward* the *Black Prince*, and *John of Gaunt*. *Thomas a' Woodstock* was born A. D. 1355, and was supposed to have been smothered between two beds; or, others say, causelessly beheaded at Calais, Sept. 8, 1397, in the forty-second year of his age, by *Thomas Mowbray*, earl marshal of England, at the instance of his nephew, King Richard II. His arms appear on the shield at the top of the first page; and are the same as those on his monument in Westminster Abbey. In many respects the language of this MS. is older than that found in most of those copies which go under the name of *John Wickliff*. This MS. was once in the possession of the celebrated Dr. *John Hunter*. It was found in a most shattered condition, and from the hay and bits of mortar that were in it, leads to this most natural conclusion, that it had been hid, probably during the *Maryan persecution*, in stacks of hay, and at other times built up in walls, and not unfrequently, it would appear, that it had been secreted under ground, as was evidenced from the decayed state of many of its pages, especially the early ones.

(Signed) 'ADAM CLARKE.'

14. *His manner of preserving MSS.*—'But these parts of pages have been most carefully restored by the neat and diligent hand of Mr. Clarke, the *writing* itself being only in the first page affected, and all the rest he has curiously and carefully mended with parchment, which he has stained to the color of the MS. itself. For this neatness, in reference to books, he was always remarkable; if it were possible to restore a tattered leaf, shreds of paper stained to the shade of the original were sure to be immediately applied to preserve what was left; and many of his female friends contributed to him of their stout, old-fashioned silks, with which he inlaid defective oriental MS. covers, or pasted down the backs, not trusting into the hands of bookbinders what they might easily injure, but could never restore; beside, many of such MSS. would not have admitted of the English mode of binding, and could only effectually be done in the very mode he adopted.'

15. *Difficulties in his literary pursuits overcome.*—'When he first began to entertain an idea of writing notes for a commentary on the Old and New Testaments, though he had long studied oriental literature, yet, when he came to bring forth his knowledge in the form of criticisms on the word of God, he required the ablest consulting authority, and he had no good Arabic dictionary. It was utterly impossible for him to get on without one, so he wrote to his bookseller to procure for him "*Meninski's Thesaurus*," if it were possible to obtain it. The reply was, "One copy had the day before been sold at a public sale, to a brother in the trade, for thirty pounds; that he had been to see what he would let it go for, and he demanded forty guineas, saying he could make even more of it; but he would keep it forty-eight hours for the answer." The bookseller knew he could not treat, with Mr. Clarke's small means, for such a sum, without first writing to him, to know if he could pay for the book: Mr. C. immediately wrote to a

friend, requesting to "borrow that sum for three months;" telling him, that "without the Thesaurus he was utterly at a stand in the prosecution of his studies and projected commentary, and that his income should faithfully discharge his kindness at the end of three months."—At the same time he instructed his bookseller to call on Mr. —— for the money. The following day but one, how was he confounded to receive a letter from his friend, stating "the seriousness of the sum required for the book;"—expatiating on "the little knowledge he had of the value of money;"—many instructions "to confine his wishes and wants to his circumstances;"—and finally the letter concluded by saying, that "under all considerations he had and must refuse to lend the money." What was to be done? Another copy of Meninski's Thesaurus might not soon again be in the market, and Mr. Clarke was utterly at a stand without it. Thus circumstanced, he determined to ask his friend, Mr. Ewer, of Bristol, to lend him the necessary sum; and he called upon him, and said, "Mr. Ewer, I want to borrow from you forty pounds for three months, at the end of which I will repay you; will you lend me that sum?" To which his kind friend replied, "Yes, Mr. Clarke, twenty times that sum for twenty times as long if you wish it: you may have it to-day." He accepted the loan, enclosed it to the bookseller, who procured with it Meninski; which was his constant study companion throughout life, and without which he could not have gone on with his commentary notes. It need scarcely be added that the forty pounds was duly returned at the end of the three months; and ever did he value him who was the friend in need.'

16. *Organizes a Philological Society.*—'It was not possible for Mr. Clarke to remain long inactive in either gaining or endeavoring to diffuse useful knowledge; and though his various duties occupied the chief part of his time and attention, yet he sought out and found opportunities of cultivating literature, and science in general: but in order to embody, and give consistency to his views and feelings, we find him shortly after his arrival in Liverpool projecting and forming a society for literary and scientific purposes; for which he drew up rules, and organized its constitution. This society was instituted at Liverpool, December 18th, 1801, and it put forth a printed copy of rules, under the title of "*Rules of the Philological Society.*" To these rules of the Philological Society succeeded a printed list of questions to be considered by the different members of which it was formed, all important to the cause of science and general literature. It is well known that both the rules and questions, as well as the introductory address, were the suggestions and drawing up of Mr. Clarke, he having been unanimously chosen its president. This society produced many very excellent papers, and excited a considerable inquiry into scientific knowledge and useful philosophy.'

17. *An illustration of his literary acquirements in determining the unknown inscription on the stone to be ancient Coptic.*—In a letter dated London, April 4, 1804, addressed to his wife, he goes on to say:—'I have been very little out since I came here; but through the medium of Mr. Baynes, I have had an interview with the secretary to the Royal Society of Antiquarians, who informed me that they had just received from Egypt a curious stone, with a threefold inscription; one hieroglyphics, the other Greek, and the third *utterly unknown.* He offered

to take me to the society's apartments in Somerset house, and show it to me. "All," he continued, "of the literati of the metropolis have been to see it, several members of the Asiatic Society, the famous Sanscreet scholar, Charles Wilkins, F.R.S., &c, &c, and not one of them can find out the *matter* of the *stone*, nor the third inscription. Sir, it pours contempt upon all modern learning, and is a language that has been utterly lost. As the Greek inscription shows that it relates to the deification of one of the *Ptolemies*, it is evidently several hundred years older than the Christian era: however, if you choose, sir, you shall have the privilege of seeing it." He seemed to treat me with such a more than *quantum sufficit* of hateur, that I really did not wish to lay myself under so much obligation: however, I endeavored to thank him in the best manner I could. He then said, "If you are conversant in Greek, I can repeat part of the last lines of the Greek inscription to you." I bowed and said nothing. He then began, and interpreted as he went on. Among many things, he said, "The stone is so hard, that no instrument we have could cut it; and the inscription itself points this out, for the decree is, that it should be cut *on a hard stone.*" *A. C.*—Sir, I do not think, whatever quality the stone may be of, that στερεος here signifies *hard;* its ideal and proper meaning is *firm*, and it probably refers to the local *establishment* of the stone: it means to be *set up firmly* in an obvious place. He was not willing to give up his own opinion; but he would not maintain it: the interview ended.

On Saturday morning I called on Mr. Baynes, and found the doctor had been there again inquiring for me, and wishing me to meet him there at twelve o'clock, and he would take me in a coach to Somerset house. I appeared indifferent about it; however, Mr. B. and Mr. N. pressed me so much to accept the offer, for they wished to have a peep also, that I consented to go.

The doctor came precisely at the appointed time, and behaved himself with less stiffness; we entered the coach, and drove forward; the conversation was chiefly about the "stone and its indescribable inscription, with the contempt which it poured on the learning of the most learned," &c, &c. He talked also about Persian, and "assured me that we had derived many English words from it," and mentioned some. I mentioned others. I soon had the ground to myself. Arrived at Somerset house, we entered, and I was led to the apartment where the stone was. *Doctor.*—"Here is this curious and ancient stone, which Sir Sidney Smith took from General Menou, and which he valued so much that the French government endeavored to make the restoration of it one part of the definitive treaty." I had only begun to look at the stone when the member who is employed in making out the Greek inscription came in, I suppose by appointment. I viewed it silently for some time. *Doctor.*—Well, sir, what do you think of it? *A. C.*—Why, sir, it is certainly very curious. *Doctor.*—What do you think the stone is? Some suppose it to be porphyry, others granite; but none are agreed. *A. C.*—Why, sir, it is neither porphyry nor granite; it is basaltes. *Doctor.*—Basaltes, think you? *A. C.*—Yes, sir, I am certain it is nothing but basaltes, interspersed with mica and quartz. I pledge myself it will strike fire with flint. This produced some conversation, in which the other gentleman took a part; at last my opinion became current. I then measured the stone, and the doctor, finding I was doing it *secundem artem*, was glad to take down the dimensions. Then the "unknown inscription" came into review. *A. C.*—This inscription is *Coptic*, and differs only from the printed *Coptic*, in Wilkins' Testament, as printed Persian does from manuscript. Dr. Woide's Coptic Grammar was brought out of the library, and I *demonstrated* my position. Thus in a few minutes was delivered into their hands a key by which the whole may be easily made out.'

18. *Testimonies to his literary merit.*—About this time the Eclectic Review made its appearance; and the following letters from Mr. Samuel Greatheed, one of its chief managers, show the high estimation in which Dr. Clarke was held by the literary gentlemen who conducted that work:—

London, Oct. 6, 1804.

'Dear Sir,—With a copy of the prospectus of the *Eclectic Review*, I have to address to you my earnest request that you will exert your literary attainments for the assistance of this benevolent and important undertaking. Though I have not enjoyed the privilege of a personal acquaintance with you, I am not a stranger to the laudable assiduity with which you have applied yourself to literary pursuits; and I understand that *Hebrew*, and other oriental languages, which are highly useful to Biblical criticism, have especially engaged your attention. Your help as a reviewer in this department, or in any other which may be agreeable to you, is entreated. Favor me with an early reply, and I will transmit to you a copy of the rules proposed for the private conduct of the reviewer, together with such books as have been selected, or may be pointed out by you from those which have been published within the present year. Hints for the improvement of the annexed prospectus, which you may suggest for the advantage of this undertaking, will be very acceptable. I am, dear sir, with great esteem, your obedient servant, Samuel Greatheed.'

From the Same.

London, October 12, 1804.

'Dear Sir,—Accept my thanks for your favor of the 9th, with the remarks on the prospectus. Several of them have been adopted in a large number of copies now printed. I have seriously attended to the difficulties which you have stated, against taking a part regularly in the execution of the task which has devolved upon a few of us; but I trust you will be able to surmount them. Our pressure for time is extreme, and I have ventured to send you Mr. Sharp's two recent publications, and a small *Hebrew* grammar, of which only the introduction is new; and as it contains the best examples of the paradigms, and is most commonly used in dissenting academies, it is worthy of notice. I know not your judgment on the Hebrew *points*, but you are well aware that much may be said on both sides of the subject. You will greatly oblige me by your remarks on Mr. Sharp's Hebrew tracts, or at least upon one of them in the course of the month, in order that we may insert them in our first number. Relying on your zeal in this Biblical department, I remain your obliged servant,

'Samuel Greatheed.'

From the Same.

Newport-Pagnell, Nov. 7, 1804.

'My Dear Sir,—It has given me some uneasiness not earlier to have been able to acknowledge your very acceptable letters of the 24th and 27th of October, and to thank you for the valuable reviews accompanying the latter, all of which were duly forwarded to me from town. Instead, however, of occupying you with a detail of my hinderances, I rely on your candor to give me credit for an earnest wish to have obviated them had it been practicable.

Every instance of your zeal for the important work in which we are engaged, demands my cordial thanks, and none more than the exertion of your talents to render the work respectable by your review of Sir William Jones' grammar, which will appear in the first number. Our printer will get the *Persian* set up at another house where they are competent to the business, and the sheet shall be sent to you by post for your revision, to guard against mistakes in a business in which we are ignorant. I likewise beg the favor of you, as early as convenient, to attend to what relates to *Persian* literature in *Lord Teignmouth's Life of Sir William Jones:* any remarks that occur to you in perusing the work will be acceptable, though we would not trouble you to draw up a finished review, another person having undertaken it. It will depend upon the materials that may be ready, whether your reviews of the *Greek* and *Hebrew* grammar are inserted in the first or following number; if all were put in at once, our readers might, perhaps, join with your own complaints, and cry out, *Ne quid nimis.*

I have not had time to examine the force of Mr. Sharp's arguments on the *Greek* articles: if you think the ground not tenable, it may be better for us not to occupy it: thank God, the proofs of our Lord's Divinity do not rest upon such points. On *you* we rely for eastern criticisms, and these may perhaps occupy as much of your time as you can comfortably afford us. As we propose an article of *correspondence* on literary subjects, I should think your list of passages in the *Zendavesta,* if not too extensive, very proper for that department. I have a list of all the translations of the Bible in the *duke of Wirtemberg's* library for the first number: if you prepare such a paper, it may be introduced in the second. If we had many friends as zealous as yourself, we should not fear for our final success: our aim is to do good and to serve the cause of religion. Forget not the need of yours sincerely, Samuel Greatheed.'

From the Same.

Newport-Pagnell Nov. 17, 1804.

'My Dear Sir,—I have been carefully revising your account of the Persian grammar, and though I have found very little that could be omitted or much abridged, I have ventured to make some transpositions and verbal alterations, which I judged for the better; wishing that so accurate a piece of criticism should be, even in minor points of style, as complete as possible. I hope you have received "Lord Teignmouth's Biography of Sir William Jones," and that you will favour us with your remarks upon it at your earliest conveniency, as our respected friend wishes to complete his review of the work, for the second number. Your account of the *Greek* and *Hebrew* grammars will be inserted in succession. Haste obliges me to close abruptly. Yours sincerely, SAMUEL GREATHEED.'

This article has lengthened out so much on our hands that we must postpone any farther extracts or remarks until our next number. In the meantime we hope those of our readers who have not yet read the work will procure it, and examine it for themselves.

CHURCH PROPERTY IN THE M. E. CHURCH.

IN order to understand the economy of Methodism, it is necessary to trace it to its source. When Mr. Wesley commenced preaching, he had no intention of forming separate societies, of building houses of worship, and of establishing a regular ministry; and had his views and wishes of reviving pure religion in the established Church of England been seconded by the clergy of that Church, as they ought to have been, in all probability Methodism, as a distinct sect, would never have existed; but instead of adopting this wise conduct, they treated him with scorn, repulsed him from their pulpits, and this compelled him either to cease preaching the Gospel altogether, which he dare not do, or to seek for other places to discharge his high duties, as a minister of Jesus Christ. When first forbidden the use of the churches, he went into the fields, where he proclaimed the glad tidings of the Gospel to the thousands who flocked to hear him, and who anxiously inquired what this 'new doctrine meant.' The consequence was that multitudes of sinners of all sorts, being awakened to a sense of their sinfulness and danger, inquired what they should do to be saved. To those he gave his counsel; and that he might do it more conveniently, he appointed a time and place when and where he might meet them altogether. Hence the foundation of *societies*. As their number continually increased, private rooms would not accommodate them, much less the multitudes who flocked from every quarter to hear the word preached. These circumstances, all arising out of the course of events, without any previously devised plan of Mr. Wesley, led to the building of separate houses of worship.

As these houses were begun and built for the accommodation of Mr. Wesley and the people who attended upon his ministrations, they were secured to trustees in trust for his use, as a minister of the Gospel, and the pulpits were therefore under his immediate control. They were not only erected for the accommodation of him and his societies, but the money to defray the expense of building them was collected through his exertions. In consequence of this the use of the houses was secured to Mr. Wesley, in the trust deeds, and to his legal representatives, for the purposes specified in said deeds. And for the purpose of ascertaining who were his legal representatives and heirs, he enrolled in the king's high court of chancery a 'Deed of Declaration,' defining what was meant by the 'yearly conference of the people called Methodists.' The right which Mr. Wesley held in the chapels thus built, will be more fully seen in the following preamble to the 'Deed of Declaration:'—

'*Whereas* divers buildings, commonly called chapels, with a messuage and dwelling house, or other appurtenances, to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed, from time to time, by the said John Wesley, to certain persons and their heirs, in each of the said gifts and conveyances named; which are enrolled in his majesty's high court of chancery, upon the acknowledgment of the said John Wesley, (pursuant to the act of parliament in that case made and provided;) upon trust, that the trustees in the said several deeds respectively named, and the survivors of them, and their heirs and assigns, and the trustees for the time being, to be elected as in the said deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint, at all times during his life, at his will and pleasure to have and enjoy the free use and benefit of the said premises, that he the said John Wesley, and such person and persons as he should nominate and appoint, might therein preach and expound God's holy word; and upon farther trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life,—to have, use, and enjoy the said premises respectively, for the like purposes as aforesaid; and after the decease of the survivor of them, the said John Wesley and Charles Wesley, then upon farther trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times, as should be appointed at the yearly conference of the people called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: and whereas divers persons have, in like manner, given or conveyed many chapels, with messuages and dwelling houses, or other appurtenances, to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain trustees, in each of the said gifts and conveyances respectively named, upon the like trusts, and for the same uses and purposes as aforesaid, (except only that in some of the said gifts and conveyances, no life-estate or other interest is therein or thereby given and reserved to the said Charles Wesley:) and whereas, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or the interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself as donor of the several chapels, with the messuages, dwelling houses, or appurtenances, before-mentioned, as of the donors of the said other chapels, with the messuages, dwelling houses, or appurtenances, to the same belonging, given or conveyed to the like uses and trusts, to explain the words, "Yearly Conference of the people called Methodists," contained in all the said trust deeds, and to declare what persons are members of the said conference, and how the succession and identity thereof is to be continued.'

With a view to produce uniformity in the deeds of settlement, and to secure the property thus held in trust for the conference, for the uses and purposes therein intended, a form of a deed was drawn up and inserted in the minutes for the conference. (See Wesley's Works, vol. v, p. 234.) After Mr. Wesley's decease all the chapels and parsonages were, and are still, conveyed to trustees in trust for the use of the conference in the same manner as they were formerly secured to Mr. Wesley, namely, for the sole use and benefit of the preachers and people for whom they were built; and these deeds of conveyance are rendered legal by the above-mentioned Deed of Declaration which is enrolled in the king's high court of chancery.*

When the Methodist preachers first came to this country, these colonies were a part of the British empire, and the societies which were raised up and established under their instrumentality were brought under the same disciplinary regulations as those were in England. Mr. Wesley's authority was acknowledged, and the

* It has, indeed, been asserted by some, that the Methodist chapels in England *are owned by* the Wesleyan Methodist Conference. This is a grievous mistake.—They are held in *trust* by *trustees* appointed for that purpose, so that the conference have no *right in* or *control over* the *property*, while the *use of the pulpits* is secured to the conference, as, indeed, of right they ought to be, as this is the best security that can be given for the perpetuity of having naught but Methodist doctrine preached, and Methodist discipline exercised in them.

houses of worship and parsonages which were erected or purchased were, as far as our information extends, secured in the same way that they were in Great Britain. And for the purpose of saving expense to the societies, and aiding them in possessing themselves of the property so as to secure it for the uses intended, the form of a deed was drawn up and published in the Discipline; and it is presumed that most of the original houses which were built before the revolution, and perhaps for a considerable time thereafter, were conveyed to trustees in the manner prescribed in said form. When, however, these United States took an independent stand among the nations of the earth, and the several states formed constitutions and statutes of their own, they provided, (at least some of them,) among other things, for the manner in which religious societies might incorporate themselves, so as to hold property according to law. And as the general conference thought it advisable that the houses of worship and parsonages should be legally held, they so formed their regulations in their Discipline, as to leave it optional with the several annual conferences to frame their deeds in such a manner as to hold the property legally, according to the provisions of the statutes of the several states and territories, at the same time so as to secure it for the use of the *members* of the Methodist Episcopal Church. This is manifest from the following language of the Discipline:—

> 'Let the following plan of a deed of settlement, be brought into effect in all possible cases, and as far as the laws of the states respectively will admit of it.—But each annual conference is authorized to make such modification in the deeds, as they may find the different usages and customs of law require in the different states and territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding.'
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> 'In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church, as shall from time to time be duly authorized by the general conference of the ministers of our Church, or by the annual conferences, to preach and expound God's holy word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.'

From this language of the Discipline some have very improperly asserted that Church property is generally owned by the conferences. That the property thus deeded guarantees to the preachers which may be duly authorized according to the discipline and usages of the Methodist Episcopal Church, the right of preaching God's word therein, to execute the discipline of the Church, and to administer the sacraments, is an unquestionable fact; and we should be extremely sorry that any one should think of putting a different construction upon it; for who can suppose that any legislature would ever think of giving to a board of trustees the right of preventing the execution of their own discipline, or of excluding their own preachers duly authorized from their houses of worship, and thereby of defeating the very design for which the houses were built? But that the preachers have any control over the property, so as to convert it to their own use, or to alienate it from the members of the Methodist Episcopal Church, is as preposterous an idea as could well enter into the head of a wilful and perverted sophist.

But to support the assertion that Church property is owned by the conference, a clause is quoted from the deed of settlement as found in the Discipline. It is as follows:—

> The trustees 'shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which

from time to time may be agreed upon and adopted by the ministers and preachers of the said church, at their general conferences in the United States of America; and in farther trust and confidence that they shall at all times, for ever hereafter, permit such ministers and preachers, belonging to the said church, as shall from time to time be duly authorized by the general conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the annual conferences authorized by the said general conference, to preach and expound God's holy word therein.'

But, pray tell us, what authority does this give to the preacher over the temporal property of the Church? Just as much as it gives the writer of this article over the property of these United States, merely because the constitution of the Union protects him as a citizen, and 'permits' him as such to enjoy all the rights and privileges of citizenship. And it would, in fact, be no more preposterous to assert the latter, and quote the constitution of the country for proof, than it is to assert the former, and quote the above clause from the Discipline for proof. All the right which this clause of the deed gives to ministers over the houses of worship is of a spiritual nature, or that which relates to their duty as ministers of the word, and as overseers of the flock of Christ. And as this is one of the uses for which those houses were erected, fully understood by the people who contributed their money to build them, it would be a manifest perversion of the design of the donors for any board of trustees to attempt to prohibit them from the performance of this duty.

But if the intention of the conference to possess themselves of Church property cannot be made out from the above clauses from the Discipline, our enemies seem determined to infer it from the following, which is taken from that part of the deed of settlement which provides for the sale of the premises in case the debt is such that it cannot otherwise be discharged by the trustees. It says,—

'And if such sale take place, the said trustees or their successors, after paying the debt and other expenses, which are due from the money arising from such sale, shall deposit the remainder of the money produced by the said sale in the hands of the steward or stewards of the society belonging to or attending Divine service on said premises; which surplus of the produce of such sale, so deposited in the hands of the said steward or stewards, shall be at the disposal of the next annual conference authorized as aforesaid; which said annual conference shall dispose of the said money, according to the best of their judgment, for the use of the said society.'

It seems truly surprising that such a provision, so humane and benevolent in its character, should be seized upon to stigmatize the characters of those who made it, as desiring to possess themselves improperly of the people's property. It will be seen, upon a fair and legitimate construction of this passage, that it was intended to afford a means of relieving the society of its debt, instead of investing the conference with a power to injure them. 'The surplus of the produce of such sale shall be at the disposal of the next annual conference,' 'which said annual conference shall dispose of such money, according to the best of their judgment, for the *use of said society*.' This, so far from giving the conference a right to dispose of the money for their own benefit, or of diverting the proceeds of the sale for any other purpose than that which was intended by the donors, that the conference must, according to the terms of the contract, dispose of it for the sole *use of said society*.

It is an easy matter for a malignant mind to raise cavilling objections, by taking every thing by the worst handle. So in the present instance, those who endeavor to put the worst possible construction upon every act of a Methodist conference or a Methodist preacher, take occasion from the above clause in our Discipline to inveigh against its framers, as designing to establish a temporal hierarchy with power to oppress the people, by filching their money from their pockets: whereas, the truth is, that this very provision demonstrates the watchful care which the conference meant to exercise over the temporal interests of the societies which they had been instrumental in raising up. Suppose a society, after having built a house of worship, which cost, say $6,000, and finding themselves unable to pay the debt they had contracted in its erection, were obliged to sell it, and after paying the lawful demands against it, they should have $2,000 surplus. What shall be done with this surplus money? The above provision of the deed says, the annual conference shall dispose of it for the *use of said society.* Now it is certain that the money cannot legally and honestly be disposed of in any other way than by making it aid in furnishing the society with means to secure another house of worship. And the way in which this is generally done has been, that the preacher having the charge of that congregation goes among his more wealthy brethren and friends, presents the distressed case of that poor society, appeals to their benevolence, and thus, by adding a sum to the said surplus, obtains enough either to redeem the defalcated house, or to build another. And this act of benevolence is construed by our adversaries into an act of oppression!

Now, we challenge the world to produce a single instance in which a house has been seized upon by preachers for their own use, or in which they have appropriated the surplus money arising from the sale of any house otherwise than for the benefit of the society for whose use it was built. But if no such instance can be produced, we could enumerate many cases in which, by the indefatigable and gratuitous services of preachers, houses that were laboring under heavy debts have been relieved, and thus prevented from being alienated from the societies, and preserved for their use. And now, for these voluntary acts of benevolence, they are accused of avarice, of possessing themselves of the people's property; and by these charitable lovers of the people, their characters must be loaded with reproachful epithets; and who are thus exerting an influence to alienate the affections of our brethren from us. Against such insidious assailants we hope all our brethren and friends will be fully guarded, and not suffer themselves to be duped into a belief that their preachers are seeking to oppress them.

But suppose all that our enemies say of us were true, that Church property *is* owned by the conference;—is it certain that any deleterious consequences would result to the Church? If it were, in truth, deeded to the conference, the conference could only hold it in trust for the use and benefit of the Methodist Episcopal Church. And until it can be proved that the conference are corrupt, that they seek to aggrandize themselves at the people's expense, we know not but the property would be as safe, and as likely to be improved for the sole benefit of the Church, as if it were in the hands of lay-trustees. Who, we ask, in the midst of sacrifices, privations, and hardships, without any other pecuniary reward than barely a temporary livelihood, have been instrumental in raising up Methodist churches? We answer, the *Methodist preachers,* and not those kind-hearted creatures who now pretend to feel such commiseration for you, that they, out of mere charity, are endeavoring to alienate your affections from the very men, who, under the blessing of God, have been the means of your salvation, and of even erecting the many churches which now enrich and accommodate the ranks of our Israel. And is it not strange that these men, who invent slanders, are to be believed in preference to those who have devoted their lives and their all to your service?

But, as before stated, *it is not true that any Church property is owned by the conference.* The conference has *no desire* to own it. It is a burden with which they have no wish to load themselves. The property is owned by the *members* of the Methodist Episcopal Church, in the places where the churches are built, and for their use is held in trust by trustees of their own election, wherever the laws of the state have provided for that manner of their appointment; and where this is not the case, by trustees appointed as the Discipline directs, in the manner, and for the use and purposes before described.

That all churches erected for the Methodist Episcopal Church, are so far under the control of the conferences that the preachers appointed to minister in them have free access to the pulpits, and have authority to administer the sacraments and execute the moral discipline of the Church, we not only admit, but contend that it is just and proper that it should be so; for this is the very purpose for which the houses were built; and it would be amazingly absurd to suppose that any law of a state should authorize a board of trustees to trample on the doctrine and discipline of their own Church, and to divert the houses of worship to other purposes than those for which they were built. We contend, therefore, that neither conference, trustees, nor members, have any right, either in law or equity, to repel the preachers from their pulpits, or to prevent their exercising the discipline of their Church, or to appropriate the churches for any other uses than those for which they were erected. The only question to be decided is, *for what purpose were those houses built?* The answer is, and there can be no other correct answer, They were built for the *Methodist Episcopal Church in that place.* Who constitute this Church? The answer to this question is ascertained by a reference to the Discipline by which that Church is recognized, and which recognizes the Church. This Church is made up of preachers, deacons, elders, bishops, leaders, stewards, exhorters, trustees, and members, all holding to a set of doctrines and rules of Church order and government, as set forth and sustained in their book of doctrine and discipline. Hence a house of worship which has been built for this Church, for the preaching of its doctrines, and the exercise of its discipline, and the adoption of its usages, can never be denied to any of its officers or members, for the due exercise of any of those functions and duties arising out of or enjoined by the discipline by which they all profess to be governed. The contrary supposition would be no less absurd than it would to suppose that a Methodist congregation have a right to seize on a Presbyterian house of worship, and convert it to their own use; or that the congress of the United States have a right to approriate the hall in which they assemble for the transaction of the business of the American nation into a Turkish mosque. An attempt to do so in either case would, we apprehend, be repelled, by showing that these houses were built for other purposes, and their legitimate uses were to be ascertained by a referenee to their deeds of settlement in which these uses are specified. And to suppose that any legislature have the right of either defining or of abridging any religious doctrine, rite, or right, or usage, is to suppose that they have authority to infract the unalienable rights and privileges of freeborn citizens, and to prescribe the method in which they are to worship the living God; an authority this which is expressly withheld by the constitution under which we live; as may be seen by the following clause in the *first* article of the amendments of the constitution, which were proposed to the legislatures of the several states by the first session of congress, held in New-York in the year 1789, and were ratified by the states in 1791:—

> 'Congress shall make no law respecting the establishing of religion, or prohibiting the free exercise thereof.'

If congress, therefore, were to pass a law empowering a board of trustees to contravene the discipline of their own Church, or to prohibit the '*free exercise*' of religious worship according to the acknowledged standards, rites, and usages of the Church, it would be justly considered unconstitutional, and hence of no force. But let us see if the constitutions of the several states in the union do not secure to the different denominations of Christians the same rights and privileges. In the 'Declaration of Rights' of the state of Maine, we find the following:—

> 'All men have a natural and unalienable right to worship almighty God according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained in his person, liberty, or estate, for worshipping God in the manner

and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship.'

The state of Massachussetts, after making a similar declaration to the one above quoted, adds the following:—

'And every denomination of Christians, demeaning themselves peaceably, and as good subjects of the commonwealth, shall be equally under the protection of the law; and no subordination of any sect or denomination to another shall ever be established by law.'

The state of Rhode Island is still under the charter granted to the good people of that colony by King Charles II., but even in that instrument we find the following very liberal provision in favor of religious freedom:—

'That no person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question, for any differences of opinion in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their judgments and consciences, in matters of religious concernments, throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the civil injury or untoward disturbance of others, any law, statute, or clause therein contained, or to be contained, usage, or custom of this realm, to the contrary hereof, in anywise notwithstanding.'

The state of Vermont in its 'Declaration of Rights,' says:—

'That all men have a natural and unalienable right to worship almighty God according to the dictates of their own consciences and understandings, as in their opinion shall be regulated by the word of God: and that no man ought, or of right can, be compelled to attend any religious worship, or erect, or support any place of worship, or maintain any minister, contrary to the dictates of his conscience, nor can any be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments or peculiar mode of religious worship: and that no authority can, or ought to be vested in, or assumed by, any power whatever, that shall in any case interfere with, or in any manner control, the rights of conscience in the *free exercise* of religious worship.'

The constitution of the state of New-Hampshire has the following article:—

'And every denomination of Christians, demeaning themselves quietly, and as good citizens of the state, shall be equally under the protection of the law: and no subordination of any sect or denomination to another, shall ever be established by law.'

In the 'Declaration of Rights,' connected with the constitution of Connecticut, is the following section:—

'The exercise and enjoyment of religious profession and worship, without discrimination, shall for ever be free to all persons in this state, provided that the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the state. No preference shall be given by law to any Christian sect or mode of worship.'

The following section is found in the constitution of the Delaware state:—

'Although it is the duty of all men frequently to assemble together for the public worship of the Author of the universe, and piety and morality, on which the prosperity of communities depends, are thereby promoted; yet no man shall, or ought to be compelled to attend any religious worship, to contribute to the erection or support of any place of worship, or to the maintenance of any ministry, against his own free will and consent: and no power shall, or ought to be vested in, or assumed by any magistrate, that shall in any wise interfere with, or in any manner control the rights of conscience, in the *free exercise* of religious worship: nor shall a preference be given by law to any religious societies, denominations, or modes of worship.'

In the constitution of Maryland is the following clause:—

'As it is the duty of every man to worship God in such a way as he thinks most acceptable to Him, all persons professing the Christian religion are equally entitled to protection in their religious liberty.'

Virginia, in its constitution, says:—

'That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity toward each other.'

North Carolina says,—

'All men have a natural and unalienable right to worship almighty God according to the dictates of their own conscience.'

South Carolina says,—

'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall, for ever hereafter, be allowed within this state to all mankind.'

Similar articles are found in every state of the union, and most of the others have expressed them in nearly the following language, which is found in the constitution of the state of New-York:—

'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall for ever be allowed in this state, to all mankind: but the liberty of conscience hereby secured, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the state."

We have been thus particular in quoting from the constitution of the United States, and of the several states, with a view to remove any unfounded apprehension which may exist in any minds, that a special act of a legislature is necessary to secure any right or privilege to any particular denomination of Christians, or that any statute law can abridge any Christian privilege; for surely no statute can be binding which is incompatible with, or in any wise in contravention of a constitutional provision. And from the quotations we have made, it is manifest that the constitutional provisions of our country secure to the citizens thereof,

1. The right of worshipping God according to the dictates of their consciences.
2. The right of a '*free exercise*' of all their religious peculiarities and Church regulations; provided they do not sanction licentiousness, nor adopt practices which endanger the peace and safety of the state.
3. That no legislature can, consistently with the constitutional provisions which define and limit their powers and duties, by any enactment whatever, either bind the consciences, or abridge or restrain the liberties of any denomination of Christians in the '*free exercise and enjoyment*' of their religious duties and privileges—provided as above.
4. From this it follows inevitably that if, in the hurry of legislation, any such enactments should pass a legislature, they would, by an impartial judiciary, be set aside as unconstitutional.
5. From the whole, therefore, we infer that all the peculiarities of Methodism—unless it can be made to appear that some one of them is inconsistent with the

peace and safety of the state—are recognized and protected by the supreme law of the land.

6. And this leads us to an inference of great importance to the peace and harmony of the Church, which is, that no board of trustees, however constituted, whether by a special act of incorporation, or holding their authority under a general state law for the incorporation of religious societies, have any authority to interfere with, or in any way to violate the discipline of their own Church; for if the legislature itself is prohibited by a constitutional provision to abridge the religious liberties of the people, much less can they empower a board of trustees to do such an act. That this is a sound and correct conclusion, from which no sophisty can drive us, we are farther assured, by the decisions of some of the first law characters in the states of Vermont, New-York, and Pennsylvania; and they founded their decision on the known and acknowledged principles of constitutional law, which protect all religious denominations in all their peculiar rights and privileges.

That this is the settled policy of our government, as defined in the constitution of the United States, and the constitutions of the several states composing the union, we are fully satisfied. And the state of New-York has provided against any such infringement, by a board of trustees, by an express statute. The following is the statute to which we refer:—

> 'And be it farther enacted, &c, That nothing herein contained shall be construed, adjudged, or taken to abridge, or affect the rights of conscience, or private judgment, or in the least to alter or change the religious institutions or governments of either of the Churches, congregations, or societies, so far as it respects, or in any wise concerns the doctrine, discipline, or worship thereof.'

And this was enacted in direct reference to the powers of trustees. It is, therefore, a most important provision, as it completely guards the doctrine and discipline of the Church from any and all infringements by a board of trustees, or from being in any way controlled by them, their duties being altogether of a temporal, and not of a spiritual character.

Now let us examine into some of the peculiarities of the disciplinary regulations and usages of our Church.

1. An itinerant ministry. Is it supposed that either a legislature, or a board of trustees created by them, can in any way abridge the free exercise of this ministry, or prevent them from occupying the houses of worship which were built for the use of the Methodist Episcopal Church?

2. Holding love-feasts, class and society meetings. An attempt to restrain the free exercise of worship in these meetings would be an infraction of our constitutional rights as above recited.

3. The appointment of class leaders, and stewards, to receive and disburse the money collected for the support of the ministers and poor members of the Church, being an essential feature in our Church economy, cannot be affected, done away, nor the exercise of this right and usage at all abridged, either by a state legislature, or any board of trustees. We allow that there may be a discrepancy between the provisions of particular statutes which define the duties and limit the powers of trustees, and the regulations of our Discipline in regard to the appointment of stewards and their duties; but as the constitutions of all the states in the union, as well as the constitution of the United States, guarantee to all denominations of Christians, without preference of one above another, the '*free exercise*' of all their rights and privileges, it follows most conclusively that all such particular statutes are unconstitutional, and would of course be set aside as such by every impartial tribunal in the country.

Let us suppose a particular case. Suppose a legislature should pass an act making it criminal to hold class meetings, and of course to appoint class leaders to meet classes and to receive the class collections:—is it to be supposed that such a law would be enforced in this country? Equally unconstitutional would be a statute forbidding the appointment of stewards, or any other officer, or of abridging his duties, so long as the discharge of them does not 'endanger the peace and safety of the state.' Our friends, therefore, may every where rest satisfied that they are protected in the '*free exercise*' of all their rights and privileges, as members of the Methodist Episcopal Church, so long as they behave as peaceable and orderly members of the civil community, inasmuch as they have thrown around them the broad shield of constitutional law and privilege.

Our remarks, so far, have been founded on the supposition that the deed of settlement, as printed in the Discipline, is generally used. This, however, is not the case, nor did the general conference ever intend that it should be. In the quotations we have already made from the Discipline, it will be perceived that the Discipline itself provides for settling the Church property legally, wherever the laws of the state have passed enactments for the incorporation of religious societies. This our adversaries in this controversy know perfectly well, though they have not the honesty and magnanimity to avow it. They choose rather to entrench themselves behind a mere temporary provision, made for the benevolent purpose of aiding our brethren in those places where no statute law has provided for the manner in which religious societies shall hold their property, that they may thereby sound an alarm for the mere gratification of a mischievous disposition; for we can see no other reason for thus disturbing the peace and harmony of a religious body of people, who are simply and honestly striving to do all the good in their power to their fellow men. But what we contend for is, that in whatever way the trustees are appointed, whether by the nomination of the preacher, and the election of a quarterly meeting conference, or, as in case of vacancies, by the election of the remaining trustees, or in the manner prescribed by a state law, these trustees, when so appointed, have no authority to interfere in the spiritual concerns of the Churches; and indeed, in the state of New-York, they are expressly forbidden such interference; their powers being by law restricted to the temporal affairs of the Church, not being allowed to have even a voice, as trustees, in fixing the amount of salary which may be allowed to the preachers. By what authority, then, do they undertake to regulate the spiritual concerns of the Church? If at all, by an usurped authority—for they certainly cannot derive it either from the law of the state or from the Discipline of their Church.

This may lead us to notice the precise limits of the right which the trustees, and the right which the preachers have in the houses of worship. The trustees hold the *property* in trust, for the use of the *members of the Methodist Episcopal Church* in the place where the house is built. The *property*, therefore, does not belong to the *trustees*; it belongs to the *members of the Church*, and is simply held *in trust* by the trustees, for certain uses, pointed out and defined by the Discipline, under whose authority, and according to whose regulations, they are recognized as trustees in membership in the Methodist Episcopal Church. And so sacred is this property considered both by the law of the state, and the Discipline of their Church, that these trustees cannot sell the property, if deeded as the Discipline directs, where no statute law exists on the subject, except for the purpose of liquidating a debt, but if held according to the law of the state, without either a special act of the legislature, or a decree of the court of chancery. Here, then, the power of the trustees ends. Well, can they appropriate it to any other use than that for which the house was built? Certainly not. Can they prevent the '*free exercise*' of the disciplinary rights and privileges of the Church to which they belong? Certainly not—unless you suppose them to possess the authority to trample upon the constitution of the

United States, and of the state in which they reside; for both of these instruments, which are the supreme law of the land, guarantee to the Church all their peculiar rights and usages.

What right have the minstry in, or over these houses? We answer, that as to the *property*, they have absolutely none, as ministers. They claim none—they want none,—do not, nor *never did*, to our knowledge, *seek* for any. But they have the right of *occupancy*. They have the right to preach God's word in them, to administer the sacraments, and to execute the moral discipline of the Church. As this is one of the uses for which all such houses were built, and is among the privileges of the Church, which are secured by the constitutional provisions of the country, we contend that no earthly power can deprive them of this right, without a plain violation of constitutional law.

But to infer hence that the ministry exercise a control, either *direct* or *remote* over the *property* of the Church, is as unjust as it would be to infer that they have a control over the property of these United States, because the constitution protects them in the exercise of their functions, as ministers of Jesus Christ. And to undertake to drive them from the pulpits merely because they *do not own the property*, would be as absurd as it would be to attempt to banish them from the United States, merely because they do not own the property of the country.

Allowing that we have taken an accurate view of this subject, those who ask how the Discipline of the Church can be executed in those Churches where the societies are incorporated by the law of the state, have had their queries answered, as there can be, except by mal-administration, no clashing between the law and the Discipline. So far from this the law and the constitutional provisions of our country protect and guarantee the '*free exercise*' of all the peculiarities of every religious denomination, so long as they do not disturb the peace and safety of the state, or sanction acts of licentiousness. They have a *constitutional right*—of which no man, nor set of men, can legally deprive them—to preach whatever doctrine they please, and to execute the moral discipline of the Church for the expulsion or reformation of offenders—and no power on earth has authority to interfere with, or control, or abridge them in the 'free exercise' of this right. And we fully believe that any court having jurisdiction thereof would condemn a board of trustees who should attempt to trample upon the Discipline of their own Church, by virtue of their corporate powers.

Let us suppose a case. Suppose that a board of trustees, who hold property for the members of the Methodist Episcopal Church, were to undertake to do away the system of itinerant preaching, and plead their corporate powers in justification of the attempt:—can any man for a moment suppose that they would be sustained in the exercise of such an usurped power? Or suppose they should be mad enough to attempt to say that class leaders, and consequently class meetings should be annihilated;—would the law of the state sustain them in such a wild project? Well, the existence of stewards and their duties, are as much an integral part of Methodism as that of class leaders; and therefore a board of trustees have no more right to interfere to prevent their existence, or the discharge of their appropriate duties, than they have to say that an itinerant ministry, or the office of class leaders shall not exist.

If, indeed, the stewards were to claim the revenues of the Church, the trustees would have a right to interfere, because both the discipline of the Church, and the law of the state make them the guardians of this revenue. But class and quarterly collections (being considered in the light of voluntary contributions, as well as the sacramental and love-feast collections, which are taken up for the exclusive benefit of the poor members of the Church,) make no part of the revenues of the Church. These collections, according to the requisitions of the discipline, go into the hands of the stewards, to be appropriated for the support of the ministry and the poor. The proper revenues of the Church are those moneys arising from house rents, burials, rents of slips—where such a practice prevails, and where it does not the cent collections supply their place—and subscriptions which are received for purchasing land and building houses of worship. Over these moneys, which are the only proper revenues of the Church, the trustees have exclusive control, and also over the property belonging to the Church, to keep it in trust for the uses intended.

Now suppose a board of trustees were to attempt to seize upon the moneys which are given voluntarily for the support of the ministry and the poor, and which, according to our regulations, go into the hands of the stewards to be appropriated for that purpose; does any man in his senses believe that they would be sustained in such a usurpation of power? Have not the stewards as good a right to claim from the trustees the proper revenues of the Church, as the latter have to claim those voluntary collections which were made for specific purposes?

We might, with equal justice, contend that a board of trustees have a right to claim the moneys collected for our missionary, Bible, and tract societies, or for the chartered and publishing funds. But what right have the trustees over these moneys? They were given for specific purposes; and therefore no man, nor set of men, has any right to divert them from the objects for which they were given. In all these cases, the proper officers appointed to receive and disburse these moneys have a right to claim them, to appropriate them, and account for them as the several constitutions under which they act prescribe. We are certain that these remarks, being founded on the principles of common justice, must commend themselves to the good sense of every reader.

We might here inquire why it is that so many hard things have been uttered and published on this subject? Why so much pains taken to render the Methodist ministry odious, by striving to make an impression that they either do or wish to possess themselves of the Church property? Is any *good* to be accomplished by misrepresentation? We have, indeed, no objection that the *truth* should be stated. We have no objections that our whole economy should be scanned, if it be done in a candid, dispassionate, and Christian manner; so that if any part of it is wrong, unscriptural, or oppressive to the people, it may be altered, and thereby made better. But we very much doubt whether slander and misrepresentation are likely to produce this desirable result.

We recollect that it was asserted not long since, and attempted to be proved, in a periodical publication, that our houses of worship were owned by the bishops! And how did the writer attempt to prove his assertion? Why from that clause in the Discipline which enumerates among the duties of a bishop that of 'overseeing the spiritual and temporal business of the Church.' Who could have believed that such a monstrous conclusion would have been deduced from such premises! The president of these United States is the constitutional *overseer* of the affairs of this nation; hence it follows, by necessary consequence, that he owns all the property of the United States! A wealthy farmer commits his flocks to the care of a shepherd, and says to him, you must have a special *oversight* of all the sheep committed to your charge; up jumps an enemy, stretches his throat, and cries out in the hearing of all the neighboring farmers and shepherds, That shepherd is the *owner of all these sheep;* have an eye over him or he will rob his master of his property, and corrupt all the honest shepherds in the country! Who does not admire the logical acuteness of this guardian of his neighbor's property? And what shall we say of those, whose pious souls are burning with such love to the Methodist flock, that they must warn them of the danger of being robbed of their Church property, merely because their appointed shepherds are commanded to 'oversee their spiritual and temporal concerns!' Is not their labor truly worthy of them?

It is somewhat strange, that these keen-sighted reasoners should never dream that it is possible that rogues and knaves *may* be found in the ranks of laymen as well as in the ranks of clergymen. It is to be hoped, at any rate, for the honor of the Christian ministry, that none of these public defamers are to be found in their ranks. Whatever may have been the case formerly, we believe that among those who are now warning the people of their danger from ministerial encroachments upon their property, there is none under the garb of a minister. This disgrace, therefore, we mean the disgrace of vile misrepresentation and slander, will not lie at the door of the ministry; and whether laymen who can descend to such pitiful artifice are to be trusted in preference to those whose honesty and zeal provoke their wrath, we shall leave for each man to determine for himself.

What has given origin to all this vituperation? Has there ever been a single case in which the ministry have seized upon Church property and converted it to their use? We say again, that we defy the most rigid scrutiny to detect a single instance of the kind. Have they ever *attempted* it? *Never!* But we could produce hundreds of cases in which the ministry have gone through the country from city to city, and from one town to another, and literally begged money from door to door, to aid small and poor societies either to build houses of worship, or to liquidate the debts on those already built, to save them from the sheriff's sale. And were these houses *deeded to the conference? Never in a single instance.* But they were secured firmly by deed to the *members* of the Methodist Episcopal Church. And is it for this disinterested conduct that these devoted servants of Jesus Christ are accused of wishing to possess themselves of the people's property? O malevolence! when wilt thou be satiated! Shall thy slanderous appetite devour the dead and the living to satisfy thy longings for defamation!

But we dismiss this subject, already protracted much beyond our intention when we commenced writing, by inviting all our readers to examine it for themselves, and then act in the premises according to the dictates of truth and a good conscience.

REESE ON QUAKERISM.

Quakerism versus Calvinism; being a reply to 'Quakerism not Christianity, or Reasons for renouncing the Doctrine of Friends; by Samuel Hanson Cox, D. D., Pastor of Laight-street Presbyterian Church, and for twenty years a member of the Society of Friends.' By DAVID MEREDITH REESE, M. D., *of the Methodist Episcopal Church.*

'The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.'

So spake the man who had given his 'heart to seek and search out by wisdom concerning all things that are done under heaven.' And although his words should be understood with some restriction as it respects a few things which have been 'done under the sun,' it is, nevertheless, literally true in regard to most others, that they have been 'already of old time, which was before us.' Ever since the introduction of sin into our world, there has been a constant strife between truth and error, between darkness and light. This has given rise to many sharp controversies, which have been carried on from that time to the present, and which, it is more than probable, will continue until time shall be no more.

That some of these controversies have been productive of good, there can be no doubt; while it is equally certain that many of them have only engendered 'strife about words,' and have ended as they were begun, both parties claiming the victory; and often, too, at the expense of truth and a good conscience.

In respect to the subjects of dispute in the work before us, they have employed the tongues and pens of some of the ablest men in the walks of literature and theological knowledge for centuries. And though this long-continued warfare has not been without its beneficial results, the question still is mooted whether Calvinism or Arminianism shall prevail; for our readers must understand that it is against the *Arminianism* of Quakerism that Dr. Cox chiefly contends; against this feature of the system he seems to exert the utmost of his intellectual strength, as though this were the chief object of his displeasure. All those denominations of Christians, therefore, which are distinguished by the one or the other of these peculiarities, are less or more interested in the final issue of this debate.

It is proper that we should inform our readers that the author of 'Quakerism not Christianity,' was born a Quaker, and continued among them until he was twenty years of age; that then he renounced the system, and the people who hold it, and became a minister in the Presbyterian Church, where he still continues to occupy a conspicuous place among his brethren. Conscious, as he believes, that Quakerism had a pernicious influence upon his own mind, and fearing that a like injurious influence is extending among others in the community, he felt himself bound to detect and expose its errors, and thus to warn his readers against its deleterious tendency. And had he confined himself strictly to the points of contrast by which Quakerism is contradistinguished from other sects which are deemed orthodox, his claim to a simple intention to expose the more objectionable features of the system would be less equivocal; and had there been less of dogmatism in his book, and more of that 'charity which thinketh no evil,' it would have commended itself with much more amenity to the consideration of sober-minded and intelligent Christians. There is no accounting, however, for the manner in which some men do things; and we are very far from attributing an improper motive to Dr. Cox, in his various attempts to rescue the Holy Scriptures from that evident support which they give to Arminianism, and for endeavoring to press them, apparently against their inclination, and contrary to their most obvious intention, into the service of high-toned Calvinism; for if some have been so far blinded by a false zeal for religion as to think they 'do God service' by burning their fellow beings as heretics, why may not a learned man, and an able minister, be so far under the power of prejudice as to persuade himself that he is subserving the interests of truth by a tortuous interpretation of certain texts of Scripture, to make them speak a language in accordance with his creed? Having formed this creed before he had candidly weighed and thoroughly investigated those parts of the sacred text which bear upon this point, it is very natural for him to suppose that that exegesis must be false which turns its weight against a system which has already been adopted as true. We offer these remarks simply as an apology for Dr. Cox in his bold attempts, by what we consider unauthorized criticisms on the sacred text, to support his favorite theory of ultra Calvinism, which he says he '*knows to be true*,' but which we fully *believe* to be false.

The author of the work before us is also a descendant from Quaker ancestors; but instead of imbibing a spirit of hostility toward his 'kinsmen according to the flesh,' he seems to have retained no little veneration for them; and believing that Dr. Cox had misapprehended, and very much misstated the views and opinions of Friends, he has volunteered his services to vindicate them from what he considered unmerited aspersions. How far he has succeeded the reader must judge. For our part, we think that the Quakers have erred in some important points of Christian doctrine; though we think that this censure applies with the greatest force and justice to the *Hicksites*, who indeed form the largest portion of the sect in these United States. We have beheld with pleasure, that the party denominated *Orthodox*, hold fast all the great fundamental truths of Christianity as held by the Arminian portion of the Christian community, only differing with the latter as respects the ordinances of the Gospel, and the ministry of the word. From passing through the pages of the book in question, we think the author has succeeded in establishing the claims of this party to fundamental truth, and in vindicating them from the charge of heterodoxy, as well as from the foul aspersions which his antagonist had cast upon them.

But we have neither time nor space to go into a full examination of the book under consideration, but must content ourselves by earnestly recommending a perusal of its pages to those who wish to appreciate the merits of the controversy, and to decide correctly on the points which Dr. Cox had assailed with so much violence. Those who do this will, unless we very much mistake the spirit of the age in which we live, regret most of all, that any minister of the sanctuary should be found who could degrade himself and the dignity of the subject concerning which he wrote, by such scurrilous abuse as Dr. Cox has heaped upon the Quakers; and moreover, will think that cause is to be suspected as to its truth and tendency, which requires, even admits of, such carnal weapons for its defence and support.

SENTIMENTAL—THE POWER OF SYMPATHY.

Its Influence on our Life and Conduct.—For an evening's meditation, *January* 8, 1834.

> 'For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness [Heb.] I would choose rather to sit at the threshold of the house, &c.
>
> For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly,' Psalm lxxxiv, 10, 11.

This is a psalm of David, longing for communion of the sanctuary, showing the blessed state of those that dwell therein. He prays to be restored to its enjoyment: and then says, 'Blessed is the man, who passing through the valley of Bacca make it a well [or of the mulberry trees make him a well:] the rain also filleth (or covereth) the pools; they go from strength to strength, [or from company to company] in Zion they appear before God.

There is an association of ideas in this beautiful psalm, in its exhibition of the blessed state of the truly pious, viz. when the soul is filled with Divine love, all creation seems to rejoice. Among the shades of the wood there is a resting place, every gentle breeze fans the Redeemer's praise, and God is a sun and a shield.—He will give grace; and He will give glory: the benefits are lasting, and no good thing will He withhold from them that love Him! How consoling, how soothing to a troubled soul!

I was musing on this subject this evening, when one singular circumstance in connection with another, passed in quick succession through my mind. We need not dive into the peculiar cases and circumstances of the *ancient* Christians or heathens, but we can frequently contrast them, and draw a line of comparison—the one had in possession a strong assurance of immortality and eternal life; the other only a glimmering ray of a future state of existence:—the one was humbled at the threshhold of the house of God; the other sought the good things *only* of the present life.

Humility of soul excites sympathy. The language of the heart is, Teach me to feel another's *wo*; 'that mercy I to others show, that mercy show to me!' My venerable father possessed a peculiar faculty of instilling into his children's feelings the powerful influence of sympathy. The mournful and dying shrieks of the feeble insect, expiring amidst the flames on the devoted wood on the fire, was not unfrequently called up as a subject well calculated to make a deep and lasting impression. 'Hear!' he would often repeat, (during a long winter's night,) 'hear the poor insect amidst his distress. He cries—he shrieks,—but it is all in vain.—How it suffers! It is almost gone! Now it is dying;—hear the last hissing sound! It is dead; and its body will soon be consumed!' How often I have witnessed the heaving and throbbing breast, and the tear of pity started in the eye! At other seasons, to make another impression, the story of the children in the wood was repeated until, on one occasion, I remember that one of the children bursted into tears!

Sympathy of soul is one of those strong cements which bind human society together—it should be cultivated by every parent and teacher, though, like other virtues, it may be carried to an extreme. But the results of those parental admonitions made a deep, a *very deep* and powerful impression upon the mind and feelings of the children. 'Just as the tender twig is bent, the tree's is inclined!' It ran through the whole family.

There are some persons that I have known, and even good Christians too, I have thought were wholly destitute of this distinguished virtue. I doubt not but that it is, indeed, one of those sensations of soul which is directly communicated, felt, and experienced. I remember that on one occasion, laboring under a severe affliction, it was expected that I would die. My *will* was written; and many friends visited me. I had one friend who, I heard, had been repulsed from a sick man's room, and when he entered mine I did not wonder at it, for I expect that I had the same *feelings*, but perhaps not to the same degree, but I felt that I had rather he had stayed at *home!* I even now, though near twenty years have gone by, doubt in my own mind, whether that worthy brother was conscious of a sympathetic sensation of soul! How important is this matter, with a physician; how much more important, in visiting the sick, for the Christian minister to enter into all the feelings and sympathies of the afflicted! This subject, some how, has made a deep impression on my mind. When I view a pious person entering the room of the *afflicted*, I see the wishful look, the soul sinking, and sinking in sympathetic emotion at every *sigh*, and with every groan—the heart is tendered, the voice is softened, the actions correspond, and the very power of sympathy takes hold, and ofttimes very strong hold of the suffering patient; and amidst their agony of body, there seems to be mitigation of *pain* and suffering. This is often carried to the *dying hour;* and soothes the sorrows amidst the gloom of death. If sympathy of soul be, as it is indeed, a Christian virtue, how little of it seems to be felt and experienced among the greater proportion of the votaries of the cross of Christ! Yet an age, (or to use Scripture language,) *a day* is approaching when the Christian world may be roused to a full discovery of the true condition of the sufferings of the human family. Holy angels sympathized with Jesus while His disciples slept; and in the *dark hour* of His agony they fled. As Christians, we ever should cultivate this virtue, as a germ from Heaven, and hold it steadfast by faith to sustain us, not only against *dangers*, but death itself.

If the powerful effects of sympathy could sway the turbulent and angry passions of the heathen, surely it ought to influence our Christian conduct and affect our hearts. In 1827, having lost my youthful companion, in March following, (1828,) I, with my eldest son, visited Augusta college, in Ky., with the intention of placing him there. Not being conversant with *Latin poets*, I was invited in the room. I listened to *a class* reading in Virgil, under the instruction of the Rev. John P. Durbin, under whose superintendence the college flourished. The *poet* was describing the humble domicil and fields of his father, which were torn from his possession by a soldier of Augustus Cesar; the place of his infantile amusements was described; the cottage and sheep folds, the wheat fields and the groves, and all these were wrested from him by a ruthless soldier! He had resisted the soldier's attempt, and fled to save his life; and his pathetic description of the whole scene was so poetically portrayed, that Cesar ordered the premises to be restored to the family! I had almost conceived in my own mind the poet with his shepherd's flute, whistling and singing around his sheep fold, and gamboling among the lambs, now driven by the hand of the oppressor to seek for safety in some distant region. How many tyrants have been brought to feel the influence of the tender emotions of the human heart, which have been waked up to action from a poetical effusion or some striking and descriptive view. Such was the case with David in his backslidden state, when the affecting parable was told, the rash and vehement sentence was passed, and then said the prophet unto him, 'Thou art the man!'

There is a peculiar interest attending the tender emotions of the heart in public speaking. There is something in the voice, and in the very gesture, which speak the emotions of the heart. Let the speaker feel, let his soul be fired up with Divine love, let him enter into all the sympathies of his audience—then the results are visible. There is not only a force and power in his words and gestures, but there are indescribable emotions passing through the whole audience! In Illinois I attended a court occasionally; and when a particular attorney began to address the court, there was a general run of all descriptions of persons to reach the bar. There was not only a melody in his voice, but there was a tender emotion of soul. If thus at the bar we discover its influence, let us cultivate this powerful and ennobling virtue, still more powerful in its influence from the pulpit. On opening a little spiritual song book, I found that the following piece illustrates my view of the subject:—

'It grieves me, Lord, it grieves me sore,
That I have lived to thee no more,
And wasted half my days;
My inward power shall burn and flame
With zeal and passion for thy name;
I could not speak, but for my God,
Nor move but for his praise.

What are my eyes, but aids to see
The glories of the Deity,
Inscrib'd with beams of light;
In flowers and stars, Lord, I behold
The shining azure, green and gold,
And when I try to read thy name,
A dimness veils my sight.

Mine ears are raised when VIRGIL sings
Sicilian swains and Trojan kings,
And drink the music in;
Why should the trumpet's brazen voice,
Or oaten *reed* awake my joys,
And yet my *heart* so stupid be,
When sacred hymns begin.

Change me, O God! my flesh shall be
An instrument of song to thee,
And now the notes inspire;
My tongue shall keep the heavenly chime,
My cheerful pulse shall beat the time,
And sweet variety of sound
Shall in thy praise conspire.

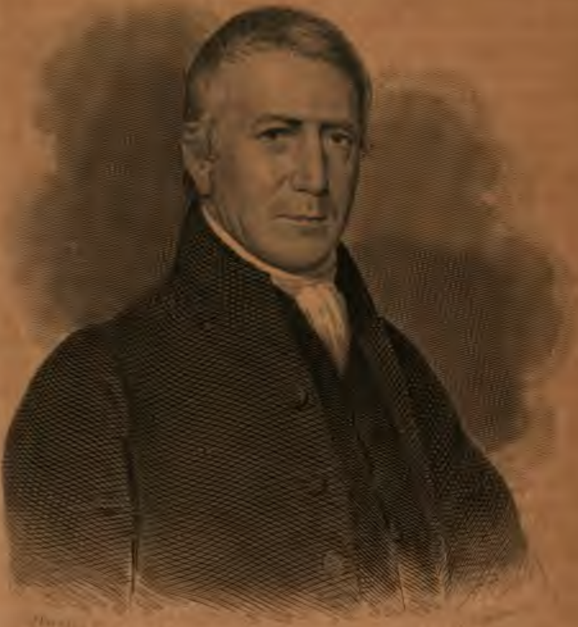
The dearest nerve about my heart,
Should it refuse to bear a part
With my melodious breath,
I'd tear away the vital chord,
A bloody victim to my Lord,
And live without the impious string,
Or show my zeal in death.'

THEOPHILUS.

ERRATA.—Page 26, line 6 from top, read *commemorated* for *communicated.*

Pages 100 and 101 in the Hebrew words, substitute ם (*mem*) for ס (*samech*) and י (*yod*) for ו (*vau.*)

Page 119, line 11 from bottom, substitute 1833 for 1823. Same page, line 13 from bottom, substitute 599,736 for 619,771; and line 12 from bottom, for 405,464 substitute 385,429. Same page, line 2 from bottom, substitute *fifty-one thousand, one hundred and forty-five* for *seventy-one thousand, one hundred and seventy-eight.*



REV. HENRY STEAD.

THE
METHODIST MAGAZINE,

degradation the barbarous races of mankind, it is impossible to deny that a mighty experiment is being made; that the moral capabilities of human beings, under all disadvantages of circumstance, are now, for the first time, being fairly tried; and that, if the result of that experiment should be as its advocates clearly anticipate it will, the world at length, and after every other method of investigation has failed to produce a satisfactory issue, will be put in possession of the true solution of many a profound problem in the philosophy of human nature. On this ground merely we, perhaps, might rest our case; at least we might fairly demand of the enemies of missionary undertakings, that before they presume to

THE
METHODIST MAGAZINE,
AND
Quarterly Review.

VOL. XVI, No. 3. JULY, 1834. NEW SERIES—VOL. V, No. 3.

From the Wesleyan Methodist Magazine.

REVIEW OF KAY'S CAFFRARIAN RESEARCHES.

Travels and Researches in Caffraria:—describing the Character, Customs, and Moral Condition of the Tribes inhabiting that portion of Southern Africa: with Historical and Topographical Remarks, &c. BY STEPHEN KAY, *Corresponding Member of the South African Institution.*

'WE have often thought what a profoundly interesting chapter might be added to the history of man, by collecting together all the various records of missionary operations during the last half century. Persons we know there are who would no more condescend to exercise their great minds in the consideration of the subject, than they would tolerate the high canons of Christian doctrine and morality; and little should we care for their contemptuous neglects. But that men should be found, of strong and candid spirit, speculators on the condition and social destinies of human kind, who are content, as too many of them notoriously are, to remain in almost total ignorance of the perpetual advances which Christianity is making in heathen countries, is to us a matter equally of astonishment and regret. Nor does it greatly increase our satisfaction to know, that occasionally some extraordinary and signal demonstration of the power of Christian truth compels the notice of those whose general defect of observation we lament. Small indeed must be that knowledge of the state and prospects of the unchristian world, and miserably incorrect withal, which includes within its range of acknowledged facts only the few striking and wondrous instances of popular conversion which have gladdened the hearts of all devout philanthropists. Regard with what feelings we may the attempt to reclaim from their pollutions and various degradation the barbarous races of mankind, it is impossible to deny that a mighty experiment is being made; that the moral capabilities of human beings, under all disadvantages of circumstance, are now, for the first time, being fairly tried; and that, if the result of that experiment should be as its advocates clearly anticipate it will, the world at length, and after every other method of investigation has failed to produce a satisfactory issue, will be put in possession of the true solution of many a profound problem in the philosophy of human nature. On this ground merely we, perhaps, might rest our case; at least we might fairly demand of the enemies of missionary undertakings, that before they presume to vehemently oppose the exertions of our numerous societies, they should take the trouble to investigate this one important pretension. That they have never yet done so, we do not hesitate to affirm: nor is it possible to consider how commonly they have thrown entirely out of sight the intermediate and less obvious steps of moral progression, without being struck with a vivid sense of the unfairness which has characterized their blind and persevering opposition. And yet we are inclined to think that there is in truth less reason than many people imagine, to deplore the prevalence of that hostility which the great cause of Christian missions has had so often to encounter. The Church of God, in all ages, and in all its separate departments, has gathered strength from persecution, of what kind soever the persecution may have been. There would seem indeed to be a certain fixed and immutable law, by which the innate and unconquerable energy of religious truth maintains its own victorious superiority to all the strength of its assailants. Or, let us say, rather, that the Almighty has so constituted the human mind, that having once laid hold on that which is true, it clings but the more firmly for being buffeted and vigorously assailed. And this is not all: pour in upon the provinces of a free and glorious land the desolating legions of an invading army, and you kindle in the hearts and spirits of her children a fire that will eventually consume you. Then arise the TELLS and HOFFERS of the subjugated country; the indomitable champions of right and liberty; and peasants start forth from their native obscurity to pull down the tyrant from his throne of usurpation, and to wield the sword of battle, and the sceptre of dominion. So it is, so it has ever been, where the blessed truths of Christian hope and duty have had to sustain invasion or terrible assault. What but "the fury of the oppressor" drew forth from Luther his fearless promulgation, his learned and unanswerable defences, of the doctrines of the reformation? What but the unwearying enmity, the abiding and relentless oppugnancy, of a large proportion of the magistrates and clergy of this realm, to the spiritual instruction of the people generally, produced and strengthened in Mr. Wesley his deep conviction of the necessity of laboring arduously, unshrinkingly, and with entire and life-long devotedness, to make known the uncorrupted doctrine of our holy religion throughout the empire?—a conviction which, illustrated as it was by the marvellous activity of that distinguished man, has been productive of consequences as momentous and remarkable as any that the world has witnessed since the days of the apostles. And what again, by awakening in the friends of missions a desire of self vindication from the injurious charges of their adversaries, what but the mistaken and too often ferocious counteraction of which we have been speaking, has stirred them up to their more recent and gigantic efforts to carry the transcendent blessedness of Christian faith and joy, with all its attendant benefits of moral elevation, practical virtue, civilization, freedom, into the dark places of the earth?

One of the commonest, and also one of the most shallow and fallacious objections to the whole missionary scheme, is that which asserts the impossibility of effectually inculcating the principles of Christian truth upon the unprepared and previously unenlightened heathen mind; which demands the presence of some pre-existing civilization, together with a code of social morality, as the basis, forsooth, of evangelical intelligence. A singularly absurd and illogical objection this; an objection which requires a total inversion of the laws and processes of nature; and to which an exact and confounding parallel would be furnished by the hallucination of some insane arboriculturist, who should dream of hanging branches of an oak tree in the clouds, in the vain expectation of their growing downward, till their roots had stricken deep into the earth, and fixed and bound into the soil the trunks of a wide and shadowing forest. We are astounded and dismayed at the bare conception of this latter folly; but wherein consists the greater wisdom of that other kindred project of civilizing charity? The same law, the same relation of cause and effect, obtains in morals, which we see perpetually exemplified in all the phenomena that fall within the range of physical science. Civilization, that is, extension, multiplication of the means and sources of social enjoyment, is necessarily a product of the moral nature of man, in a condition of progressive and energetic developement: and without such antecedent developement of the capacities of happiness, as derived from extraneous influences, we have no more reason to look for the amenities and various comforts of civilized society, than we have to expect thunder without the passage from one point to another of electric fluid; or to believe in the presence of animal life, where there is neither circulation of the blood, nor vital sensibility in the nerves.

To us, it seems quite superfluous to multiply arguments upon this topic. The scope, and final significance, of all the lessons which are taught by history, by observation and experience of the tendencies of human nature, is, most distinctly and irrefragably, in proof of man's universal need of revelation, for all the purposes, as well of his mortal as of his posthumous existence. And in no respect is this perpetual and characteristic demand of his inner and nobler being more emphatically discovered, than in those cravings and strugglings after some remote and vaguely apprehended good, the traces of which are deeply stamped on the abortive efforts of all pagan nations, to promote the growth and maturity of their incipient and essentially defective civilization. Let us not be told that the Egyptians, the Assyrians, and after them the Greeks and Romans—heathen all—were in their high and palmy estate as thoroughly civilized as we ourselves. Who is he that, knowing any thing of the wild and many colored story of those mighty fabrics of empire, knows yet so little, as to be uninformed of the fundamental defectiveness and insecurity of their systems of civility? If indeed mere luxury,—a countless multitude and infinite diversity of inventions for the excitement and gratification of prurient sensual appetite, with all conceivable appliances of voluptuous desire, and libidinous excess,—if these can be supposed, in any sense, to constitute a civilized or intrinsically excellent form of society, then were the great monarchies of antiquity, at least, on an equality with us and our contemporary kingdoms; and we would hope immeasurably farther advanced in all the unholy practices of such a state of things, than any other portion of the habitable universe will ever hereafter be. But civilization of this kind is unworthy of the name: it is nothing better than refined, attenuated, and decrepid barbarism. Not an element does it contain, not a quality does it exhibit, which is not discoverable in the lowest congregation of savages. Fierce animal instinct, unrestrained by principles of higher and deeper birth, cloyed and miserably satiated with easiest and instant gratification, and seeking for itself, thus palled and gradually enervated, new modes of licentious fruition, was at once the aim and impulse of the entire mechanism of ancient society. From the natural operation of this disposition of affairs arose, in process of time, the sect of stoics, who, having witnessed in ten thousand cases, and seeing daily in a myriad others, the suicidal effects of unbridled passion, and riotous excitability of temperament, founded their claims to popular respect on the denunciation of almost every physical indulgence, how innocent soever it might be, when kept within those assignable limits beyond which all purely earthly pleasure degenerates into base and brutal excess. The rise of this severe and high-toned class of philosophic censors demonstrates the existence of those evils, which it was the peculiar object of their ethics to condemn and to eradicate.

But we should do injustice to the merits of the ancient world did we forget to notice the dazzling splendors of its arts and literature. Splendid, no doubt, magnificent beyond comparison, in some things, with the meaner and less laborious productions of the present day, indeed they were. And yet (shall we be pardoned by the lovers of classical erudition for saying it?) there is in the whole body of Greek and Roman letters an abundant tincture of the rank, gross, all-possessing, and all-consuming sensualism of their course and style of living; redolent of earthliness, and all the pestilent excitements and seductive attractions of an unspiritualized condition of the world. Think not, reader, that we are willing to except even old Homer from the sweep of this wide censure. What, after all, are the swift-footed and invulnerable Achilles, and his heroic brethren in arms, but so many painted shadows—idols, if ye will—of imagined power and glory; beautiful, we know, terribly beautiful in their sun-like strength, and clothed with the effulgence of transcendent energy of action and of passion.

And then the arts of olden time, what do they manifest of the prevailing spirit of the people? Simply, that the beauty which they loved, the enjoyments which they coveted, the objects and the forms of nature upon which their thoughts and fine affections continually dwelt, belonged, almost without even constructive exception, to "the world of eye and ear;" that, in fact, they were all sense; to the exclusion and degradation of the spirit, which is THE MAN. We do not wish to enter into any abstruse discussion of the collateral branches of the question; but had we space or inclination to follow out the train of thoughts which here suggests itself, we believe it might be shown that one great cause of the decline of art in Europe, since the reformation, lies in the fact, that men have ceased, from that period, to be so thoroughly, as they had previously been, the creatures of outward sensuous influence.

Now, that civilization—the only true and really valuable civilization that ever made its way into the sphere of human life—which is founded in the unchanging verities of the Christian revelation, is of a far different quality. Based upon that which is of spiritual character, which speaks to spirit, and works on and through spirit, its property is to exalt, ennoble, and sustain the spiritual nature of man; to uphold its just and rightful ascendancy; and, in like manner, to affect the moral and the intellectual nature, giving to it dominion over the baser ingredients of our bodily constitution. This is the civilization which they who put their trust in the sure promises of holy writ believe to be included in the prophetic destiny of the whole human race. Distant, perhaps, the consummation may be; but come it will, at last, to restore universal peace, and to preserve inviolate the regenerated order and untroubled freedom of a world, grown wise and happy, in the knowledge of that God, who both created and redeemed it.

Possibly, some of our readers may be tempted to demand a more elaborate and minute representation of the peculiar grandeur and inherent virtue of the Christian mode of civilized existence. To them we owe an apology for having sketched thus hastily the abstract portion of our argument. But facts are generally held to be the best and most conclusive reasoners; and as we are fortunate enough to have before us a volume which presents some striking illustrations of the doctrine now briefly stated, we feel bound to proceed at once to the examination of its very interesting contents.

The writer of these "Caffrarian Researches" is already well known to our readers, by his frequent and graphic contributions to the "missionary notices." Some of the anecdotes, related in the pages of his book, as also several of the extracts from the author's journal, have, within the last few years, made their appearance in that monthly publication.

The chief defect in the work is the want of order in the arrangement and classification of the subjects; yet we are pleased to have an opportunity of recording our general approbation of the spirit and execution of our author's performance. Passages there are of powerful reasoning, and vivid illustration; the latter, especially, being sometimes embodied in a style of considerable fluency and vigor.

On the condition of the Kaffer tribes, their miserable degradation in the scale of humanity, prior to the establishment of Christian missions along the borders of the British settlements in Southern Africa, we need not pause to dilate. Let it suffice to observe, that nowhere, in the habitable world, did there prevail more moral wretchedness, more foul and debasing superstition, more blank and total ignorance, than in the vast district of Caffraria. It was, indeed, a region "sitting in darkness, and in the shadow of death." It is well known that when, in 1819 and 1820, the stream of emigration from this country set toward the shores of the colony of Good Hope, the government at home, with admirable liberality, proposed to allow an annual stipend of 75*l.* sterling for the maintenance of a minister of religion to every party, consisting of as many as a hundred families; leaving it to those families to select a pastor of their own persuasion. Among the first who availed themselves of this generous provision were the Wesleyan Methodists; their numbers being sufficiently great to entitle them to the promised allowance. Application was accordingly made to the committee of the Wesleyan Missionary Society for a suitable minister; and the Rev. William Shaw was appointed to accompany the emigrants; with this understanding, that, in the event of his removal to any other station, his place should be duly supplied by some other missionary.

"Hence Albany," says Mr. Kay, "became at once and properly a missionary station, and has ever since enjoyed the fostering care and attention of the above-mentioned committee, to which it, in a great measure, owes its preservation from the sway of infidel principles, so banefully prevalent in most infant colonies.

It may be necessary to observe that the whole of the emigrants were, from the first, divided into parties of from ten to one hundred families each. Every division had its respective leader or representative, from whom it, in many instances, took its name; but that which was composed principally of Wesleyans was, on this account, generally denominated the 'Methodist,' or the 'Salem party;'* and finally settled in a range of valleys, sixteen or eighteen miles south-east of Graham's town. On their first arrival, the authorities, deputed to point out their lot, placed them upon a beautiful and picturesque plot of land, lying between the Kasooga and Kowie rivers, close to the sea, which formed their eastern boundary. There they remained six or seven weeks, during which short period many of them labored most indefatigably. Beside the erection of temporary dwellings, numerous little patches of ground were dug up, and sown with various kinds of seed; which, from the favorableness of the season, and the astonishing rapidity of vegetation, promised an early reward for their toil. But no sooner had they got their families somewhat sheltered, and begun, with growing pleasure, to look upon the fruits of their industry, than all were required immediately to quit the place, as it was wanted for a General C. and his party. This, as might be expected, occasioned considerable confusion, and no small degree of dissatisfaction. The case, indeed, to say the least, was certainly a hard one; but it is, perhaps, difficult to determine whether the party suffered most from the unjustifiable partiality of those in power, or from the manifest want of judgment in its head, and others who had the management of its affairs.

The tract of country now assigned them was far more extensive than that from which they had been removed, but by no means so beautiful, nor yet so well adapted to the purposes of agriculture. At certain seasons of the year, however, and after plentiful rains, its aspect is pleasant, and the pasturage abundant. For sheep, the latter is generally superior to that nearer the sea: so that, in this respect, the change was decidedly advantageous. But, on the other hand, the soil being exceedingly hard and dry, and the situation one in which irrigation was altogether impracticable, the work of cultivation necessarily required great labor and exertion; while the prospect of a crop was at all times exceedingly precarious. These and other circumstances, to which we shall probably have reason to advert, soon reduced the number of their company."

It was in the summer of 1821, that Mr. Kay, who had, if we mistake not, been nominated as the colleague of Mr. Shaw, set out on his first tour in Kaffreland. His route, as marked upon the map, appears to have diverged northward from the main road between the Cape and Graham's town to the distance of six or seven hundred miles. Of the abject superstition and almost inconceivable debasement of the native Africans, we are furnished with several authentic and very singular examples. The wild marauding habits of these children of the desert; their frequent and ferocious wars, both with the remoter colonists, and among themselves, the universal prevalence, throughout their different clans, of polygamy, and a deep-rooted belief in sorcery and witchcraft, were, at that time, some of the most obvious and formidable obstacles to the introduction and subsequent advance of Christianity. The jealousy, moreover, and not unreasonable suspicion generated by the habitual perfidy and nefarious conduct of the Dutch boors, and many even of their English associates, along the frontier, had prepared the savage chieftains to look with vigilant distrust upon the intentions of the new and philanthropic intruders on their territory. By what means the original reluctance of these barbaric rulers to permit the incursion of the missionaries was at length overcome, it is needless to relate. There is but one course for all evangelists in heathen regions, under all circumstances, to pursue,—that of undeviating good faith, and patient, long suffering, kindliness of spirit. Within a few months after Mr. Kay's arrival on the shores of Southern Africa, the Wesleyan mission to the tribes of Pato and Koryo was established, by mutual consent of the British governor and the native princes. Early in 1822, the mission chapel at Graham's town, the first religious edifice ever erected in that place, was opened for Divine service; and before the close of the ensuing year the missionaries had succeeded in obtaining for themselves a location at their little village of Wesleyville, which is some seventy or eighty miles farther to the east, in the heart of Pato's dominions. Mount Coke, the head quarters of our author and his brethren, within the boundaries of S' Lhambi's tribe, was founded in October, 1825; Butterworth, in the kingdom of Hinza, not till 1826. For about ten years, then, dating from the period of the establishment of Wesleyville, this great Caffrarian mission may be supposed to have been in active and efficient operation. Let us see what it has done; what victories it has achieved; what trophies it has gathered.

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* From the name of their village.

The following extracts are taken from the journal of Mr. Kay, after his appointment to the Butterworth station in 1829:—

"Tuesday, 13th, (April, 1830.)—It is not less pleasing than encouraging to observe, that those of our interpreters who are truly converted to God are frequently found boldly, though unostentatiously, addressing the multitudes upon Divine subjects, and fearlessly answering the objections that are urged by gainsayers against the Gospel. The substance of our sermons being by them familiarly reiterated amidst the different groups around, the seed of truth is much more extensively spread abroad than even the missionary himself may be ready to imagine.

One of them this morning walked over to the chief's residence, which is about a mile from the mission house, and there met with a considerable number of the *amapakati*, or great men, gathered together. He immediately began to interrogate them respecting the reasons why they kept at such a distance from the mission village, and were so seldom seen in God's house on a Sabbath day. Some pleaded, in excuse, their ignorance of the day on which the individual rights and interests,—that of such union the grand and sole condition lies in the popular admission of the Christian scheme or code of moral obligation. The *Christian* scheme, we say emphatically: for we contend not merely for the pre-eminent fitness, for such a purpose, of the Christian morals; we affirm peremptorily that they and they alone are all-sufficient to sustain the superincumbent weight of legislation and administrative justice. Were it not that the argument would prove too recondite and lengthened for these pages, we could show that all the empires, monarchies, republics, oligarchies, and the rest of ancient history, were brought into decay, and ultimately to destruction, by the radical and vitiating taint of their defective ethical systems. The glorious tree which spread its giant branches in the sun shine, and overshadowed with its rich-hued canopy the wide and verdant earth, was rotten at the core, and cankered at the root. Age after age it trembled to the breeze that stirred its withering foliage; and when at length the storm descended, and the earthquake came, it fell, and perished.

From the same creed, we think that we could also gather some reassuring and prophetic anticipations of the destinies of our own free and Christian country; but these and many kindred speculations are foreign to our present design. One observation we must add, however: the story of the last three centuries has been one memorable commentary on the declaration of holy writ, that "righteousness exalteth a nation." During that period especially, those nations which have done most to uphold and propagate the pure faith of Christianity have ever been the foremost in respect of freedom, civilization, and commercial wealth and enterprize; as witness Holland, Great Britain, and the United States of North America. That the time will arrive when other states, now immeasurably far below them, shall be raised to the same elevation of moral dignity and grandeur, we cannot doubt. In what precise manner their predestined bloodless and ennobling revolutions shall be brought about, it is not for us to dream of predicting; nor into what forms of polity and social order the world, or any of its regions, shall ultimately settle. Leaving such questions to be solved by time and Providence, we may find ample and informing occupation in watching, with a serious and reverent eye, the progress of those gradual alterations in the circumstances of our less enlightened fellow creatures, which are silently conducting to the promised issue. Have we then evidence, definitive and satisfactory, of the commencement of this renovating process among the boors and savages of Southern Africa? Our answer shall be given in the words of Mr. Kay, and those from whom he quotes.

And, first, the advantages of commerce are already extensively diffused over this once ignorant and desolated corner of the earth; as will be learned in connection with another and still more important fact—that of the moral amendment of the Caffrarian character—from the following extract from a letter, in one of the colonial newspapers, for the year 1832:—

"The traffic," says the writer, "with the native tribes has increased in a surprising degree. The value of native produce actually brought into Graham's town alone is estimated, for several months past, to have amounted to no less than from 700*l*. to 1000*l*. weekly!

In calculating the advantages gained in a pecuniary way to the settlement, the colony at large, and even to the mother country, by the creation of a new market for her manufactures, small as it may at present seem, the moral effects of the new and liberal system of intercourse ought not to be overlooked; and among these (as a resident) I would, from my own knowledge, enumerate the decreased amount of depredations upon our cattle, and the entire cessation of murder, by the Kaffers, within the boundary. These are established facts, which every inhabitant of Albany shows in the impunity with which he exposes himself unarmed in the most retired jungles of the country, and in the ease of mind with which he now retires at night from his formerly fearfully-watched cattle fold.

Shortly after the establishment of the above-mentioned fair (held at Fort Wiltshire,) his excellency the governor issued another proclamation opening the way for mercantile adventurers to proceed beyond the Gariep, or Orange River, whence also produce to a very considerable amount was brought into the colony. In 1827, a second fair was established on the Kaffer frontier; but the comparative smallness of its returns led to its discontinuance about the end of 1828. While these, however, constituted the principal mediums of intercourse, there were others which equally tended to strengthen the connection. Several individuals of approved character were allowed licenses from government to pass the boundary, for the purpose of trading with the natives at their own hamlets; and one of these is said to have brought in produce to the amount of 1800*l.* annually, beside the usual articles of barter. At one of our mission stations also there has long been a shop, which was opened under the express sanction of General Bourke, the lieutenant governor; and which belongs to Mr. R. Walker, formerly of Manchester. This has been of essential service to the surrounding clans, who have hereby been enabled to furnish themselves with a variety of useful articles, wearing apparel, iron cooking pots, knives, hatchets, implements of agriculture, &c, at moderate prices, and in a manner best adapted to their circumstances. The amount of sales, at this establishment alone, between July, 1827, and Dec. 31, 1828, was about nine thousand rix dollars, or 657*l.* sterling. The different articles of merchandise were paid for by the people in hides, six hundred and fifty-nine; ivory, two hundred and thirty pounds; samboes,* three hundred and ninety-three; horns, nine thousand three hundred and ninety-four; and cash.

The moral disadvantages of commercial enterprise, and its manifest tendency, in the hands of some men, to corrupt even the heathen themselves, are evils which cannot be too deeply deplored. It nevertheless constitutes a means, in the hand of Providence, calculated to promote the civilization for which the Gospel has prepared the people, and to open a more frequent intercourse with interior tribes, which will greatly facilitate the establishment of Christian missions among them. Many of those engaged in regular trade with the Kaffers are not satisfied now with merely visiting the country, but they are taking out their families and becoming residents in it. English settlers are thus dispersed all over the land, as far as Morley. Several of these have been members of the Methodist society in the colony; and their little settlements will form so many points, in various directions, for collecting Sunday congregations, and afford to each missionary, in a way never contemplated by us, such local help in our respective tribes as we have long ardently desired, but could never see how it could possibly be obtained. By this means a kind of new era is commencing in our missions; so that, without greatly multiplying missionaries in a tribe, we shall be able to meet the wants of this scattered population; and without expense promote the Gospel of the ever-blessed God, together with a rapidly increasing knowledge of the English language. Certainly this is of God; and, to my own mind, it appears with all the clearness of demonstration, that from year to year God is working out good for Africa."

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* Whips, manufactured from the hides of the rhinoceros and hippopotamus.

Another citation we must make from the "Graham's Town Journal," as quoted by our author, of February last. After discussing the propriety of making use of camels in the transportation to the interior of articles of merchandise, the editor proceeds as follows:—

"The inhabitants of Albany have manifested little less anxiety to maintain their moral station in society than to advance their individual interests, or to preserve unimpaired their joint political privileges. Hence, notwithstanding all those complicated difficulties which invariably attend the first settlers in a new country, no less than nine chapels—seven Wesleyan, one Congregational, and one Baptist—have been erected, in different parts of the district, by means of voluntary contributions. And our present one in Graham's town, which was the first ever raised in the eastern province, having become by far too small for the congregation, a new one was determined on, and commenced in February, 1831. Most of the chapels have connected with them Sunday schools, affording to the rising generation, black as well as white, regular instruction in the rudiments of learning, and in the principles of Christianity.

Government also has done much to foster and promote the progress of education, by the appointment of school masters, at different stations, with suitable allowances; providing eligible school rooms, and furnishing them with the necessary materials for conducting the several schools on the Lancasterian system. These schools, though unquestionably productive of much good, are not so popular, nor so well suited to the circumstances of the people, as Sunday and evening schools, which have been established, and are supported by private individuals. The children of the poorer inhabitants are compelled to tend cattle, or afford other assistance, from a very early age; and so indispensable are their services, that it is only on Sundays, or after the close of their daily labor, that they are disengaged, or that time can be spared for the acquirement of more useful knowledge. The total number under instruction in the district cannot, at a moderate computation, be less than one thousand; which gives the unexampled ratio of rather more than one to every seven of the entire population.

The progress made by many of the children at Sunday schools is generally encouraging, and, in some instances, extraordinary. At the annual public examination of the scholars such manifest indications of improvement are often exhibited, and such intellectual acuteness displayed, as afford the greatest encouragement to the patrons of the several institutions; and it is almost impossible to form too high an estimate of the vast benefit which must be derived by the next generation from the diffusion, through so many different channels, of religious and other knowledge, among the youth of this district. Several of the Sunday schools have juvenile libraries, from which the more advanced scholars obtain the loan of various publications, not only of a moral and religious tendency, but also on general subjects. The good effect of these institutions has been remarkable: many who were formerly scholars are now themselves gratuitous teachers; and numbers have become exemplary characters merely in consequence of the instruction they received, and the habits they imbibed, while attending these schools."

In addition to all these marvels of improvement, including the erection of a printing press, and the weekly publication of the very respectable Journal from which the preceding passage is extracted, an infant school, a temperance society consisting of a thousand members, and a branch savings bank, in which even many of the Hottentots, who have renounced the practice of dram drinking, are in the habit of depositing their unappropriated earnings, have been, within the last three years, established in the same place.

"As the influence of religion," continues Mr. Kay, "has diffused and extended itself throughout the settlement, a missionary spirit also has been gradually kindling among the people. Hence the Albany missionary society has now assumed a degree of importance far exceeding our most sanguine expectations; and the annual meetings, held at Graham's town in January or February, generally excite intense interest among all classes of the inhabitants. On the platforms may be seen Kaffer chiefs, and ministers of all denominations around us—Episcopalian, Independent, Baptist, and Presbyterian; which, of course, forms one of the most interesting features of the occasion. The amount of subscriptions, inclusive of various small sums from the Caffrarian stations transmitted to the parent society in London last year, was no less a sum than 365*l.* 0*s.* 3*d.* But it is not by gold and silver only that this transplanted people are zealously assisting us in the grand work of evangelization: the great Head of the Church is raising up from among them men also to proceed with the everlasting Gospel in their hands to the savage hordes of the interior. Two of the emigrants are now employed as missionaries, and seven or eight others as artisans or school masters. Like the vine, therefore, the Church is here spreading forth her branches over the wall; and the wandering sons of Ham are sitting down under its shade, and partaking of its fruit. 'The wilderness and the solitary place shall be glad for them: the desert shall rejoice, and blossom as the rose.'"

That the remote clans of native Kaffers, into whose fastnesses the missionaries have been enabled to penetrate, should, after so short a term of moral and religious cultivation, exhibit the same aspect of recovered nobleness of spirit, is not to be expected. But all that could have been accomplished by strenuous exertion and ever-active philanthropy, accompanied by that benediction from on high which never fails to attend its fearless labors, the missionaries have assuredly achieved. And when we think of those darker scenes, in the immediate vicinity of such a colony as that described in the foregoing quotations,—when we conceive of that vigorous benevolence which seems to actuate the great majority of the British residents in Albany, a benevolence which prompts them even now to the performance of such unusual acts of liberality, as those we have had the delight of recording in these pages,—when we thus call to mind their truly admirable beneficence and generosity, and think moreover of their constant efforts to impress upon the youth of every origin and color in the settlement the same exalted disposition of charity,—the prospect which arises to our sight is heart-refreshing and consolatory. We cannot refrain from adding to our already lengthened extracts from the work before us the concluding and really eloquent appeal of Mr. Kay.

"Let it never be forgotten," he says, "that Christianity led the way in opening an intercourse with the tribes; that she laid the foundations of commerce, and inspired them with a wish for peace with the colony; and that where her mild sway is most fully established, there is our intercourse likely to be most peaceful and permanent. These being facts that defy refutation, it is sincerely hoped that, whatever measures 'the powers that be' may adopt, the utmost care will be taken to guard against every thing that might, in the least degree, tend to impede her progress; and that the friends of missions will continue to afford increased aid, in order that her cheering rays may be extended to the remotest extremities of the land. To the latter alone, the tribes are looking for effectual deliverance from the galling yoke of heathenism. Government, indeed, may do much in protecting them from foes without; but theirs is not the province to put down or subjugate the enemy within. Ignorance and superstition will still bear down into eternal darkness whole nations of men, unless Christians unweariedly exert themselves in sending forth the light of truth. Much has been done toward checking the horrid rites and sanguinary orgies, connected with idolatry in India, by appeals to the British legislature; and much, we trust, will ere long be done for the enslaved African in the west, by similar measures; but these, alas, can do little or nothing for the pagan nations of Africa itself, inasmuch as they are wholly independent of our jurisdiction. With a country of their own, and government of their own framing, they are placed beyond the reach of every thing, save Christ and his Gospel. Hence, if the friends of religion come not forth to their help, millions of poor children must remain for ever untaught; entire regions be left altogether destitute of schools, and of churches, as well us of teachers; and generation must continue to follow generation into eternity without so much as ever seeing a book! Nay, thousands of miserable females must still be tortured; multitudes of innocent individuals annually sacrificed; and tens of thousands dragged, while struggling with death, into glens and jungles, as food for beasts of prey! On the ground, therefore, of common humanity, as well as of Christian duty, we once more press the matter upon every Briton's conscience in the sacred and imperative language of Holy Writ:—'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his work?'"

It appears, then, from this very interesting record, that the benefits of foreign commerce, of intellectual and moral education, and every-day communication with an eminently Christian people, have been, in our own day, and chiefly by the agency of evangelical teachers, bestowed upon the long-degraded and much-injured races of the Hottentots and Kaffers. It is encouraging and satisfactory to know that the experiment has hitherto so well succeeded; and that the present aspect of affairs in Africa gives promise of still farther and far more illustrious triumphs.

Before we quite dismiss the subject, it behoves us to remind our readers that this important African mission has a peculiar and imperious claim on the assistance and enlarged support of an enlightened public. Let us not, in this case, take credit to ourselves for any great abundance of "the quality of mercy:" we have not yet done all that we are bound by every principle of rigid justice to perform for the amelioration of the moral state of that vast and darkened continent. The record of our deepest national crimes is written on her sands, and stamped on her imperishable rocks. They have been stained and trampled, in the passage over them, of thousands of our countrymen, with feet that were swift to shed blood, and garments reeking with the rank, hot incense of murder, and inhuman spoliation. Oppression, perfidy, malignant passion, and restless violation of the rights of others, have marked the footsteps of ten thousand Europeans across the steppes and wildernesses of that desert land. Despair, and death, and misery, manifold and worse than death, have followed in their ghastly train; and rioted, as with infernal drunkenness of delight, amidst the myriad scenes of agony which have branded on the memory of those horrible invasions the curses of inexpiable guilt. That which is past, which has been done under the sanction, too often, under the express direction, of so called Christian governments, can never be atoned for, never be compensated, by any possible extremity of sacrifice or self devotion. Yet is repentance and a resolute abjuration of these damning practices, and every thing akin to them, our plain, imperative, and sacred duty. And if, in the plenitude of his compassion, that God, whose majesty we have thus awfully despised, defied, insulted, shall see fit to confer on us, in token of the pardon of our black offences, the honorable distinction of being made the ministers of civilization, moral improvement, and eternal life, to the degraded children of our former victims,—if indeed we may hope that such surpassing mercy is reserved for us, shall we not joyfully accept the high commission, with all its fearful obligation and responsibilities, and be thankful unto Him our Maker?

It is only requisite in conclusion to say, that Mr. Kay's volume reflects great credit upon his judgment and research. It contains information respecting the minutiæ of the Kaffer customs and habits which will be sought for in vain in the works of any of our African travellers; but its principal interest and value arise from the authentic intelligence which it contains of the progress of Christianity, and of the comforts of civilized life, among a people proverbially barbarous and wretched; and, as such, we cordially recommend it.

REVIEW OF THE LIFE OF DR. ADAM CLARKE.

(Continued from page 224.)

We concluded our remarks, in our last number, on the Life of Dr. Clarke with some testimonies in favor of his literary character and attainments. The following additional testimonies arose out of his connection with the British and Foreign Bible Society:—

'It has often been observed that those individuals who can and who will work, have always an abundance of employment. The truth of this was probably never more fully exemplified than in the case of the subject of these memoirs; for the extraordinary talents and industry he possessed, were soon called to yet a wider sphere of usefulness, which, however, did not supersede, but was rather added to all the rest.

"*The British and Foreign Bible Society*," which was then in its infancy, soon nominated him a member of its committee, and his Biblical knowledge and oriental studies constituted him a powerful auxiliary in many of its important objects. His brother-in-law, Mr. Butterworth, who was one of its earliest members, besought him to add this one other duty to his already long catalogue of engagements; and the importance of the object itself, joined to his desire for the instruction and salvation of all the human race, determined him to give a portion of his time and attention to this new call from God and his servants.

The subject of printing a Bible in the *Arabic* language occupied at this time the deep attention of the committee.

On this subject there is a rough copy of a letter addressed to the Right Hon. Lord Teignmouth, president of the British and Foreign Bible Society, a nobleman equally known for his literary acumen, as for the benevolence and urbanity of his character. This nobleman ever treated Mr. Clarke's opinion on all subjects with the most respectful attention, and he felt for him the kindest personal regard. The letter in question will give some notion of the nature of the arduous labor which devolves upon the committee of the British and Foreign Bible Society, and the cautious wariness with which they are ever obliged to act:—

"My Lord,—I am favored with a note from the Rev. Mr. Usko, enclosing a sheet of the quarto *Arabic* Bible now printing at Newcastle, at the same time expressing a desire that I would transmit it to Mr. Dawes, at the Sierra Leone office, for his opinion. I did so, and have only received it back this morning, when I lost no time in immediately laying my opinion on the subject of a new edition of the *Arabic* Bible before the committee; they desired me to transmit the substance of it to your lordship, which I most gladly do, fully convinced that your judgment on this case is that by which both the committee and myself ought to be governed. In reference to the printed specimen,—

1. I allow that the type for its size is very beautiful, and seems to be well distributed over the page; so that the words are every where

sufficiently distinct, which is not a common case in the *Arabic* or Persian books, printed either here or at Calcutta.

2. The paper is good enough, the ink very good, and the typographical execution very respectable. But I object first to the *form*, which I think is not the most convenient. Few *Arabic* or *Persian* books are written in quarto: even where the page is quarto the written part is very narrow in proportion, and often is no wider than what would be proportionate to an octavo page. Long lines on a quarto page, especially where the characters are small, are very inconvenient to be read, as it is difficult to carry back the eye over such a length of surface, so as to begin at the proper ensuing line. I would therefore advise it to be printed in quarto, and in two columns, to be separated by a neat double brass rule. Secondly, the character, though beautiful, is too small. I believe your lordship knows that the Asiatics hate our small types; and though many Persian works, especially the poets, are written in small characters, yet the penmanship is so very elegant, (far surpassing any.thing which can be imitated by movable types,) that they are very easily read; yet I believe Arabic works are seldom written so. Arabic writers seem to delight in a large, bold character, with the *nexus* greatly protracted in most of those letters which can admit of it, which is not only an elegance in their notions of calligraphy, but serves greatly to relieve and conduct the eye.

The college *De Propaganda Fide* have carefully consulted this taste of the Mohammedans, and therefore have issued among them both the Scriptures and other theological works in a large, well-cut, beautiful character, resembling, as nearly as possible, those in their best written MSS. The same line is pursued at the Catholic establishment on Mount *Lebanon*, at the monastery of *Mar-Hanna-Shouair*, where they have a printing press, from which, as Mr. Usko informs us, parts of the Holy Scriptures and certain devotional books have been issued in *Arabic*, executed in a large and beautiful type, and with great typographical accuracy.

3. This edition is without the vowel points. I have no doubt that Arabic, as well as the Hebrew, was originally destitute of its present vowel points, and consequently shall say nothing against or for the origin, necessity, and utility of this system, merely considered in itself; but I beg leave to observe to your lordship that the points are considered by the Mohammedans themselves as essential to a *Divine revelation*.

Hence the *Koran* is invariably written with the points, in all the forms in which it appears; indeed, so scrupulously attached are they to these points, that though in all their own works, except those of an elementary kind, they omit them; yet they affix them to every passage they quote from the Koran, in their other works, and often distinguish it by a different letter. Your lordship is no doubt well acquainted with the *Tufseer Husseng*, a celebrated commentary on the *Koran*, and you may have observed that though the text is introduced in very small parcels, often only in single words, yet the *points* are continually affixed with the most scrupulous exactness. Now, my lord, as the points are always added among the Mohammedans to every portion of what they call a *Divine revelation*, not only in token of profound *respect*, but also as essential to the *fixing of the sense* of that revelation, and without which, in the present state of the Arabic tongue, it would be liable to continual misconstruction; what must they think of our Scriptures, which we send among them as *Divinely inspired*, destitute of an appendage which they deem essential to the respectability, accuracy, and perfection of the words of God? Your lordship knows well that in the Arabic tongue the preterite and future tenses, through the singular, dual, and plural numbers, in the passive voice, are, as to their letters, precisely the same with those of the same denomination in the active voice; and that the infinitive is the same with the third person masculine dual of the active voice, and that these tenses, in all their persons, are distinguished only by the *points*. A person well acquainted with the Arabic finds but little difficulty in understanding an Arabic author, though unpointed. Yet still those tenses are perpetually liable to be interchanged, and the meaning of the author, in such cases, is liable to be misunderstood. On this point the Mohammedan maxim is, 'that it would be perfectly unworthy of the Divine wisdom to give a revelation in which, from the uncertainty of the terms, the Divine oracle should be liable to misconstruction.' Now, my lord, as the sacred Scriptures abound in historic details and predictions relative to the future, these tenses must frequently occur; and if there be not some method of determining the *voice* and *mood* in which they are used, what confusion may ensue, and in some cases conclusions may be drawn from tenses thus misapprehended, which may be pregnant with ruinous consequences. I grant, my lord, that a Christian is in no danger of stumbling in this way, even in reading an unpointed Arabic Bible. And why? Because he already knows what he is reading, having learned it from a Bible in his own native tongue: but the case is widely different with a Mohammedan. He knows nothing of any other version but that in his hand, and consequently to certain equivocal words he will fix that sense which to his fancy or prejudice may appear most proper.

What may be the consequence? A confirmation of his errors, and in some cases a persuasion that God could not have spoken as he understands what he has been reading. If therefore the structure of the language will permit the Christian to put into the hands of the Mohammedan a Bible, which in these respects cannot be misunderstood, let it be done, in God's name, whatever the expense or difficulty may be. I know arguments may easily be adduced by learned men to prove that the difficulty of apprehending the meaning of an *unpointed text* is not so great as I appear to make it; but still I cannot give up the opinion, and must insist that the sense in many places would not be sufficiently obvious to common and prejudiced readers so as to prevent the evils I apprehend. I am also aware that the Christians in the east are not friendly to the *points*, particularly those on Mount Lebanon, as Mr. Usko informs me: but are they not opposed to them because they see the Mohammedans so superstitiously attached to them? And is the projected Arabic Bible to be published for the use of the Christians or the Mohammedans? Of the latter, undoubtedly; and for the use of that very people who are superstitiously attached to the points. Hence the higher reason why they should have it in that way which is likely to shock their prejudices the least. I believe your lordship is anxious, as are also the committee, that an edition of the

Arabic Scriptures should be procured without delay. It seems the right honorable the lord bishop of Durham, that incessant patron of learning and learned men, has taken the lead in this business: I hope he has not proceeded far in his edition, and that it is still capable of receiving those improvements which may most effectually accomplish his lordship's benevolent design.

I would therefore propose to you, my lord, that the British and Foreign Bible Society should engage to take so many copies; say one, two, or more thousands, the whole expense of which they should defray, on condition that the Bible be printed with *points throughout*, or at least *in those places* where the sense may be liable to be misunderstood. If the points be cast on a fine pearl body, they will add a little more than one half to the quantity of letter press; and the present types, though smaller than might be wished, will look much better, and the lines be more distinct when the vowels are added. As the letter is ready, and other typographical arrangements made at Newcastle, there need be no farther delay than merely what may be requisite to procure the *points*. The expense, it is true, of composing, &c, will be considerably greater than it would be on the plan of the specimen: but what is this, when the question relates to the diffusion of the word of God among many millions of deluded people! A pure edition of the Arabic Scriptures is still a *desideratum* in Biblical literature: the time, I hope, is at hand in which it shall cease to be so. Under the auspices and the direction of your lordship, and the British and Foreign Bible Society, I am led confidently to expect an edition of the *Arabic Bible* which shall be worthy of the subject, a credit to your lordship and the society, and an honor to the British nation. I have the honor to be, my lord, your lordship's sincere and obedient servant,

ADAM CLARKE."

To many readers the preceding letter will be highly interesting: to all it will evince the anxious care requisite for a proper discharge of the duties belonging to the dispensing the word of the living God among nations who know not his Christ; among a people who might regard him not, if in an unlearned or in an injudicious manner that word was published among them. The following letter on the subject of the *text* to be used in the new edition of the *Arabic* Bible, written by Mr. Clarke to the oriental committee of the British and Foreign Bible Society, is also interesting and important.

Extract from the minutes of the oriental sub-committee, held at the new London tavern, January 21, 1807:—

"Read a letter from the Rev. Adam Clarke, containing several observations of great importance, relating to the text of the Arabic Bible.

Resolved the same be entered on the minutes, as under, *viz.*—

'*To the Oriental Sub-committee of the British and Foreign Bible Society.*

GENTLEMEN,—As indisposition prevents me from having the pleasure of meeting with the oriental committee this morning, I think it necessary to state in this paper what I probably should have said had I been present.

I suppose I am to take it for granted that the British and Foreign Bible Society has come to a resolution that an edition of the Arabic Scriptures should be printed for the use of the Mohammedans. This being granted, it is a question of considerable importance what *copy*, or *copies* shall be used, in order to form this projected edition.

It is well known that various editions of the whole, or parts of the Holy Scriptures, have been published in Arabic, since about the middle of the sixteenth century; and it is equally known that these possess various degrees of merit, and that no proper standard, or authentic Arabic text has yet been published, as there has been no regular translation of the Hebrew text into this language.

Of the Arabic versions already known, (none of which takes in the whole Scriptures,) some have been made by *Jews*, some by *Samaritans*, and some by *Christians*.

The version most noted is that of *Rab. Saadias Gaon;* or rather, the version is attributed to a person of this name, for the author is not satisfactorily ascertained. This version properly takes in no more than the Pentateuch, and was first published in Hebrew letters, Constantinople, 1546, fol.; republished in the Paris Polyglot, 1645, and afterward in the London Polyglot of 1657. This is known by the learned to be a miserably lax, paraphrastical work. Sometimes the author follows the *Hebrew*, sometimes the *Chaldee Targum of Onkelos*, and sometimes the *Greek version of the Septuagint.* Beside, it is allowed to be carelessly executed; the Arabic is not pure, as the Hebrew idiom in general prevails; but this is probably its lightest imperfection.

An Arabic version of the Pentateuch, taken from the *Samaritan*, is also in existence, but has never been published, except a specimen, by *J. Hen. Hottinger*, from Genesis eleventh, printed at *Heidelburg*, 1658, quarto.

Of the Arabic versions made by *Christians*, perhaps not one was made solely from the Hebrew text, some being formed partly from the *Septuagint*, and some from the *Syriac.*

In 1622 *Erpen* published at Leyden, the Arabic Pentateuch, in quarto, taken from a MS. once in the possession of *Scaliger.* This seems to have been made by some African Jew, who had a thorough knowledge of both languages; and, what is essential to a translator of the Scriptures, a conscientious heart. This version is made immediately from the Hebrew text, which it almost universally expresses as closely as the nature and idiom of the two languages can well allow. I need not add that this work is invaluable.

Great expectations were formed relative to the Arabic text which was to appear in the *Paris Polyglot;* the editors were known to be men of eminent abilities in oriental learning, but *they fell out by the way*, and the work was essentially marred. The Pentateuch of this edition is that generally attributed to *R. Saadias Gaon;* the other books are the work of uncertain authors, and the version evidently made partly from the *Septuagint*, and partly from the *Syriac:* indeed, so closely does this version in some books follow the latter, that in the *London Polyglot* the same Latin translation, with a very few alterations noticed in the margin, answers to both the *Syriac* and *Arabic* texts. This version was also very imperfectly edited, for not only many words were omitted, but often whole verses, and sometimes entire chapters. I need not tell the committee that the Arabic text of the Paris Polyglot is that which is reprinted in the London Polyglot, only the lacunæ are filled up by Bishop Walton, from one of the Selden MSS. in the university of Oxford; the additions from which the conscientious editor has, in every place where they occur, distinguished from the Parisian texts by inclosing them in crotchets.

An edition of the Arabic Bible, in 3 vols. folio, was printed at Rome, by the *Propaganda*, in 1671. The work was superintended by *Abram. Ecchellensis* and *Lewis Maracci*, both eminently skilled in the Arabic language; but they sacrificed their conscience and judgment to the creed of their Church, and corrupted the text from the Vulgate.

Another edition from the same place, in 1752, is in the main taken from the former, with several corrections; but the peculiar readings of the Vulgate still predominate.

An Arabic Bible, printed Ducorestii, (Bucharest in *Walachia*,) cura et studio Patriarchæ Antiocheni Milchitarum, 1700, fol. has been spoken of as being very correct: but I find no critical account of it any where, nor can I learn that a copy of it is to be found in England.

Two important editions, one of the Psalms, and one of the whole *New Testament*, have been printed in London, by the society for promoting Christianity in the east; the former in 1725, octavo; the latter in 1727, quarto. The text of the Psalms is different from any Arabic version previously published, and is more concordant with the Hebrew text. The text of the New Testament is evidently taken from that in the Polyglot, but altered in a great number of places to make it correspond to the Greek text. 1 John v, 7, is here inserted, though not found in the ancient Arabic versions. At this we need not be surprised, as those versions were chiefly taken from the Syriac, which never acknowledged this verse. The Syriac also omits the passage John viii, 1–11, concerning the woman taken in adultery; the whole of the Second of Peter; the Second and Third Epistles of John; the Epistle of Jude; and the Revelation.

Both these editions were corrected and edited by *Solomon Negri*, who it appears had orders from the society to correct and amend the Arabic text, and bring it as near as possible to the Hebrew and Greek originals.

The Arabic Testament, published by *Erpen*, at Leyden, 1616, quarto, from a MS. of the thirteenth or fourteenth century, is allowed by the learned to be, in matters purely critical, of very great importance; but learned men, who have examined it, find that it has been made chiefly from the Syriac and Coptic versions; and perhaps few books, if any, simply from the original Greek.

What I have hitherto said is in reference to the following conclusions:—

1. From all the information I have been able to acquire on the subject, it appears to me that no edition hitherto published of the Scriptures in Arabic, should be exclusively followed.

2. That the text of the edition projected by the British and Foreign Bible Society should be made up from different editions. And,

3. That these should be collated with some of the most authentic MSS., particularly in obscure, dubious, and difficult places.

With the utmost deference to the superior judgment of the oriental committee, I would advise, first, that the *Pentateuch* be printed from the Erpenian edition, Lugd. Bat. 1622, quarto, with the *addition* of the vowel points. Secondly, that the historical and prophetical books be printed from the London Polyglot. Thirdly, that the Psalms be printed from the *London edition*, octavo, 1725. Fourthly, that the whole of the *New Testament* be printed from the London edition, quarto, 1727. Fifthly, that the work be preceded by a short dissertation, or preface, containing a mild address to the Mohammedans relative to the integrity of the Old and New Testaments, which they, to a man, deny; asserting that the Jews have corrupted the former, and the Christians the latter. An attack upon their religion, such as that in the Karass pamphlet, may excite their indignation, but will, I am afraid, go little way to remove their prejudices. In such prefatory discourse particular attention should be paid to explain the terms, *Father*, when applied to *God; Son of God*, when applied to *Jesus Christ;* and *sons and daughters of God*, when applied to believers. If possible, let these forms of expression be vindicated from the *Koran*, and from Arabic theological and poetical writers. I hope this will not appear of small moment to the committee, as I have often witnessed that the use of these terms fills conscientious Mohammedans with terror, as they are not yet persuaded that we do not use them in their grossest acceptation.

Long as this letter is, I should have felt it my duty to have entered more particularly into the question, had health and time permitted.

With the greatest respect for every member of the committee, and the heartiest prayers for the prosperity of their excellent and arduous undertaking, I am their cordial servant, and fellow laborer,

Adam Clarke.'

Resolved, That the thanks of this sub-committee be presented to the Rev. Adam Clarke, for the above important communication.

The right honorable the president having kindly signified his willingness to communicate with Dr. Ford, of Oxford, on the whole subject, his lordship was requested to obtain information on the following points:—

1. Whether Dr. Ford would be willing to undertake, for a suitable remuneration, the superintendence and correction of an edition of the Arabic Bible for this society.

2. What Dr. Ford's opinion is upon the text which ought to be employed as a standard for such an edition; and also what is his judgment upon the Rev. Adam Clarke's letter."

The insertion of the following letter will gratify the reader, as it bears immediately upon the same interesting subject.

To the Right Honorable Lord Teignmouth.

City Road, Feb. 2, 1807.

"My Lord,—As I find my communication to the oriental committee of the British and Foreign Bible Society, on the subject of the projected edition of the Holy Scriptures in Arabic, has had the honor to meet your lordship's eye, trusting in your lordship's candor, I beg permission to explain myself a little farther on the same subject.

Though I have taken the liberty to recommend Erpen's edition of the Pentateuch, quarto, Lugd. Bat. 1622; the historical and prophetical books in the London Polyglot; the Psalms printed by the society for propagating Christianity in the east, octavo, London, 1725; and the New Testament, printed by the same society, London, 1727; as the copies which should be chiefly followed in the new edition, yet I would not be understood as recommending these to be taken up just as they are: they should all be collated and carefully corrected before they are put to the press; for this they all require, in a very extensive degree, the Pentateuch of Erpen alone excepted. This was printed under his own eye, and may be considered a faithful, accurate ec-type of the MS. from which it was taken.

In my enumeration and comparison of Arabic editions, which I had the honor to submit to your lordship and the oriental committee, I should have mentioned, had time and the state of my health permitted, that edition of the four evangelists, folio, *Romæ in Typographia Medicea*, 1591, with an interlineary Latin translation. Though this work was published in the very infancy of Arabic learning in Europe, yet the typographical beauty has never been surpassed, perhaps not equalled, by any subsequent efforts of the press. As this is the *editio princeps* of the four evangelists, it deserves to be particularly examined. Suspecting from some information, the source of which I cannot now trace, that it was either a translation from the Vulgate, or greatly interpolated from that version, I examined it in a number of places where the coincidence might be readily ascertained did it really exist. From this examination, as far as it has extended, I am led to form the positive conclusion that it was not taken from the Vulgate, nor interpolated from that version. I also collated it in several places with the Polyglot Syriac, and though I found a coincidence, yet it was chiefly in those things which the Syriac has in common with the Greek text. It is true my examination of this edition has not been very general, nor very minute: lack of time prevented this; but from what I have seen, it stands higher in my esteem than it did at first, and I have no doubt it was originally taken from the Greek text. The interlineary Latin translation, Michaelis asserts, 'was taken from the Vulgate, in some measure altered to make it correspond to the Arabic.' I believe this to be a mistake. I have in many places collated this translation and the Vulgate, and do not find such a general consent as is sufficient to justify the opinion of Michaelis. That the translator consulted the Vulgate I can readily believe, but the translation appears to be constructed simply from the Arabic, and to have been connected with the original merely to facilitate the acquisition of the Arabic language.

This, with Erpen's edition of the New Testament, L. Bat. 1616, and the London edition of 1727, should, in my opinion, be carefully collated. And probably it will be better in the main to follow the Erpenian edition than that of the London Society, of 1727, though I was once led to give the preference to the latter. I should probably have re-considered the whole subject, but having learned this morning, from the minutes of the last oriental committee, that your lordship intends to consult Dr. Ford on the business in general, I rest satisfied that from his extensive and superior erudition he will be able to give the very best counsel in the case; and to your lordship's judgment and his I shall bow with all possible deference and respect.

Should your lordship and the committee think right to take the Pentateuch of the projected edition from that of Erpen, it must have the grammatical points added; for I hope the society will not think of printing an Arabic Bible without the points: in that case permit me, my lord, to recommend Mr. Keene, a young gentleman lately come from the East Indies, who is a good proficient in Arabic and Persian, and ranked high in Fort William College, in which he had his education. I have reason to think he would undertake to affix the points to Erpen's edition, and do the work well. This your lordship knows is a work of importance and difficulty, and requires a clear head and an accurate hand.

Begging pardon for this long intrusion on your lordship's time, which the occasion alone can justify, I am, my lord, with great respect and esteem, your lordship's obedient, humble servant,

Adam Clarke."

On referring to the Rev. John Owen's "History of the British and Foreign Bible Society," he states, in reference to this subject, that "the difficulties of this work consisted also in the adoption or rejection of the text to be followed. The text of the Polyglot in *Professor Carlyle's* edition, and which was by many warmly espoused, both Mr. Usko and Mr. Adam Clarke pronounced to be incorrect; and which has since been declared to be, by the late pious, learned, and enterprising Martyn, defective both in printing and elegance."

But not alone to obtain this Arabic Bible did Mr. Clarke thus labor: in Mr. Owen's History, before quoted, we also find the following intimation:—

"To translate the Scriptures into the *Calmuc dialect* now became a most desirable object, and though attended with many difficulties, yet as these were progressively removed, the prospect opened of being able to circulate the Scriptures among a population extending from the banks of the *Wolga* to the regions of *Thibet* and *China*. To obtain this *Tartar New Testament*, became a subject of deep and lively interest: the preparation of types was diligently followed up by the Rev. Adam Clarke, to whose learned and judicious superintendence this concern had been implicitly confided. A scale of types, constructed by himself, and executed with singular beauty, was submitted to the consideration of the committee, and a font was cast, agreeably to the model recommended by Mr. Clarke, and sanctioned by the approbation of the president, (Lord Teignmouth, late governor of India,) and other competent judges of oriental literature."

This scale of types, constructed by Mr. Clarke, was a work of neither small labor nor of trifling consequence; on the contrary, it took much time, and required a considerable knowledge, and a nicety of typographical calculation, which is not easily appreciated by those who know not the difficulties of such an undertaking, especially in a foreign language. Not only in these higher subjects of inquiry did Mr. Clarke labor, but also in all the detail of the interests of a society which was to be, in the hand of Divine Providence, the means of carrying the word of God, without note or comment, to every language, and people, and tongue, on the face of the globe. True, he did not enter into any of the debates between the friends and opponents of this institution: a paper war, even in a good cause, he never liked; but he was a laborious committee man, and was for ten years rarely absent from his post.

It will but be doing justice to this part of the subject to make one more extract from Mr. Owen's History of the British and Foreign Bible Society:—

"As the assistance," proceeds Mr. Owen, "of Mr. A. Clarke in the *Arabic* business has been referred to, it appears proper to state that, with the expression of their thanks for this and other eminent services which had cost him no ordinary sacrifice both of time and labor; the committee requested permission to present him with fifty pounds, an offering which that learned and public-spirited individual respectfully but peremptorily declined to accept.

Gratuitous exertions in the cause of the British and Foreign Bible Society, and refusals to accept pecuniary returns, have abounded greatly in every period of its history, that it is not intended, nor would it indeed be practicable, to specify the occasions on which they have been made. Mr. Adam Clarke is, however, not to be classed with ordinary benefactors; and the circumstance has been mentioned principally with a view of introducing his reply to the committee's address on this subject: a document which the author of this history considers as too important to be sacrificed to the modesty of living merit:—

To Messrs. Reyner and Mills.

'Gentlemen,—With great respect and gratitude I return the *fifty pounds* which have been kindly sent me by the committee of the British and Foreign Bible Society.

To no principle from whence my services proceeded, to no feeling of my heart, can I reconcile the acceptance of the society's bounty. What I have done was for the sake of God and His truth; and I feel myself greatly honored in having a part in this blessed work, and only regret that I have but a short time to devote to so useful an employment. To have in any measure deserved the respectful attention with which my feeble services have been honored by the committee, is a subject of sufficient gratification to my mind, and brings with it the amplest remuneration.

God forbid that I should receive any of the society's funds: let this money therefore return to its source, and if it be the instrument of carrying but one additional Bible to any place, or family, previously destitute of the words of eternal life, how much reason shall I have to thank God that it never became part of *my* property!

Have the goodness to assure the committee of my perfect readiness, whether present or absent, to promote, as far as my time and abilities will permit, the great objects of this most benevolent association, which, like the apocalyptic angel, is flying through the midst of heaven, having the everlasting Gospel to preach to every nation, and kindred, and people, and tongue.

With best respects to the committee, I am, gentlemen, your very affectionate fellow laborer in the British and Foreign Bible Society,

ADAM CLARKE.'"

City Road, June 20, 1807.

Mr. Clarke labored to bring about a translation of the Holy Scriptures into the Tartaric and Arabic languages, and likewise into the modern Greek; and he sought to obtain the printing of a Syriac New Testament.

The time was however fast approaching when, in the ordinary course of the rules of Methodism, he was to be removed from London. On learning this, the British and Foreign Bible Society, highly estimating the importance of his services to that institution, formally petitioned the Methodist conference to suspend the rule of removal in the case of Mr. Clarke, and allow him to remain in town beyond the limits of the time otherwise prescribed for removal. The document referred to is as follows:—

Extract from the minutes of the committee of the British and Foreign Bible Society, June 15, 1807.

"The committee, having learned with great regret that they are likely soon to be deprived of the valuable assistance of the Rev. Adam Clarke, in executing various parts of their foreign translations, by his removal from London, *unanimously resolve*, That a respectful application be made to the conference of the religious society with which he is immediately connected, stating the interruption which must be occasioned to such parts of the society's business, should Mr. Clarke be removed, and earnestly requesting that he may be permitted to continue his labors among them. Signed, by order of the committee,

JOHN OWEN,
JOSEPH HUGHES, } *Secretaries.*"

To this resolution of the committee of the British and Foreign Bible Society was subjoined the following letter, addressed by the Rev. Messrs. Owen and Hughes to the conference:—

"REVEREND SIRS,—In obedience to the instructions of the committee of the British and Foreign Bible Society, we transmit to you a copy of their resolution, which will be found enclosed. The committee are very far from presuming to interfere with the peculiar regulations of any society of Christians, and nothing would have induced them to make the application contained in their resolution, but a solemn conviction, in which they unanimously concurred, that the object of it was essential to the successful execution of many plans now under consideration for supplying Mohammedan and pagan nations with the Holy Scriptures. Mr. Clarke has already rendered such and so many services to the British and Foreign Bible Society, that the committee may scarcely appear justified in requesting a continuance of them: but the fact is, that services of that description which Mr. Clarke has rendered are indispensable to the successful prosecution of the society's plan; and they know not any man, Mr. Clarke excepted, from whom they could expect to receive them.

The committee are sensible that the talents, erudition, and zeal of Mr. Clarke may be employed with great promise of usefulness in any part of the united kingdom; but they submit to you, reverend sirs, whether any sphere of usefulness could be found so worthy to engage the labors of Mr. Clarke, or so likely, under God, to extend and perpetuate their efforts, as that which is now afforded to him by his connection with the British and Foreign Bible Society.

In requesting, therefore, reverend sirs, which they unanimously and earnestly do, that Mr. Clarke may not under present circumstances be removed from London, the committee trust that they shall be understood to have no other object in view than that which the conference will appreciate as well as themselves, the employment of Mr. Clarke's qualifications in such a manner as may promote most extensively and permanently the interests of our common Christianity. We are, reverend sirs, your obedient servants,

JOHN OWEN,
JOSEPH HUGHES, } *Secretaries.*"

After reading these strong testimonies to the learning of Dr. Clarke, it would be altogether superfluous to add any thing more on this head, although they could easily be collected from the volumes before us. We will, therefore, in the next place, examine in what manner he employed his talents and acquirements. In addition to the duties which he faithfully performed as an itinerant preacher, and which he always considered as having the first claim upon his time and attention, at the earnest solicitations of a board of commissioners appointed by the government of England, to prepare a continuation of Mr. Rymer's Fœdera, (a history of the leagues, alliances, and other diplomatic transactions of that kingdom with other nations,) Doctor Clarke was employed as a sub-commissioner in this laborious and critical work for ten years, when his declining health and distant residence from London compelled him to resign his station. That his labor in this department was highly satisfactory to those concerned, and duly appreciated, will be seen by the following extracts from the records of their proceedings:—

'Resolved, That this board, at the same time that it duly appreciates the meritorious services of Dr. Clarke on this work hitherto, is of opinion that his *distant* residence from London, and other causes necessarily adverse to the *speedy* execution of it, render it expedient that this part in the future prosecution of it in the press should be transferred to their secretary, who is desired to proceed on the same accordingly.'

Kidbrook, March 21, 1819.

'DEAR SIR,—I will not lose a day in assuring you that you have, and ever have had, through your long and successful labors under the record commission, my entire confidence and approbation: and on the immediate subject of your letter of the 18th, I have the pleasure to communicate to you not only my own sentiments, but those of a very distinguished member of the commission, who was with me when your letter arrived, and we are both satisfied, (as it was likely we should be,) with the complete refutation which you have given to the objections so irregularly introduced, and with so little foundation, in the proposed preface to the fourth volume of the statutes.* Believe me to be ever, dear sir, most truly and faithfully yours, COLCHESTER.'

What his own feelings were on retiring from this laborious work may be seen from the following record he has made of them:—

'And here I register my thanks to God, the fountain of wisdom and goodness, who has enabled me to conduct this most difficult and delicate work for ten years, with credit to myself and satisfaction to his majesty's government. During that time I have been required to solve many difficult questions, and illustrate many obscurities; in none of which have I ever failed, though the subjects were such as were by no means familiar to me, having had little of an antiquarian, and nothing of a forensic education. I began the work with extreme reluctance, and did every thing I could to avoid the employment; but was obliged to yield to the wishes of some persons high in power, who had in vain, for seven years, endeavored to find some person to undertake the task. The work was to collect from all the archives of the united kingdom all authentic state papers from the conquest to the accession of George III.; to arrange and illustrate them in frequent reports to the right honorable his majesty's commissioners on the public records of the kingdom, for the purpose of "*completing* and *continuing* that collection of state papers called RYMER'S FŒDERA," of which I have carried nearly four volumes folio through the press. Many endeavored to carp at the work, but their teeth were broken in their attempt to gnaw the file. I hope I may now take leave of the work, and my conflicts with—

Hic victor cæstus artemque repono.

To God only wise, be glory and dominion, by Christ Jesus, for ever and ever. Amen. ADAM CLARKE.'

Millbrook, March 30, 1819.

The next item we will notice in the pious, and theological labors of Dr. Clarke is,

19. *His writings.*—It seems that the first thing he published was his 'Dissertation on the Use and Abuse of Tobacco.' This was in 1797.

In this he 'dispassionately entered into many of its injurious effects, treating the subject not only philosophically, but considering it in a moral point of view; and as, from the nature of his calling, he was intimately acquainted with the circumstances and habits of the poor, in reference to them especially, he saw the evil of the use of this favorite weed; not unfrequently remarking, that the depth of poverty which he sometimes witnessed proceeded more from extravagance in the use of tobacco, in all its forms, and its attendant drink, than from ordinary misfortune; and that among the "wretchedly poor," as he used to designate such persons, the quality of the food of one day commonly produced great scarcity for several of the succeeding ones; and that there were many people who, though destitute of the mere necessaries of life, would not only indulge themselves in drink, but in the use of tobacco and snuff; which Mr. Clarke contended, in the pamphlet in question, to be alike ruinous to the health, and inimical to all habits of industry and economy.

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* 'This refers to some illiberal reflections of Sir *T. E. T.* on that part of the Fœdera in which *Magna Charta*, and its various corresponding instruments, were published: an *imbelle telum*.'

This pamphlet had a rapid sale, and went through several editions, and is still regarded as a curious production.'

In the year 1800 he translated and published *Sturm's Reflections*, which has passed through a number of editions both in England and America.

'In the year 1802, Mr. Clarke edited and published "A Bibliographical Dictionary, containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important books, in all Departments of Literature, which have been published in *Latin*, *Greek*, *Coptic*, *Hebrew*, *Samaritan*, *Syriac*, *Chaldee*, *Ethiopic*, *Arabic*, *Persian*, *Armenian*, &c, from the Infancy of Printing to the beginning of the nineteenth century. Including the whole of the Fourth Edition of Dr. *Harwood's* View of the Classics, with innumerable Additions and Amendments; to which are added, An Essay on Bibliography, with a General and Particular Account of the different Authors on that Subject in *Latin*, *French*, *Italian*, *German*, and *English*, with a Description of their Works; the first and best Editions, with Critical Judgments on the whole, extracted from the best Bibliographical and Typographical Authorities: and An Account of the best English Translation of each Greek and Latin Classic."

This work was originally published in six volumes, to which, in the year 1806, were added two volumes more of "Bibliographical Miscellany, or Supplement."

In after years, he corrected and interleaved a copy with many thousand additions and corrections.

About the same time Mr. Clarke published a small work, chiefly extracted from the preceding, entitled, "A Succinct Account of Polyglot Bibles, from the publication of that by Porrus in the year 1516, to that of Reineccius in 1750; including several curious particulars relative to the London Polyglot, and Castel's Heptaglot Lexicon, not noticed by Bibliographers."

He also published "A Succinct Account of the principal Editions of the Greek Testament, from the first printed at *Complutum*, in 1514, to that by Professor Griesbach, in 1797."

These works contain a mass of information, and are a guide to the study of Biblical literature: they evince great research, and were, unquestionably, to Mr. Clarke's own mind, able pioneers to smooth the way to that arduous work to which he appeared to be thus unconsciously led, and for which his constant habit of critical examination so eminently qualified him.'

In 1804 he published a new edition of 'Manners of the Ancient Israelites; containing an Account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades; their Division of Time, Wars, Captivities, Dispersion, and present State: written originally in French, by *Claude Fleury*, Abbe of Argenteuil, and one of the Forty Members of the Royal Academy, Paris: with a short Account of the Ancient Samaritans. The whole much enlarged from the principal Writers on Jewish Antiquities, by ADAM CLARKE.

This work is one of great interest, not only as its object is to illustrate the Bible, but it contains much curious information connected with the ancient people of God; and gives an insight into their religious, civil, and social polity. The history of the Old and New Testament are so indissolubly linked together, that whatever tends to throw light on the former, should be hailed as additional testimony in favor of the latter, and be diligently studied as matter of pious and pleasing investigation.'

In the same year he published a tract, entitled 'A Succinct Account of the Principal Editions of the Greek Testament, from the first printed at Complutum in 1514, to that by Professor Griesbach in 1797, arranged in chronological order; together with the Chief Editions of this Sacred Book in three or more Languages, commonly called Polyglots; with a Short Account of its principal Ancient and Modern Versions, Alphabetically arranged. To this useful tract was also added Observations on the Text of the Three Divine Witnesses, accompanied with a Plate containing two very correct Fac Similes of 1 John v, 7, 8, and 9, as they stand in the First Edition of the New Testament, printed at Complutum in 1514, and in the Codex Montfortii, a Manuscript marked G 97 in the Library of Trinity College, Dublin.

This tract contains a great variety of curious and important knowledge, such as every scholar will appreciate, especially if he stand more immediately connected with theological matters, and it will save him from a vast expense of labor and time in having the subject so amply investigated for him, and that too from authorities to which probably he could not himself have access.

Toward the latter end of this year Mr. Clarke drew up an Anniversary Address as president of the Philological Society, which, at the request of the members, appeared in print.'

In the month of September 1807, he published the first volume of a work, entitled 'A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the invention of Alphabetical Characters to the year of our Lord 345.

It was the full intention of Mr. Clarke to have added a second volume to this highly useful work as soon as possible. This, however, did not take place: a multitude of other engagements so pressed upon him, that he found himself obliged to relinquish the undertaking; and in the process of years (as late as 1831) it was taken up by his son, the Rev. J. B. B. Clarke, M. A., and brought to a conclusion in one large octavo volume; thus finishing the work at the expense of much time and severe toil.'

In 1808, Dr. Clarke published 'A Narrative of the last Illness and Death of Richard Porson, M.A., Professor of Greek in the University of Cambridge. With a Fac Simile of an Ancient Greek Inscription, which was the Chief Subject of his last Literary Conversation.

This pamphlet is not less interesting than it is curious. Dr. Clarke had previously been acquainted with that learned man, and a considerable kindness had existed between them, which, had life been spared, would in all probability have proved mutually beneficial: but death regards neither the learned nor the unlettered; he is no respecter of persons: he has a commission against all, and sooner or later he takes it home into every bosom. And so it was with *Richard Porson*, than whom a more learned man has rarely appeared, or perhaps one less vain-glorious of his vast acquirements. Dr. Clarke had seen him a short time previously to his death, and on that occasion had taken place the conversation narrated in the pamphlet, which originated in Dr. Clarke's showing the professor a stone in his possession containing an old Greek inscription.'

In 1815, an address which he delivered as chairman of the meeting assembled in the City Road chapel, was published under the following title:—'A short Account of the Introduction of the Gospel into the British Isles, and the obligation of Britons to make known its salvation to every nation of the earth; in an Address delivered in the Chapel, City Road, London, Dec. 1, 1814, at the formation of a Missionary Society among the people called Methodists, in that city, by Adam Clarke, LL.D., F.A.S.'

In 1816 his admirable Discourse on Salvation by Faith made its appearance.

In 1826 he finished his greatest work, and which had engaged less or more of his attention for about forty-six years; we mean his Commentary on the Holy Scriptures. He issued his prospectus for this truly great and admirable work in 1810; at which time he informs us that he had been making preparations for it for about thirty years. The course which he pursued in projecting and completing this Commentary will be best seen in the following letter, addressed to his friend, the duke of Sussex:—

Millbrook, Nov. 8, 1822.

'May it please your Royal Highness,—Were I to consider only the vast distance which birth and fortune have placed between your royal highness and myself, I certainly should not presume to seem to obtrude myself on your royal highness's notice.

But, while I feel the highest respect for your person and rank, I feel assured, by your well-known character as a *scholar*, that I may, without offence, approach you on a subject which I believe occupies no small portion of your royal highness's attention.

This letter will serve to introduce a parcel of books, nineteen volumes or parts, royal quarto, of "*A Commentary and Critical Notes* *on the Sacred Writings*," which, while it awaits your royal highness's acceptance, will require both apology and explanation.

May it please your royal highness, my habits, from my early youth, led me to study the Bible, not as a text-book, to confirm a pre-conceived creed, but as a revelation from God to man, which it was the duty and interest of every human being deeply to study and earnestly to endeavor to understand.

Conscious that *translators* in general must have had a particular creed, in reference to which they would naturally consider every text, which, however honestly intended, might lead them to glosses, not always fairly deducible from the original words; I sat down with a heart as free from *bias* and *sectarian feeling* as it was possible, and carefully read over, cautiously weighed, and literally translated every word, Hebrew and Chaldee, in the Bible: and as I saw it was possible, while even assisted by the best lexicons, to mistake the import of a Hebrew term, and knowing that the cognate Asiatic languages would be helps of great importance in such an inquiry, I collated every verse where I was apprehensive of difficulty, with the *Chaldee*, *Syriac*, *Ethiopic*, *Arabic*, and *Persian*, as far as the Sacred Writings are extant in these languages, with a constant reference to readings collected by Kennicott and De Rossi, and to the *Septuagint* and *Vulgate*, the earliest translations of the Hebrew text which have reached our times.

This reading and collation produced an immense number of *notes* on all parts of the Old Testament, which I was prevailed on by several of my learned friends to extend in form of a *perpetual comment* on the whole book.

The comment I put to press in 1810, after having been for the thirty years preceding employed on the reading, collating, &c, already mentioned.

When I had finished in this way the *Pentateuch*, and the books of Joshua and Judges, I was advised by many of my friends, (who were apprehensive from the infirm state of my health, that I might not live long enough to go regularly through the whole,) to omit for the present the OLD, and begin with the NEW *Testament*. I did so, and having literally translated every word of that last best gift of God to man, comparing the whole with all the *ancient versions*, and the most important of the *modern*, and collated all with the various readings collected by *Stephens*, *Fell*, *Courcel*, *Gherard* of *Maestricht*, *Bengel*, *Mills*, *Wetstein*, and *Griesbach*, actually examining many MSS. myself, illustrating the whole by quotations from ancient authors, *Rabbinical*, *Greek*, *Roman*, and *Asiatic*, I brought my comment on the above plan down to the end of the Apocalypse.

When this was finished, I returned to the *Old* Testament, and have now brought it down to the end of the *Book of Psalms*, the last part of which is just now coming from press.

In the prosecution of this work I was led to attend, in the first instance, more to *words* than *things*, in order to find their true *ideal meanings*, together with the *different shades* of *acceptation* to which they became subjected in their application to matters, which *use* and *circumstances*, in the lapse of time, had produced. And as I perceived an almost continual reference to the literature, arts, and sciences of the *ancient world*, and of the *Asiatic nations* in particular, I made these things my particular study, having found a thousand passages which I could neither illustrate nor explain, without some general knowledge of their *jurisprudence*, *astronomy*, *chymistry*, *medicine*, *surgery*, *meteorology*, *pneumatics*, &c, and with their military tactics, and the *arts* and *trades* of common life.

In such researches, connected with the studies previously mentioned, and in bringing down the comment as before specified, I have consumed nearly *forty years*. And by this your royal highness will at once perceive, that be the work *ill* or *well* executed, it has not been done in a *careless* or *precipitate* manner: nor have any means within my reach been neglected, to make it, in every respect, as far as possible, "*A help to the better understanding of the Sacred Writings.*"

In the course of all this labour I have also paid particular attention to those facts recorded in the Bible, which have been the subject of animadversion by *freethinkers* and *infidels* of all classes and times; and trust I may say, that no such passage is either designedly passed by or superficially considered: that the strongest objections are fairly produced and met; that all such parts of the Divine Writings are in consequence exhibited in their own lustre, and that the *truth* of the doctrines of our salvation has had as many *triumphs*, as it has had *attacks*, from the rudest and most formidable of its antagonists.

On all such subjects I humbly hope that your royal highness will never consult these volumes in vain. And if the grand doctrines that constitute what some call *orthodoxy*, (which prove that God is loving to every man, and that from his innate, infinite, and eternal goodness He wills, and has made provision for the SALVATION of EVERY HUMAN SOUL,) be found to be those which alone have stood the test of the above sifting and examination, it was not because they were sought for beyond all others, and the Scriptures bent in that way in order to favor them; but because these doctrines are essentially contained in, and established by, the oracles of God.

Thus, may it please your royal highness, I have given a general account of the labor in which the principal part of my life and strength have been consumed: a labor which, were it yet to commence, with the knowledge I now have of its difficulty, millions of silver and gold could not induce me to undertake.

Will your royal highness then condescend to receive these volumes, the fruits of all this labor, and the *continuation* as it may come in course, giving it a place in your *select*, and yet very *extensive* library, the *nucleus* and subsequent *accretions* of which have been laid and formed by the bibliographical skill and industrious hand of your royal highness? I trust it will not be disgracing the shelves of Kensington palace:—

"Love is a present for a mighty king:—"

and it comes as a testimony of the very high respect with which I have the honor to be, may it please your royal highness, your royal highness's most obliged, grateful, humble servant,

ADAM CLARKE.'

His views and feelings on completing the work may be seen and felt on reading the concluding remarks at the close of Malachi, with which he concluded the Commentary:—

> 'In this arduous labor I have had no assistants, not even a single week's help from an amanuensis;—no person to look for common places, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language, which my memory had generally recalled, or to verify a quotation: the help excepted which I received in the chronological department from my own nephew, Mr. John Edward Clarke, I have labored alone for nearly twenty-five years previously to the work being sent to the press; and fifteen years have been employed in bringing it through the press to the public; and thus about forty years of my life have been consumed; and from this the reader will at once perceive that the work, be it *well* or *ill* executed, has not been done in a careless or precipitate manner, nor have any means within my reach been neglected, to make it, in every respect, as far as possible what the title page promises—"*A help to a better understanding of the Sacred Writings.*" Thus, through the merciful help of God, my labor in this field terminates, a labor which, were it yet to commence, with the knowledge I now have of its difficulty, and in many respects, my *inadequate means*, millions even of the gold of *Ophir*, and all the honors that can come from man, could not induce me to undertake. Now that it is finished, I regret not the labor: I have had the testimony of many learned, pious, and judicious friends, relative to the execution and usefulness of the work. It has been admitted into the very highest ranks of society, and has lodged in the cottages of the poor. It has been the means of doing good to the simple of heart, and the wise man, and the scribe: the learned and the philosopher, according to their own generous acknowledgments, have not in vain consulted its pages. For these, and all His other mercies to the *writer* and the *reader*, may God, the fountain of all good, be eternally praised! ADAM CLARKE.'
>
> *Eastcott, April* 17, 1826.

Though literary honors are considered by many as empty titles; yet, when they are conferred as rewards of literary merit, they serve at least to show the high estimation in which those are held by such as are competent to estimate their worth. We know, indeed, that in themselves they can neither add to, nor detract from the worth of those who become entitled to this distinction; but if, when bestowed and received, they tend to elate the mind with vanity, they are equally hurtful to those who receive them, as they are to those who pine under the corroding influence of envy and jealousy because they have them not. That Dr. Adam Clarke was highly deserving of these honors, will not be disputed by any who have become acquainted with his talents and acquirements, and the manner in which he improved them. It seems that they came upon him unsought, and therefore unexpectedly; and whether he wore them as a burden, or considered them as badges of honorable distinction, we do not find that any of his cotemporaries or biographers have ever reproached him with receiving them as *undeserved* honors. Of this one thing we may rest assured, that such was the general prejudice against Methodism and Methodist preachers, that nothing short of substantial merit and solid learning, peering through the mists of contumely and reproach which surrounded him as a *Methodist preacher*, could have induced those learned bodies to have conferred those honors upon Adam Clarke in the manner they did. The following are the instances of these honorary distinctions to which we allude:—

In the year 1807, soon after the publication of his Bibliographical Dictionary, and his Tract on the principal editions of the Greek Testament and Observations on the Text of the Three Witnesses, he became acquainted with the celebrated Professor Porson, who formed, and ever after entertained a high opinion of his learning and abilities. A mutual friend suggested to the professor his recommendation of Mr. Clarke to the King's College, Aberdeen, for the diploma of M. A. As this application had been made without the knowledge of Mr. Clarke, he no sooner heard of it than he hastened to address the following letter to the professor in reference to this subject:—

To Professor Porson.

January, 1807.

'My Dear Sir,—It is only within a few hours that I have been informed of a request made to you by one of my friends for your recommendation to King's College, *Aberdeen*. This was utterly without my knowledge, nor had I even the slightest intimation that any thing of the kind was projected, or even thought of.

I have such high notions of literary merit, and the academical distinctions to which it is entitled, that I would not in conscience take, or cause to be taken in my own behalf, any step to possess the one, or to assume the other: every thing of this kind should come, not only unbought, but unsolicited: I should as soon think of being learned by proxy, as of procuring academical honors by influence; and could one farthing purchase me the highest degree under the sun, I would not give it: not that I lightly esteem such honors; I believe them, when given through merit, next to those which come from God; but I consider them misplaced when conferred in consequence of influence, or recommendation, in which the party concerned has any part, near or remote.

As I wish to stand as high as justice will permit in your good opinion; and as I should justly conclude I had deservedly forfeited it, if known to hunt after a title; I deemed it necessary, on the hint I had received of this matter, to trouble you with these lines.

What you have said of me I know not, but I am satisfied you would say nothing but what is kind and just; and to deserve and to have the smallest measure of the approbation of a man who I am so fully satisfied stands eminently at the head of the republic of letters, would be to me a very high gratification. I am, my dear sir, with sentiments of high respect, yours affectionately, ADAM CLARKE.'

Shortly after this a letter was received from Professor Bentley, announcing that the literary honor of M. A. had been conferred upon Mr. Clarke. The following is a copy of the letter in question:—

King's College, Aberdeen, Jan. 31, 1807.

'MY DEAR FRIEND,—I have the pleasure to announce to you that the University and King's College, *Aberdeen*, have this day unanimously conferred the degree of Master of Arts on Mr. Adam Clarke, member of the Philological Society of Manchester, and author of several literary works of merit. Mr. Scott is the *promoter* in this faculty, and I was obliged to him for seconding me in my proposal. Let me assure you I look not on this as the measure of your merit, but it may be considered as a step; and while I live I shall not cease to wish, as far as it may be in my power, and endeavor to promote, your due honor and fame.

With kind respects to Mrs. Clarke, I am yours affectionately,
JAMES BENTLEY.'

In the early part of the spring of 1808, he received the diploma of LL. D., which was intimated to him in the following letter from Professor Bentley:—

King's College, Aberdeen, March 3, 1808.

'MY DEAR SIR,—I have the pleasure to inform you that this University has this day given another proof of its estimation of your merit, by unanimously voting to you the highest designation in its gift, that of LL. D. Permit me to add my sincere congratulations on the occasion, and to wish that you may long live to enjoy the rewards and fruits of your useful and meritorious labors.

You are already as much possessed of the *degree* as it is possible to be, but I shall soon have the honor to transmit to you the demonstration of it in the *sign manual* of all the members of the *senatus academicus*.

With best respects to Mrs. Clarke and family, I am, my dear sir, with warmest regard, yours, JAMES BENTLEY.'

To Adam Clarke, LL. D.

This new literary honor Mr. Clarke acknowledged in the following letter to Dr. Alex. Dauney, J. C. P. of the same college:—

March 9, 1808.

'DEAR SIR,—It was not till yesterday that I had any intimation of the honor done me by your learned university; for though I was favored with a letter last week from Mr. Professor Bentley, he did not drop the slightest hint that such a design was even on foot. This circumstance, however, shows the act of your university in a still more honorable light; and that honor is considerably enhanced, not only by the great respectability of the *promoter*, but by the manner in which I am informed he conducted the whole business.

You will still, my dear sir, lay me under greater obligation to yourself by receiving the expressions of my gratitude for your kindness, and by making similar acknowledgments as acceptable as possible to your learned university.

To add any thing to the respectability of King's College, though out of my power, will, notwithstanding, be an object of my sincerest desire; and were even other motives wanting, this would induce me to pay such respect to every part of my moral and literary conduct, that if no act of mine could honor, none should discredit a university which has been the *alma mater* of some of the first characters in the republic of letters. I am, my dear sir, your obliged, humble servant,

ADAM CLARKE.'

The two diplomas of M. A. and LL. D. were sent to Mr. Clarke in the most honorable and flattering manner, the college refusing to accept even the customary clerk's fees given on such occasions.

'On the 5th of March of this year, 1813, Dr. Clarke had the honor of being elected fellow of the Society of Antiquaries; which could not fail to be highly gratifying to him, not only because it was unsought, but likewise as it suited his peculiar taste. Though his mind was so constituted that he never could court honor, yet still he had a high regard for it, when the result of worth or intellectual merit. The great, he respected for their station; the literary, for their learning; the eminent in every class, for the talent which caused that eminence. He acted, on all occasions, according to the literal meaning of the exhortation, "Render to all their due, tribute to whom tribute is due; fear to whom fear; and honor to whom honor is due." So far did he carry this, that even to the lowest officer of the revenue, in the ungracious discharge of his thankless office, he acted more in consideration of whom he served, than with the feelings conscious of taxation.'

On the 3d of October, 1817, Dr. Clarke was elected a 'member of the American Antiquarian Society.'

July 13, 1821, he was elected a member of the Royal Irish Academy; an honor, it is said, which was 'peculiarly gratifying to his feelings, as it proceeded from his own countrymen; and he knew also that on the same list were enrolled some of the highest and best names of that country.'

In the commencement of the year 1823, he was elected a member of the 'Geological Society of London.' In February of the same year, he received the following letter from Sir Alexander Johnston:—

19 *Great Cumberland Place, Feb.* 1, 1823.

'MY DEAR SIR,—Many of my Indian friends and myself have lately formed a plan for establishing *an Asiatic Society*, in London, for the improvement of the literature, arts, and sciences of Asia: the plan appears to be popular, and many of my acquaintances have already applied to me to be proposed as original members. I know no man who will be so great an ornament to such a society as yourself; and should you feel inclined to join us, I need not say how proud I shall be in having the honor of proposing *you* as an original member. We intend once a year to publish such of the papers as may be contributed by members of the society, or may be deemed best calculated for promoting the ends of the society. After the 15th of March next every candidate who offers himself, must be ballotted for: previously to that date *three* original members may put down the name of a friend as an original member.

Lady Johnston desires to be kindly remembered to you.

I am, my dear sir, yours very sincerely,

ALEXANDER JOHNSTON.'

Dr. Clarke was accordingly proposed, and became one of the original members of *The Royal Asiatic Society*.

In addition to these literary honors, which he received without his solicitation, and from the manner in which they were conferred, those who bestowed them seemed to think themselves honored by his acceptance, he was elected at three several times by his brethren as president of the Wesleyan Methodist conference. And the humility with which he received this appointment the first time he was elected, may be seen in the following account he gave of this transaction:—

Leeds, July 28, 1806.

'This morning our conference began, and as I had heard from all quarters that they designed to put me in the chair; previously to the ballot I addressed the conference, and after having told them what I had understood, I proceeded to give my reasons why I could not go into the chair, and begged no brother would waste a vote on me, as my mind was made up on the business. This produced a conversation I little expected: all the old preachers said that I was the most eligible person, and entreated me not to refuse. I insisted upon it that I would not, and solemnly charged every one who had intended to vote for me, to give his suffrage to some other person. I then wrote my vote for Mr. John Barber, and showed my paper, and all about me followed my example. However, I trembled till this business was concluded; and what think you was the result? *I* was chosen by a majority of more than one half beyond the highest, and was called to the chair in the name of the conference. I still refused, begging that the next person in number of votes might take the chair. We were thrown into a temporary confusion, during which Mr. Thomas Taylor and Mr. Joseph Bradford by main force lifted me out of my seat, and placed me upon the table. I was confounded and distressed beyond measure, and against all my resolutions was obliged to take the seat.

As you now know the situation in which I am placed, you must not expect any more regular epistles, as I shall now only have Saturday afternoons to myself, and perhaps scarcely them. Pray, pray much for me, my Mary, for I am far, very far from being comfortable in my mind: the thought of having to preach next Lord's day before the conference, and to admit into full connection those preachers who have traveiled four years, quite absorbs my spirit.'

But what is more gratifying than all is, that, amidst those honorable distinctions from without, he held on his way as the same humble, pious, and indefatigable Methodist preacher, 'esteeming the reproach of Christ greater riches' than all the honors and wealth which he could possibly receive from man.

The last years of his life were employed in establishing missions in the Shetland Islands, and schools in the poorer and destitute parts of Ireland; all of which he left in a flourishing state at the time of his death, and which are now under the care of the Wesleyan Methodist Missionary Society. These, together with his works as an itinerant Methodist preacher, in which he nobly sustained the cause he had espoused, will transmit his name to posterity as one of the brightest benefactors to mankind.

Having thus presented our readers with some of the prominent transactions of Dr. Clarke's life, we shall endeavor to bring this notice to a close by some general remarks upon his character, and the character of his writings. In respect to the character of Dr. Clarke, so far as we have been able to judge of it from his writings, and as it is developed in the biography from whence our extracts have been taken, it seems to have been distinguished by a peculiar *boldness of thought, originality of invention, and independence of mind.*

By *boldness of thought*, however, we do not mean that he *rashly* and *inconsiderately* obtruded himself upon the public, either in the expression of his opinions, or by officiously intermeddling with other people's affairs. But having critically and cautiously examined a subject, he fearlessly followed the convictions of his own mind, without servilely crouching to the opinions of others, whether right or wrong. Having carefully studied a subject, deriving all the light he could from every source within his reach, without timidly calculating the consequences which might result from proclaiming his convictions in reference to it, he boldly professed what he conscientiously believed, leaving others the same liberty of thinking, speaking, and acting for themselves which he claimed for himself. And although this fearless course subjected him oftentimes to censure from the timid, as well as unmerited reprimand from the bigoted, it relieved him from a servile imitation of others, and secured for him the approbation of an approving conscience. How much more commendable is such a line of conduct, than that timid and vacillating course which evinces a greater solicitude to please the multitude than to arrive at truth, and to obtain popular applause at the expense of a good conscience; to attain which a man is often induced to compromit his own character, by prostrating his proper dignity before the idol of popularity. Dr. Clarke was not, indeed, insensible to the good will of his fellow men; but we never find him deviating from the straight line of truth and righteousness merely for the sake of pleasing the multitude.

That he was distinguished by an *originality* of invention, the whole history of his life declares. Who but an original thinker would have so successfully grappled with the difficulties which lay in the way of his ascending the rugged mountain of knowledge? What might have discouraged others only seemed to add fresh stimulants to Dr. Clarke, and his strength rose in proportion to the difficulties and dangers which beset his path. Applying himself with conscientious diligence and assiduous care to every legitimate means within his reach, though unaided with those advantages arising from a thorough and systematical education in his youth, he gradually ascended the hill of truth, and was enabled leisurely to survey the immense fields of literature and science which lay spread out before his observant eye. The enchanting prospect thus presented to him fired and filled his soul with the most lofty conceptions of the character of Him, who created all things by the word of His power; and led him, at the same time, to a minute and critical survey of the several parts of the works of His hands.

And who, we may ask again, but an original genius, conscious of his powers and of his high responsibility, and at the same time deeply sensible of his dependence upon Divine aid, would have dared to turn aside, in so many instances, from the beaten path, and open a way for himself through heaps of rubbish which had been accumulating for ages, and yet succeed in reaching that summit of knowledge after which his soul so ardently panted? And though we may not fully subscribe to every article of his creed, nor vouch for the correctness of all his opinions; yet who does not take delight in following the flight of a lofty mind in its pursuit after truth, and of sharing with it in those intellectual pleasures resulting from a knowledge of God, and of His Son, Jesus Christ?

When we say that Dr. Clarke was also distinguished for *independence* of thought and action, we are very far from meaning that he disdained those human helps which were within his reach, much less that he felt himself independent of Divine 'grace to help him in every time of need.' While he treated the opinions of others with becoming deference, and availed himself of 'other men's labors' who had preceded him in the walks of general literature and science, and more especially in sacred criticism and theology; never, we presume to say, was any man more conscious of his entire dependence on God 'for every good and perfect gift,' than was Dr. Adam Clarke. Of the truth of the fact, that he treated others with suitable deference, we have ample proof in the manner in which he quoted from their writings, or consulted them on all proper occasions—exemplifying, in this respect, the inspired declaration, 'Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.' So liberal, indeed, were his feelings and views toward other authors, even toward those who differed from him on many important points, that he subjected himself to severe criticism by quoting from them in order to support his own views. We allude now particularly to his copious extracts from Dr. Taylor in his comment upon St. Paul's Epistle to the Romans; but, to sustain himself in the propriety of such a course, in this and other similar cases, he judged very truly, we think, that evidence in support of truth is the more valuable when it comes, apparently with reluctance, from an adverse witness. So in the case of Dr. Taylor, who was an Arian, Dr. Clarke availed himself of his learned labors to sustain the comprehensive and Scriptural view he had given of St. Paul's general scope and design in writing his admirable, and deeply controversial Epistle to the Romans. Was this the conduct of a bigot, or of a man vain of his abilities? Let those who censure *him* exhibit a similar spirit of liberality toward others, and of deference to their opinions, and they will no longer betray their own bigotry and illiberality by condemning Dr. Clarke in every minutia in which he may have had the independence to differ from *them*.

As to the latter, that he lived continually under a consciousness of his dependence on God for all the good that he either possessed, or was instrumental in doing to others, is manifest from the whole tenor of his eventful life. That he was a man of much prayer—and what is a more impressive acknowledgment of our daily dependence on God than *prayer?*—is attested in all the acts of his life. That he bowed almost instinctively to the dictates of God's truth in His word, all his writings fully demonstrate. His conscience, therefore, and his judgment, were unreservedly yielded up to the entire direction and control of God's revealed truth, as having a claim absolute and undisputed upon his understanding and affections. And what more evidence can be adduced in proof of a man's consciousness of dependence upon Divine aid for every good word and work, than his private and public acknowledgment of the necessity of the Spirit's influence, by prayer and supplication, and by submissively bowing to the authority of God's revealed truth?

But we mean by independence of mind here, that Dr. Clarke received nothing merely because it had the sanction of a great name, nor yielded his judgment to propositions because they were supported by respectable human authority, nor refused his assent to truth because it was unpopular; but, on the contrary, he bowed to the majesty of truth wherever and whenever he perceived it, and followed out its consequences wherever it led him, and obeyed its dictates at whatever sacrifice; and, finally, that he made this truth the rule of his faith and duty, however unfashionable, or however new and unheard of it might appear: he was no slave to the mere opinions or practices of others, but only to the teachings of truth as it presented itself to his mind after the most patient and laborious search in pursuit of this invaluable treasure. *This* was the independence of thought and action after which Dr. Clarke aspired, and which eminently distinguished him as a man of deep and patient investigation, of conscientious care and diligence. And who, but a novice, or an obstinate self-conceited sciolist, ever thought of attributing weakness to a man that devoted all his time and talent to the discovery of truth; and, when found, obeying its dictates with a diligence that placed him in the chair of honor among all his compeers? Let such novices place *themselves* in the critic's chair, and, with a self complacency peculiar to their own self creation, pronounce that 'Dr. Clarke had no well-compacted system of thought on any subject.' We shall not envy them their high eminence, nor waste our time in disputing with them who best deserves the palm of true goodness and greatness—he who by his genuine worth provoked their ill-natured and snarling criticism, or he who can degrade himself by aspersing the character of one who is so far beyond the influence of his malignant censure.

We have no fears, however, that Dr. Clarke will eventually suffer from such ungenerous attempts to depreciate his worth. Without, therefore, taking up any more of the reader's attention in vindication of Dr. Clarke's claims to consistency of conduct in the particulars to which we have alluded, we shall proceed to notice another trait in his character. We mean his *love of truth*, and his diligence in pursuit of it.

By *love of truth*, we mean something more than an honest intention to speak the truth on all occasions. This may consist with a degree of indifference as to the general interests of truth, and may arise altogether from selfish principles, from a mere desire to support a fair character among men. The *love of truth*, of which we now speak, is connected with a most ardent desire that it may be known and prevail, and with an indescribable pleasure in its discovery and enjoyment,—that sort of pleasure which the philosopher felt, when, in solving his problem, he leaped from his bath, and ran shouting with his might, ευρηκα, ευρηκα—*I have found it! I have found it!* When the mind is thus devoted to truth, the love of it becomes a sort of ruling passion, which makes all other things subservient to its attainment. That Dr. Clarke thus loved the truth—truth in general, but more especially *revealed* truth—is most manifest from his making all other things and attainments contribute to its discovery and promulgation. He did not read and study for amusement merely, but for the sake of having his mind imbued with a knowledge of the truth as it is in Jesus, that he might be the better able to understand and explain the revelation of God's will to man. For this purpose he explored, with a diligence and success rarely to be met with, ancient and modern languages, history, chronology, and philosophy, and *intermeddled with all sorts of wisdom;* and what he thus learned he spread before his readers, and the numerous auditors who attended upon his ministry, in a style and manner calculated to instruct and to edify them in the knowledge of God the Father, and of His Son Jesus Christ.

That Dr. Clarke was eminently distinguished for his deep and uniform piety is attested by all who knew him. The Rev. Henry Moore —whose partiality for Dr. Clarke was not likely to lead him into any extravagant eulogy—says of him, in his funeral Discourse, that he was what Mr. Whitefield said a minister of the Gospel should be, namely, 'without spots.' This testimony is the more valuable, because it came from one who had known Dr. Clarke from the time he entered upon his public life until the day of his death, and beheld him in all the relations which he sustained to the Church of Christ, and to the various institutions with which he stood connected.

It was indeed this spirit of deep devotion to God, and with which he became inspired at the memorable era of his conversion, that laid the foundation of his religious and literary fame. What else but a consciousness of the Divine favor, arising from communion with God the Father, through our Lord Jesus Christ, could have inspired him with that burning zeal for God's glory, and have sustained him amid the arduous labors which he was called to perform? This was that which gave a right direction to, and sanctified all his actions. It was this which made him so eminently useful in the cause of God, in the ministry of reconciliation, and which induced him to make every thing within his reach contribute to aid him in promoting the present and eternal salvation of a lost world.

It ought not to be concealed, that there was a peculiarity about the character of Dr. Clarke, which might subject him to the charge of egotism by those who did not enter into his views, and were not acquainted with the natural independence of his mind. This, doubtless, arose from the clearness with which he apprehended truth, and the strong manner in which he fortified himself against the assaults of error. It was not from a slight view that he was led to form a judgment in respect to any subject, but from a deep, patient, and thorough investigation, surveying it in all its parts and various relations; and having thus made his decision, he pronounced it with that firmness which some might construe into unjustifiable dogmatism. Nor will we deny that he betrays, in some instances, that species of egotism which generally accompanies those who are fully confident of being right. But these are only occasional aberrations from that general line of modesty and moderation, which mark the conduct of all human beings whose minds are so formed, and whose habits of reflection and observation have been such, as to enable them to grasp a subject with ease and clearness. This, however, is not the conduct of the egotist. He is one that betrays the emptiness of his mind by dogmatically pronouncing upon a subject without reflection, who contradicts almost self-evident propositions merely because he has never considered them, and who snarls at every thing which does not agree with his prejudices and prepossessions. When a well-informed man has to encounter one of these self-constituted judges, he needs a double share of patience, not because he is personally insulted, but because the majesty of truth is insulted and outraged. From these defects of character Dr. Clarke was happily freed.

In regard to the great doctrines of God our Savior, the venerable Wesley was Dr. Clarke's examplar. In this respect he found every thing ready for use. And it is no small confirmation of the truth of these doctrines, that all the researches of Dr. Clarke only tended to confirm him in the belief that they were the revealed truths of God; and also that the discipline established by Wesley for the government of his societies, and the plan for preaching the Gospel, was according to apostolic and primitive order. Hence Dr. Clarke felt a strong attachment to Methodism in all its parts, believing it to be admirably adapted to promote pure religion among men, declaring his conviction that his success in winning souls to Jesus Christ was most manifest when he insisted on the peculiarities of Methodism. But his strong attachment and tenacious adherence to these peculiarities did not prevent that liberal flow of soul toward other denominations, which characterize a truly catholic mind. This liberality of sentiment evinced itself in numerous occasions, and in none more manifestly than in his studied avoidance, as much as practicable, of all controversy. His own opinions he stated most clearly, unequivocally, and candidly, and then left others to think and speak for themselves.

We may finally sum up all, in saying that Dr. Adam Clarke was distinguished as a *good* and *great* man—a *pious Christian*, a *sound divine*, and an *eminent scholar*. Those infirmities which are consistent with these excellences, he undoubtedly exhibited; for none of his friends ever claimed for him an infallible judgment, nor a perfectly faultless demeanor.

We close what we have to say, by a few remarks upon his writings. These have already been enumerated in the preceding part of this review.

It is to be expected that the productions of his pen will partake of the character of his mind, as they are but its development spread out before the reader, so that the character of the one is inferred from the features of the other. These therefore are all along distinguished by a deep vein of piety, of original thought and expression, and yet by a simplicity in their style which shows that their author was much more solicitous to instruct the ignorant than he was to please the fastidious taste of the critic. Yet, such is the strength and importance of the thoughts which are recorded—the energy and perspicuity of the style—that the reader is seldom weary in perusing his pages, or at a loss to comprehend his meaning. In this respect he has given evidence that the most critical idea, the most profound and abstruse subject, may be so managed by the dexterous use of language, as to be easily brought within the comprehension of every reader of common understanding.

And this, too, is an evidence that Dr. Clarke wrote for the *instruction*, and not for the *amusement* of his readers—that to develope the beauties, and to display the energies and value of truth, was his object—and not to dazzle you with 'high sounding words of vanity.' How many miss the mark here! When we read some authors our attention is perpetually drawn off from the *matter* in hand to the *manner* of the writer; and we are either fatigued by the stiff and labored style in which the author has clothed his thoughts, or disgusted by perceiving a manifest effort to display himself, instead of instructing his reader.

But with Dr. Clarke all is simplicity and energy, though his style is by no means destitute of that elegance which commends him as a writer to the most polished mind. We allow, indeed, that there is sometimes a carelessness manifest in some portions of his writings; while, at other times, his frequent use of *italics* and *capitals*, with a view to arrest the reader's attention, evinces a laudable desire to make every sentence tell on his understanding, memory, and conscience. Though these may be considered as defects which mar, in some measure, the beauty of the typography, they serve, as they are intended to do, to awaken the reader's attention to the importance of the subject under consideration, and to make him enter more fully into the author's train of reflection and course of reasoning. This feature, while it must be reckoned among Dr. Clarke's peculiarities, shows that he thought profoundly, and wished his readers to understand his thoughts and to profit by them.

But for a full and particular view of his writings, they must be read and studied. They will richly compensate the student for his expense and labor, although he may not subscribe to all his opinions. With some of his sermons we are less pleased, than we are with other portions of his productions. Though they contain a rich vein of instructive piety, of sound theological truth, and display withal the same characteristic peculiarity we have before noticed, there is nevertheless, at least in some of them, a tedious verbosity, probably arising out of Dr. Clarke's habit of sifting every thing to the bottom, minutely explaining and amplifying every thing which seemed to grow out of the subject. By this means he not only exhausts the subject, but draws largely upon the reader's patience. But, as to his Commentary, and some select pieces, which he has given to the public, they never pall upon the mental appetite. By the interesting nature of the matter, and the energetic, simple, and yet elegant character of the style in which they are written, they carry you along whether you will or not, pleased and edified by what you read. An accurate judge pronounced Dr. Clarke's Life of Professor Porson to be one of the most finished pieces of composition of the kind which he ever had read. Though this eulogy may betray some spark of partiality in favor of the writer, yet it must be acknowledged that that production of Dr. Clarke's pen should rank high among the literary works of the day.

But that which enhances the worth of Dr. Clarke's writings is the deep vein of piety which runs through them all. While he seemed to delight in luxuriating in the rich fields of literature and science, and to dig about the roots of the learned languages, he was still more delighted in drinking from the wells of salvation, and of partaking of the fruits with which the trees of righteousness were loaded. Having drank deeply from these wells, and continually feeding himself with this heavenly fruit, he was able, from his own experience, to lead others to the flowing fountain, that they might drink and be refreshed. He was never, indeed, more at home than when explaining and defending those truths of the Gospel which relate to experimental and practical godliness. And the *manner* in which he spoke upon these subjects shows that he spoke of what he had seen and felt. As a sample of this, we give the following extract from his note on Ephesians iii, 19 : *That ye may be filled with all the fulness of God* :—

> 'Among all the great sayings in this prayer, this is the greatest. To be FILLED *with God*, is a great thing ; to be *filled with the* FULNESS *of God*, is still greater ; but to be *filled with* ALL *the fulness of God*, utterly bewilders the sense, and confounds the understanding.
>
> Most people, in quoting these words, endeavor to *correct* or *explain* the apostle, by adding the word *communicable* ; but this is as idle as it is useless and impertinent. The apostle *means what he says ;* and would be *understood in his own meaning*. By *the fulness of God*, we are to understand all those gifts and graces which He has promised to bestow on man ; and which He dispenses to the Church. To be *filled with all the fulness of God*, is to have the whole soul filled with meekness, gentleness, goodness, love, justice, holiness, mercy, and truth. And, as what God *fills*, neither sin nor Satan can fill ; consequently it implies that the soul shall be emptied of sin ; that sin shall neither have dominion *over* it, nor a being *in* it. It is impossible for us to understand these words in a *lower* sense than this. But *how* much more they imply (for more they do imply) I cannot tell. As there is no end to the merits of *Christ*, no bounds to the mercy and love of God, no limits to the improvability of the human soul ; so

there can be no bounds set to the saving influence which God will dispense to the heart of every believer. We may *ask*, and we shall *receive*; and our joy shall be *full.*'

With this extract we close what we have to say on the life and writings of Dr. Adam Clarke.

VILLERS' ESSAY ON THE SPIRIT AND INFLUENCE OF THE REFORMATION.

An Essay on the Spirit and Influence of the Reformation; a work which obtained the prize on the following question, proposed by the National Institute of France:—'What has been the influence of the Reformation by Luther on the political situation of the different states of Europe, and on the progress of knowledge?' By C. VILLERS, *some time Professor of Philosophy in the University of Gottingen. Translated from the French, with an Introductory Essay, by* SAMUEL MILLER, D. D., *Professor in the Theological Seminary at Princeton, N. J.*

WE cannot say that this book perfectly answers our expectation. The author, no doubt, philosophizes accurately enough on the causes which preceded and finally produced the reformation; but it seems to us that he does not sufficiently recognize the hand of God in this mighty event. An event which produced results so beneficial to mankind—which wrought a revolution in men's faith, opinions, and practices, of such a radical and extensive character—which conferred benefits so illustrious and lasting, affecting the temporal, spiritual, and eternal interests of so many millions of immortal beings—should not be looked upon merely with the eye of a cool, calculating philosophy, but should inspire that enthusiasm of soul which can be enkindled only at the altar of God. We do not, indeed, say that Mr. Villers refuses to recognize the hand of God in the production of these grand results. He speaks respectfully of Christianity, professes faith in the Divinity of its Author, and eulogizes the reformation as the offspring of a magnificent chain of causes under the management of an all-controlling energy; but, at the same time, it appears to us, that he does not distinguish with sufficient clearness between those causes which produce great political events by means of human agencies and the natural course of things, and that direct efficient agency of the Holy Spirit operating upon the human heart, which alone can produce spiritual regeneration, and effectuate that mighty revolution in morals and manners which mark and characterize the progress of pure Christianity. If Catholicism and its attendant evils be viewed simply as the offspring of those corruptions which grew out of a long abuse of a mere human institution; and if Protestantism be considered as the result of the human mind, acting under the ordinary impulses excited by a combination of circumstances tending to arouse it from its stupor and slavery; Mr. Villers's theory may be sustained without any other aid than is generally supposed necessary for the production of any merely human enterprise. But surely the grand epoch of the reformation ought not to be thus viewed. On the contrary, it seems to have been one of those occurrences on which the rays of Divine light shone with a brilliancy which eclipsed all human wisdom, and which implied an agency far transcending, in the grandeur of its operations and the beneficence of its results, all merely human agencies. No previously digested plan led to these results. When Luther commenced his researches, he never dreamed of sapping the foundations of the Roman hierarchy. He considered himself a dutiful son of 'holy mother;' and trembled at the thought of striking a blow which would injuriously affect her vitals. Had he aimed at the overthrow of the papal hierarchy, he would doubtless have digested his plans in secret; and when brought into action, we should have beheld the development of a well-arranged system of operation, combining the wisdom of the serpent with the sagacity of a crafty politician, directing his efforts to uproot the whole fabric of papacy at a stroke. But no such thing appears. Being struck with the enormous sin cloaked under the sale of indulgences, he stepped forth from his cloister to check the progress of the evil, without even thinking that he was commencing in a career of opposition to the pope and his adherents, which should be the means of transmitting his name to posterity as one of the most daring and intrepid of reformers. Here was no previously formed design on his part. But the design of God is very apparent. *His* providence and agency led forth His servant in a path that he knew not. His eternal Spirit clothed the mind of Luther with wisdom, inspired him with boldness, and fully harnessed him for the work. The instrument was fitted for its use.

As a sample of the mode of reasoning adopted by Mr. Villers, we give the following extract:—

> 'It is not possible to engage in an inquiry into the effects of the reformation, without being, in some degree, obliged to give way to this reflection:—"Is not the great event, which I consider as a cause, in itself so much a simple result of other causes which have preceded it, that the true origin of all that has followed it must be referred to them, and not to it, which has only been an intermedium?" Without doubt such is the situation of the mind in these researches. While it looks forward, its point of departure seems to be the fixed base from whence all the successive steps proceed. If its looks are turned back, the first point appears to it only the necessary consequence of those which have preceded it, and as a passage to arrive at those which follow. To the mental eye, every cause, in ascending, becomes a simple effect; each effect becomes, in its turn, a cause, in descending. The inclination which we feel to attribute every thing which follows an

event to the event itself, as though it was the cause of it, is the clew which guides us in the arrangement of historical facts; it is the law of cohesion by which the present is united to the past. To proceed in this manner from the effect to the cause, until we reach a first cause, subsisting by itself, and which cannot be the effect of any other cause, is a necessary consequence of our knowledge, which seeks an absolute principle to build its speculations on. It is on this slippery path that metaphysics is lost. A man who, without knowing the nature of the course of a river, should arrive on its banks, seeing it here gliding through an extensive plain, there confined within narrow valleys, in another place foaming beneath the precipice of a cataract; this man would take the first turning where it might be concealed by a projection, for the origin of the river; ascending higher, a new turn, the cataract will occasion the same illusion; at length, he reaches its source, he takes the mountain from which it issues for the first cause of the river; but he will soon think that the sides of the mountain would be exhausted by so continual a torrent; he will see clouds collected, the rains, without which the dried mountain could not supply a spring. Then the clouds become the first cause; but it was the winds which brought these here, by passing over vast seas; but it was the sun who attracted the clouds from the sea; but whence arises this power of the sun? Behold him then soon entangled in the researches of speculative physics, by seeking a cause, an absolute foundation, from which he may finally deduce the explanation of so many phenomena.

Thus, the historian who inquires what was the cause which led to the reduction of the authority of the popes, to the terrible thirty years' war, to the humiliation of the house of Austria, the establishment of a powerful opposition in the heart of the empire, the foundation of Holland as a free state, and so of other occurrences, will, at first, see the origin of all these events in the reformation, and will attribute them absolutely to its influence. But urging his inquiries farther, he discovers that this reformation itself is evidently only a necessary result of other circumstances which precede it, an event of the sixteenth century, with which the fifteenth, to use the expression of *Leibnitz*, was pregnant; at most, the cataract of the river. How many are there who are still of opinion they have found the first cause of the French revolution in the *deficit*, in the convocation of the states-general, in the *tiers-etat*, in the curates! Others, who carry their views a little farther, attribute it to the parliament *Maupeou*, the extinction of the Jesuits, &c. They are all right in that limited point of view which they have taken. Those, however, who contemplate the progress of human nature during a succession of ages, see this enormous mass of individual cases roll on, each of which, animated by its interest, its passions, and its peculiar spirit, seems desirous to counteract the progress of all the others; but notwithstanding their infinite diversity, all these motives have common features tending toward certain ends, which finally are the same; these features, these tendencies common to all, form a collection of powers, or rather a single power, which is that of the human race, that of a universal spirit, which, concealed through ages, guides and governs them. Under the dominion of providence, (that sun of the moral world, to use again the expression of a philosopher,) this spirit of humanity, by its continual action, prepares and disposes events. This great revolution which surprises us, is only a product, a result, a striking manifestation. Is it therefore to it, is it not rather to the influence of the causes, which have themselves preceded and led to it, that the events which have followed it should be attributed?

In the case in question, therefore, it is requisite for the historian to attend to what had passed before the great event which he examines; to ascertain the influence of the causes by which the event itself was brought about, and in what degree these same causes have influenced the series of subsequent events. It is also requisite for him to consider what would have happened through the slow and progressive course of humanity, which is sometimes called the natural course of things, if the great event, if the convulsion in question, had not supervened. Finally, he must determine what particular modifications in its results have been occasioned by the proper and individual character of this event; the character of the age and of the nation in which it occurred, and that of the men who had the principal share in it.'

This is all very plausible. But is it the whole truth? Does it dive to the bottom of these things? The machinery is set to work; but where is the great moving hand, which gives life and motion to all those instruments? It is true, the 'dominion of Providence' is slightly alluded to, as 'that sun of the moral world,' which, 'by its continual action, prepares and disposes events;' but nothing more seems intended by this allusion than the ordinary operations of those general laws of nature which a mere believer in natural religion may recognize. That all-controlling energy which is brought prominently to view in the book of Revelation, and which is so sublimely developed in the actions of Divine Providence and the rich displays of redeeming mercy, is but dimly seen and faintly acknowledged in this cold allusion to the Divine hand. It is true, that the grand machinery, by which the eventful epoch of the reformation was achieved, was strangely mixed up with good and bad materials; the actors in the great drama often intending any thing else, if we may judge of men's motives by their actions, than the advancement of God's glory and the happiness of mankind. While we exempt Luther himself, and some of his coadjutors, from aiming at any thing short of ascertaining and promulgating the truth, for the sole purpose of exalting God's righteousness in the promotion of pure and undefiled religion, it is certain that many who were carried along in this mighty movement were as blind to the truth, and as regardless of the glory of Jesus Christ, as was the pope himself; and therefore they could no otherwise have contributed to the promotion of this event than as they were used by an overruling hand to accomplish that which they never intended, just in the same sense as the Jews contributed to the redemption of the world by clamoring for the death of Jesus Christ.

As a proof of the truth of this remark, we will select only Henry VIII., king of England. For writing against Luther, and in defence of popery, he obtained from his holiness the title of 'Defender of the faith;' a title which all his successors on the throne of England, Protestants as well as Catholics, have ever since retained. Soon after, when the pope refused to grant him a divorce from his lawful wife, that he might gratify his libidinous desires, Henry abjured the pope's authority, and assumed, in his own person, the supreme head of the Church; and thus strengthened the cause of the reformation from the same motives with which he wrote against Luther. Nor does any one spot of Christian virtue thereafter appear in the conduct of this haughty and tyrannical prince to redeem him from the obloquy so justly thrown upon him by his popish adversaries, and by impartial Protestant historians. And notwithstanding the course he pursued tended to thwart the designs of the pope, and to shake to its foundations the papal hierarchy, and to strengthen the cause of the Protestants, he appears to have been actuated by the same motives in striving to prostrate the power of the pope, as when persecuting his own subjects for opposing his usurped authority over their consciences. All he did was with a view to his own aggrandizement in the establishment of his secular and ecclesiastical power. In throwing off, therefore, the despotism of Rome, the people of England simply exchanged one tyrant for another; while the latter evinced, on all occasions, the same lustful desire, the same haughty demeanor, the same contempt for the rights and liberties of the people, and the same insatiable ambition after a lordly dominion over the souls and bodies of men, in all things secular and ecclesiastical, which had ever, even in the worst times, distinguished and disgraced the Roman hierarchy. Nor were the means to which he resorted less reprehensible than his general conduct. Had his tyrannical laws been executed, which he from time to time enacted, few men of consideration would have been left unbeheaded, so various, contradictory, unjust, and unmerciful, were the acts of his administration.* To his simple dicta were the parliament as quiescent as the most abject slave is to the will of his master. To what human causes shall we ascribe those results which originated from the actions of such an agent? Henry VIII. was in the hand of God as the Assyrian monarch was, when he was sent as the 'rod of His indignation to punish a hypocritical nation.'

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* The biographer of Cranmer, speaking of the acts of the British parliament in 1539–1541, introduces an account of a contest which arose on a bill which was brought forward at the instigation of King Henry, enforcing obedience to the peculiarities of the Roman Catholic requisitions. The bill originated from an inquiry on the following queries:—

1. Whether the real body of Christ was present in the eucharist, without any transubstantiation.
2. Whether that sacrament should be administered in both kinds to the laity.
3. Whether vows of chastity, made by men or women, are binding by the law of God.
4. Whether the same law warrants the celebration of private masses.
5. Whether it allows the marriage of priests.
6. Whether it makes auricular confession necessary.

And many of the other actors in that drama were equally good, and no better than he. But, in the midst of these jarring elements, we behold One who sitteth above the waters, 'whom winds and seas obey,' and who, even in the midst of the whirlwind, was guiding the tumbling ship, in which the reformers had embarked, toward its destined port. In this way God 'maketh the wrath of man to praise Him, while the remainder of wrath He doth restrain.' The same almighty and infinitely good Being, who checked and overruled the malicious designs and evil conduct of Joseph's brethren, so as to make them subserve His gracious purposes of mercy to the human family, controlled the haughty spirit of Henry VIII., and others who acted with him, for the development of His benevolent designs toward the nations of the earth.

Let no one, however, so interpret these remarks, as to make them infringe upon the free, responsible agency of those human instruments. In all they did they acted freely. But there are certain limits to free agency itself, beyond which men cannot go; and God claims and exercises the sovereign right of directing, without at all infringing upon the just accountability of man, his designs into a channel quite different from what he intended. Thus Henry, in his opposition to the pope, designed merely the gratification of his libidinous appetite, and his thirst for civil dominion; and in pursuing this design he unintentionally contributed to the overthrow of popery in his kingdom, and the establishment of Protestantism. He, therefore, was the wilfully blind tool in the hands of Divine Providence in accomplishing that which he never intended. The good, the amiable, the intrepid and pious Cranmer, was thus sheltered under the wing of that haughty

After a long and spirited debate, in which Cranmer took a decided stand against the passage of the bill, maintaining a vigorous opposition, with great force of argument and eloquence, the law was passed which condemned all those things. Thus, 'by this act,' adds the historian, 'the six points debated were all established in favor of the Roman Catholics. It fully maintained the doctrine of transubstantiation, and the practice of communion in one kind. It affirmed that priests were forbidden to marry—that vows of chastity are binding—that private masses are agreeable to the Divine law—and, lastly, that auricular confession is expedient and necessary. The penalties it inflicted were horrible. It condemned to the stake all who should speak, preach, or write against the established, sacramental doctrine; and it doomed to the death of felons all who should preach or dispute against the other five. The due execution of those frightful provisions was entrusted to commissioners, assisted by a jury; and incumbents were reminded from the pulpit of the blessing thus provided for them.'

prince; while the former labored most sincerely and assiduously for the promotion of the truth as it is in Jesus. Though it is extremely difficult to reconcile some of the acts of the primate's administration with a pure conscience, yet we cannot but admire the firmness with which he maintained himself in the midst of that turbulent period, and finally, not only escaped the censure, but also secured the good will and protection of the tyrant. So that the preservation of Daniel at the haughty court of Nebuchadnezzar, and subsequently under the voluptuous reign of Belteshazzar, by an invisible hand, was not more apparent, nor more strikingly illustrative of the special care of Divine Providence, than was the protection of Cranmer and his associates, who were actuated by kindred feelings and views, during the critical days of his and their lives. What else but an invisible hand could have restrained the virulent passions and wayward disposition of such a man as Henry VIII? The fiery furnace, through which these first reformers of England passed, was prevented from consuming them alive, being tempered and checked by Him, *who worketh all things after the counsel of His own will.* But the following extract gives a true picture of things in England, as far as it extends:—

'Among the passions of Henry VIII., king of England, must be reckoned that which he had for St. Thomas Aquinas. His veneration for this vigorous champion of the Roman orthodoxy was carried so far, that Luther having contradicted St. Thomas with acumen, Henry thought himself bound to enter the lists and defend his master. He therefore wrote a treatise, or *assertion of the seven sacraments*, against Luther, who admitted of no more than two. The latter treated his new adversary as his equal, and ridiculed him. The king doctor conceived a violent hatred against him. The pope, who perhaps laughed as much at the book as Luther did, gave its author all the consolation he was able, and conferred on him the title of *Defender of the faith.* Six years had not elapsed when Henry, unfaithful to the pope, separated with his kingdom from the holy see, preserving, however, his title of *Defender of the faith*, which his successors still retain. This first step was the foundation of a series of revolutions and evils, which have scarcely ceased, at this time, to distract the three kingdoms; for the late revolts in Ireland were also a consequence of it. The reformation has not produced such extravagant and contradictory effects in any other country. The insulated situation of Great Britain, as well as the saturnine and invincible character of its inhabitants, contributed to them. The neighboring nations were unable to give effective assistance to either party, and the internal activity could not act externally. When a conflagration takes place in a building so inaccessible, it must burn within it, and the flame only ceases when it cannot find aliment. Other causes have also contributed to these vigorous and long discords in the English Church, and it is necessary to point them out.

In the first place, Henry did not intend to become a Protestant; he only wanted to espouse the beautiful Anne Boleyn. But to accomplish this the pope's consent to the divorce of Henry from his first wife, sister to the Emperor Charles V., was necessary. The pope, who, in other circumstances, would doubtless have been more complaisant, decided in favor of him, who, of the two princes, appeared the most formidable, and refused his consent to the divorce. Henry, enraged that the pope should dare to thwart his love, declared himself head of the Church of England, and prohibited all intercourse with Rome; he was excommunicated, by way of reprisal. But he hated Luther at least as much as the pope; and during his reign it was as dangerous to pass for a Protestant as for a Catholic. He gave an episcopal constitution to the Church, in which, with little more exception than the monks, whose possessions he seized, the ancient edifice of the hierarchy remained almost entire, and in which he very closely and very despotically acted the part of the sovereign pontiff. This was doing either too much or too little. The universal crisis did not admit of half measures. The German reform had found many partizans in England, and a considerable number of minds were devoted to it. The greater part of them were discontented to find their attempt frustrated, and made very little difference between the Catholics and the Episcopalians. The signal of rebellion against Rome was given; it was easy to foresee that it would not willingly stop half way. This was the first cause of the troubles. The determined Protestants, as well as the Catholics, became sworn enemies to the Episcopalians, and to the government which supported them.

Second cause. Far from a constant perseverance in this half reformation of Henry VIII., nothing was seen in the succeeding reigns but retractions and sudden and violent transitions from Protestantism to papism and from papism to episcopacy. After Edward VI., whose reign was too short, had made a step toward the reformation, followed the reign of the Catholic and bigoted Mary, daughter of the princess who had been repudiated by Henry, brought up in Spain, under the eye of her mother, in hatred to Protestantism and episcopacy. She had scarcely ascended the throne when she married her relation, the sanguinary Philip, afterward king of Spain. All that had been done by Henry VIII. and Edward VI. was overturned; the Protestants and Episcopalians were displaced, expelled, persecuted, and inhumanly massacred. Four bishops, among whom was the virtuous patriot Cranmer, archbishop of Canterbury, were burnt alive. Every place was filled with the most intolerant Catholics. The animosity of the different parties was carried to its utmost pitch. A reign of five years, from 1553 to 1558, was sufficient for Mary and her popish theologians to disperse the venom of civil wars, and the most implacable hatreds, over unhappy England. The Protestants, persecuted by her, fled in multitudes to Germany, Switzerland, and more particularly to Geneva, from whence they afterward carried back the republican ideas of the Anabaptists and Calvinists, which, combined with the acrimony of exile, rendered the explosion so fatal to their country.

If Henry VIII. had prudently adopted Luther's reform, and his successors had persisted in it, the island would probably have remained as tranquil as Sweden and Denmark did in the end. Elizabeth succeeded Mary, and re-established the reform, retaining the episcopacy. The new ecclesiastical system was published in London, by a national council, in 1563, and called the *act of uniformity*. It was intended to bring all parties to a union by its means: but the time had passed; the minds of men had become too ulcerated, their heads too eccentric. The separation of Nonconformists, Puritans, and Presbyterians, from the Episcopal Church, became more obvious and more injurious. To complete the confusion, the Irish had remained Catholics. It was here that Philip of Spain, enraged against Elizabeth, who had refused him her hand, and supported his rebellious subjects in the low countries, employed his intrigues, scattered gold, and endeavoured to stir up a revolt: he was seconded by Rome, France, and Mary, queen of Scotland, who afterward perished by the axe of the executioner, in the hands of her rival.

The long war, replete with animosity, which from that time raged furiously between England and Spain, rendered the first of these powers ambitious of ravishing all its advantages from her adversary, and of rivalling it in all points. The English marine takes date from this period of inimical emulation. Subsequent to the discovery of America, Spain rode triumphant on the seas, which she covered with her vessels. Elizabeth constructed fleets, formed sailors, and endeavored to make head against Philip on this element. The latter, who believed himself to be king of England, because the pope had conferred its crown upon him, and Elizabeth, being excommunicated and a heretic, could no longer possess it, prepared a fleet, which still retains the nickname of invincible, but which was destroyed by the English and the winds, for the conquest of his kingdom. Thus, with an action of such splendor, began the marine of England; and it is with reason that its foundation, as well as that of the Dutch marine, is attributed to the events produced by the reformation, while the spoils of the clergy assisted both governments in this expensive undertaking.

To the immortal Elizabeth succeeded James I., king of Scotland, an enemy to the Presbyterians, who predominated in that kingdom, and revolted against him, for having attempted to put them on the footing of the Episcopal Church. His reign is a tissue of erroneous measures, which displeased all parties. He married his son to a Catholic princess of the house of France, after having offended the nation by a project of marriage between the same son and a Spanish princess. His faults prepared all the misfortunes of the reign of Charles I. When the latter came to the throne, every disposable part of the possessions of the clergy had been lavished in the preceding reigns, either on favorites or enemies of the throne, whose minds it had been employed in seducing and retaining; or applied to the expenses of the new marine, or the wars with Spain. The unfortunate Charles found himself without resources, and constrained incessantly to demand imposts from a lower house, which, having become almost wholly Presbyterian, insolently refused them, or shackled him with intolerable conditions to obtain them. Hence his necessity for having recourse to every illegal method of establishing new levies. Favorable to the Catholics, like his father, and consequently a greater friend to the Episcopalians than to the Presbyterians, he endeavored to complete the work of James, by establishing episcopacy in Scotland. By this step he drove the inhabitants of that kingdom into open rebellion, and he made war upon his subjects of Scotland with an army of English, who were very nearly as little attached to him; leaving behind him, in London, a parliament as greatly to be dreaded by him as the Scotch convention. From this religious and political fermentation arose a powerful sect of Independents, who made themselves masters of the commons, expelled the lords from the upper house, and began by compelling the unfortunate Charles, already at his last resource, to give up his faithful minister Strafford to the executioner. The new parliament declared itself exempt from the royal prorogation; deposed and persecuted the Episcopalians, disposed of the places, civil, military, and ecclesiastical, to the most violent, to men without conduct, without shame, and frequently of the lowest class of the people. They secretly excited the rebels of Ireland, and at the same time refused the king every means of reducing them; and when, at length, exhausting his last resources, Charles assembled an army to give them battle, the Independents had the address to bring this army over to oppose the unfortunate king. Abandoned by it, he threw himself into the hands of the Scotch, who delivered him up to the English. The weak party of the royalists took up arms in vain. Cromwell subdued them, and reigned more despotically than any monarch would have dared to do; and as the parliament, already mutilated by him, did not conduct itself to his liking, he dissolved and dismissed them. The crowned head fell upon the scaffold. The implacable and inveterate hatred which had been restrained by the soldiers of the protector, while he lived, broke out during the anarchy which succeeded his reign. The most discordant political opinions were united with the most extravagant and religious opinions. Massacres, executions, and civil war, desolated the face of three kingdoms. From having abused every religious principle, and carried them to excess, they all fell indiscriminately into discredit: atheism, libertinism, and a contempt for every law, Divine or human, succeeded them. In this state of things Charles II. ascended the throne; favored Catholicism again in secret, and episcopacy openly; married a Catholic princess, who drew a multitude of foreigners of this sect into the kingdom; and made war upon Protestant Holland, the ancient ally of England.

At each of these changes, so sudden and so numerous, and which were the principal source of all the misfortunes of England, those who adhered to the oppressed party took refuge in vast numbers beyond the seas; the Protestants, as has been said, in Germany, Holland, Switzerland, and America; the Catholics in France and Italy, where their fanaticism acquired new strength, and whither they were followed by the Episcopalians, who, in that situation, generally became Catholics. In fact, it was there that James II., who succeeded Charles II., became so. His impolitic attempts to establish popery in England only served to carry the animosity and confusion to its height; he lost his crown, and died in exile. His daughter Mary, a true Protestant, and his son-in-law, William of Orange, were called by the nation to fill the throne. Their wisdom began to still this long tempest. It was a long time before the roaring of the waves ceased; but a solemn act of succession having excluded the Catholic princes, the Protestant house of Hanover came to the throne of England; and by a mild and uniform government has gradually calmed the agitation of the ancient parties.

Now when this terrible crisis is appeased, what remains to the nation from it? The energy arising from long civil-commotions; the melancholy produced by the recollection of them; the profound love of liberty, for which so much blood has been shed: the tendency to mediation left by religious exaltation; and the toleration of all opinions, which is the natural successor of the intoxication of fanaticism.

One great error in the English monarchs was the belief that the episcopal system was a support to the throne; a feeble prop, which so easily carried with it in its fall the throne which depended upon it, and of which it could not in any case retard the ruin. In the dark period which preceded Luther, the support of the clergy was of importance to princes; but since his appearance, the Church, protected in its external government by the civil power, should limit its activity to the simple encouragement of good morals in the state, through the influence of religion.

The reformation, which has been a benefit to other countries, was the most grievous of scourges to unfortunate Ireland. Treated as a conquered people, and for a long time at the discretion of the English, the Irish remained obstinately Catholic, precisely because their oppressors wanted them to be Protestant. Their chains became consequently heavier: their island was filled with rapacious English, who possessed themselves of almost all the estates. The despair of these irritated men at length broke out with fury in 1641. The consequence was a massacre through the island of upward of one hundred thousand Protestants. Cromwell afterward took vengeance on them, and gave nearly the whole of Ireland to his soldiers. William III. founded a legal and constitutional tyranny there. The Catholics were deprived of civil life, of property, of instruction itself: it was his pleasure to convert them into hordes of rude, barbarous beggars; and they have revenged themselves like barbarians whenever an opportunity has offered. Such resentments last, and are transmitted to remote generations. During the last war, the Irish gave many strong proofs that several reigns of tolerance had not been able effectually to eradicate their strong animosity against the English.'

In tracing the history of the reformation in that country, M. Villers should have ascended to its source, by bringing into view the name and labors of *Wickliff*, who gave the first motion to the wheel of reformation in England. His name, therefore, ought ever to stand foremost in the list of those dauntless spirits who encountered with such boldness and intrepidity the miscreants of the apostate Church of Rome.

'Renowned Britannia! when thy faithless knee
Bow'd to the idol, and thy recreant breast,
Degenerate, bore the stamp by Rome impress'd!
Then to thy Wickliff's lamp, their torch, they lent
Its kindling blaze, through thy deep darkness sent;
A living beam, that broke the cheerless night,
Illustrious presage of approaching light;

> Light which ere long illumed the sacred page,
> Transpierced the veil, and to a wondering age
> Disclosing oracles of truth Divine,
> Made in thy native phrase their priceless treasures shine.'

This tribute of praise to Wickliff is no more than his just due, as he was among the first, if not indeed the very first, who translated the sacred Scriptures, or, as our poet expresses it, 'made their priceless treasures shine' in the 'native phrase' of England. Wickliff also adopted measures for the more general diffusion of evangelical principles throughout Great Britain, for which he was twice summoned before a council at Lambeth to give an account of his doctrines; but, being supported by the duke of Lancaster, was both times dismissed without condemnation. His followers were called *Lollards;* a name first given to the supposed followers of *Walter Lollard*, a Dutchman of remarkable piety and eloquence, and who taught doctrines corresponding to those afterward promulgated by Wickliff. In 1382, the archbishop of Canterbury called another council to deliberate upon the doctrines of Wickliff; and while they were piously employed in condemning twenty-four propositions which they had sedulously selected from his writings as heretical, because they militated against the dogmas of the Church of Rome, Wickliff escaped from their merciless hands, by being taken to his reward in heaven, leaving behind him many works to bear testimony to his learning and zeal, which he employed in the cause of God. *Before*, therefore, the name of Luther was known, this extraordinary man had planted the seeds of Protestantism in the English soil, from which afterward sprung up those trees of righteousness, whose fruitful boughs have extended their shade over both hemispheres.

In speaking of the results of the reformation in the different states included in the Protestant world, Mr. Villers alludes to the United States of America. In this allusion, however, while it is highly complimentary to our civil and religious rights and privileges, he evinces a great want of information, or, otherwise, great negligence, in respect to the history and settlements of this country. He speaks of those persecuted emigrants from the old countries as taking 'refuge in the solitudes of Pennsylvania,' where they 'acquired peace and toleration.' Through this contracted view of the original settlements of America, he applies to the single state of Pennsylvania, what can only be said in truth of the original thirteen United Colonies, afterward forming the independent United States of America. We can hardly suppose that a gentleman so well informed on all general subjects, as Mr. Villers appears to be, could have been ignorant of the true state of things here; nor does he appear to be at all prejudiced against our civil institutions; and hence we infer that he penned the paragraph under consideration in a moment of forgetfulness. That he thought favorably of the principles which led to our national independence, we infer from the following remarks respecting the influence which the American revolution has had upon some of the states of Europe. He says:—

'It is sufficient to name this new state, which is wholly European upon the soil of America, to bring to mind that it was created by the partisans of reform and of liberty, flying from the oppression and intolerance of parties. If the English emigrants who had sought shelter on the continent of Europe, during the course of the troubles which have been spoken of, brought back with them the seeds of discord and of hatred, those who took refuge in the solitudes of Pennsylvania, acquired peace and toleration there. They founded Philadelphia, *the city of brothers;* certainly the most pleasing name that ever was borne by the residence of man. Escaped from the tempests to this distant coast, restored to nature and the primitive destination of the human race, these colonists, who had taken their knowledge with them, had leisure to reflect on the origin and rights of societies—on the respective duties of governments and nations. Having beside an entirely new political body to organize, the elements of legislation must necessarily engage their attention first. We have consequently received from thence some admirable precepts, and still more admirable examples. It is known that after having returned under the dominion of the mother country, this association of free and energetic men, of almost all countries, afterward determined to resume the rights of governing themselves. Louis XVI. seconded them in this enterprise, and sent an army thither. The French who composed it came as friends among these republicans, were admitted into their confidence, and, for the first time, saw this spectacle to them so surprising, of simplicity of manners, of evangelical peace, among men who supported their rights. Reflection arose within them; they compared the principles and the government of their own country with what they observed among the descendants of Penn; and it is notorious how eminently these Frenchmen, who were thus made soldiers of liberty by a monarch, showed themselves to be so in effect, during the first years of the revolution. Among the great number of proximate and remote causes which contributed to it, the American republic, and the reformation from which it sprang, must not be forgotten.

This state, still weak, at a distance from Europe, has not hitherto had much direct influence on the political system. But who can calculate that which it may one day acquire on the colonial and commercial system so important to Europe? Who can foretell all that may result in the two worlds, from the seductive example of the independence conquered by the Americans? what new position would the world assume if this example was followed? and without doubt it will be in the end. Thus two Saxon monks will have changed the face of the globe. The Dominican Tetzel came impudently to preach indulgences at the gates of Wittemberg; the open and vehement Luther was indignant at it; he raised his voice against the indulgences; and all Europe was affected, put into a ferment, and inflamed. A new order of things was the result; powerful republics were founded. Their principles, still more powerful than their arms, were introduced into all nations. Hence arose great revolutions, and those which may yet arise are, doubtless, incalculable.'

Happy will it be for us as a people, and also for the world in general, if we maintain those principles of civil and religious liberty which laid the foundation of our national independence; and which, being carried out into practical operation, have won for us a name and title of respect among the nations of the earth. The principles of pure democracy have generally been productive of intestine animosities and divisions, which have terminated in the overthrow of that rational liberty, which alone can secure the just rights and privileges of the citizen. To guard against evils so much to be deprecated by every sober man, and well wisher to human happiness, the framers of our government endeavored to strengthen it with the federal representative system, so as to prevent the reign of that wild democracy which fattens itself on the spoils of the many, and which, in its mad career of levelling all distinctions in human society, demolishes every vestige of order and good government. We see, nevertheless, a continual tendency to descend, by gradual and almost imperceptible steps, from that high eminence on which the constitution of our country placed us—and which, if occupied with becoming dignity and independence, would, under the blessing of God, perpetuate our national existence and happiness—to that wild and ranting democracy, which, when once let loose upon community, uproots the foundations of civil and religious liberty, and ends in that anarchy and confusion which is destructive of the peace and safety of the state and of the Church.

These are by no means fanciful speculations. The history of Greece and Rome, and of every free state which has existed from the foundation of the world, confirms the truth of these remarks. While just laws reigned, the liberty of the citizen was safe. But when the people at large took the reins of government into their own hands, assumed the right of dictating laws in popular assemblies, and of deposing all who opposed their arbitrary will, liberty expired upon the scaffold which folly had erected, and the peace and safety of the commonwealth were sacrificed upon the altar, which the maddened fury of the intoxicated populace, alike regardless of law and right, had set up. These extremes of democracy have always been the blind pioneers of tyranny. This was the case, not only in ancient Greece and Rome, but also in modern France. With what maddened cupidity did one form of revolutionary democracy yield to the tempest of another, until finally they all ended in the establishment of a 'despotism, as relentless in its usurpations and bold dictations, though fearless, bloody, and revengeful, as was the reign of terror itself.' It is, therefore, no less a true than a trite observation, that one of these extremes begets the other. When the blinded fury of the populace is let loose upon community, there seems to be no other way to check and control it, than by resorting to a tyranny which concentrates all power in the hands of a man, who knows how to wield it for the public defence. And which tyranny is most to be dreaded, that of one or of many, let history decide.

Hitherto we have happily escaped both of these evils. And that we may not be carried away into the general vortex, into which so many nations have been swept, by the fury of popular phrenzy, we must cleave to our institutions, both civil and religious. The laws must be revered; magistrates and ministers must be respected; some natural rights must be surrendered, in order to secure the remainder; the institutions of religion must be allowed to operate freely; and, finally, the rights and privileges of all must be sacredly regarded, while all must feel the responsibility of exerting themselves in every lawful way to preserve inviolate the laws of republican government, and thus seek the good of the whole by seeking the good of each individual. 'Righteousness exalteth a nation.' So long, therefore, as we make the principles of righteousness our paramount authority, both in political and religious life, so long, and no longer, may we look to the God of our fathers for His blessing, without which no nation nor individual can be happy and prosperous.

We have been led to these remarks, we humbly trust, from a love of country, which we have been taught to cherish from our infancy; and which the experience of religion, so far from extinguishing, has only tended to make it the more strong and permanent. We are no partisans in politics. We care not who administers the laws of our country, so they be well and faithfully administered. All we wish is, that we may all so rally around the national standard, unfurled by our fathers, that it may be defended alike from all foreign invasions of our civil and religious rights, and from all domestic demagogues, whose selfishness may prompt them to sacrifice the liberties of their country upon the altar of an unholy and ill-directed ambition.

Having said thus much to satisfy our readers that we are not about to turn aside from our straight-forward course to enter the arena of political combatants; and also to evince that, in our judgment, an expression of our love of country, and an ardent desire to see it prosperous and happy under the fostering care of our chartered rights, is in no way incompatible with our duty to God and our neighbor as Christians and as Christian ministers, we will proceed to notice more particularly some of the benefits of the reformation, as detailed in the work before us.

In enumerating the beneficial results of the reformation, the author divides them into three general classes;—namely, 1. On the political situation of the states of Europe; 2. Of the Church itself, and *in its* political relations; 3. On the principal Christian states. After having gone over this ground in a general way, he proceeds to develope the influence which this grand achievement has exerted upon the progress of knowledge in general, and then on its particular branches. The following are his remarks:—

'*With respect to the study of religion—ancient languages, exegesis, archæologia, history.*

Conformably to the terms of the question proposed by the National Institute, the study of religion can only be considered here, in as far as the mode of this study has had an immediate influence on literature and the sciences. It will be unnecessary, therefore, to attend to the doctrine of the different reformed Churches, or to their method of religious instruction, which belongs to the science called *catechetic*, or to the science of sacred oratory, called *homiletic*, &c; which, in other respects, and under other circumstances, might, perhaps, furnish matter for a very extensive and very interesting work.

In the time when the Roman Church reigned alone in the west, the absence of all contradiction led to that of all inquiry, and of all study of religious antiquities. Beside, the Church, as we have already seen, opposed an active resistance to all investigations into these matters. It prohibited with all its power the teaching of the oriental languages, and the reading of the books of the Old and New Testaments. Its system was founded on passages and terms in these books, which it interpreted according to its views; and on traditions, passages from the holy fathers, decisions of councils, pontifical bulls, decretals, charters, and other historical monuments, true or counterfeit. To attack this system with effect, and in all parts, as well as to establish their own on sure foundations, the Protestant theologians were compelled to penetrate into all the depths of criticism, as well in regard to the idioms in which the originals of the sacred books were written, as to the different branches of sacred history and ecclesiastical history. It was of the utmost importance to them to show with precision that this passage was mutilated, or not well interpreted; that that expression had, at the time in which it was written, a totally different meaning from that which was now attributed to it, and so of the rest. Hence to them the study of orientalism, of the sacred antiquities, (which are intimately connected with the profane antiquities of the east,) and finally that of languages, which are the necessary key to them, became indispensable. They were obliged to investigate and attain an exact knowledge of the places, manners, events, ideas, the whole intellectual culture, the political and private state of the different nations during the periods when this prophet or that evangelist had written. We have seen already that the principal leaders of the reformation were very strongly attached to studies of this nature, which required the assiduity and phlegm of the north. Is it necessary here to remind my judges of the immense services rendered by the reformists of different communions, from Luther, Melancthon, Camerarius, Zwingle, Calvin, the Buxtorfs, &c, to Michaelis, Eichhorn, Schultens, Lowth, Kennicott, and others, to oriental literature and antiquities?

The study of Greek, so important on account of the New Testament, the fathers, and the version of the Septuagint, was pursued with at least equal ardor. An acquaintance with the ancient master-pieces written in this language gave it a new attraction. Shall I name here all the celebrated Hellenists which Protestant Europe has produced? Shall I display a list of their labors? This would require a work of pure nomenclature, more voluminous than all this dissertation. Who that has trod on classic ground is unacquainted with Ernesti, Heyne, Heeren, Schütz, Wolf, Hemsterhuys, Bentley, Voss, and Spanheim?* Who does not know that in the Protestant countries the knowledge of Greek is, perhaps, more common than that of Latin, in most Catholic countries? In England, Holland, and Germany, every man who has received an education is as well acquainted with the language of Homer as with that of Virgil. With respect to the ecclesiastics this knowledge is indispensable to them; and it is not uncommon to find them versed in the culture of the oriental languages and antiquities. Thus the impulse was given by the necessity which the Protestants felt, at the first, of acting offensively against the Church of Rome. They were the aggressors, and their existence depended upon conquering the Catholic theologians. Thus their attention and their efforts were turned toward historical criticism and philology. Public education was consequently organized; and this study became as much more esteemed and more generally in vogue, as the advances of the learned men of the nation became more eminent.†

The study of languages, and of the sacred and ecclesiastical antiquities, could not, however, belong exclusively to the Protestants. The Catholics were obliged to take measures to defend themselves, and to prove, in opposition to their learned adversaries, that the passages and expressions, charged by them to be falsely interpreted, were, on the contrary, explained with justice and truth. Beside, the impulse once given in the republic of European literature, no one could remain behind, and submit to the disgrace of appearing less informed than the adverse party.‡ A great number of Catholics distinguished themselves as much in criticism and philosophy as the Protestants. But it must nevertheless be acknowledged that this study was never so much encouraged, and so universal in the nations attached to Rome, as in those who had separated from it.§ Here they gave themselves up to these sciences with the ardor of desire and enthusiasm; they were revered as the protectors of the public welfare, as the sources of religious and political independence. There they were only handled like dangerous weapons, from which the first attack had been received; and they were only cultivated by compulsion, and through a necessity of defending themselves upon equal terms.

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* The greatest number of men of erudition in France, in the sixteenth and seventeenth centuries, were the reformists, Robert and Henry Etienne, Jos. Scaliger, Casaubon, Saumaise, Bochart, Tanegui-Lefebvre, J. Morin, (who afterward abjured, and joined the congregation of the oratory,) Bayle, &c, &c.

† The great attention given in Protestant countries to the study of the ancient languages is, without doubt, one reason of the facility with which they also learn the modern and living languages. In general, a Protestant of the informed class commonly understands two or three languages beside his own.

‡ The Jews were also aroused by the general activity, and during this period published several grammars and lexicons of the Hebrew tongue. They remained, in general, more learned and more enlightened in the Protestant countries than elsewhere. Spinoza lived in Holland, as did Moses Mendelshon at Berlin, where they still reckon several learned men and philosophers of the first order among the Jews.

§ It is very evident that this has no reference to the works published by the propagandists or foreign missions, nor to the works of some other Catholics, the objects of which are only the languages and state of the modern east, or of India, China, &c. The particular subject in question is Biblical orientalism.

It was thus that Protestantism, by its new method of studying religion, of examining it, and establishing its evidences, gave birth in Europe, and more especially in its own bosom, to a more profound culture of sacred, profane, and ecclesiastical antiquity. Even in our own days we see striking proofs of it in the erudition of the learned men of the north, who, more remote than the other Europeans from the countries in which the beauties of antiquity have flourished, seem nevertheless to secure to themselves the domination over them in their scientific excursions. The Italians tread upon Herculaneum, and disinter its wonders; they multiply museums and collections: it is for Winklemann they amass these materials. By their assistance he rediscovers the thread of the art; he writes the annals of it; he becomes its legislator.

From this acute study of the oriental and Greek archæologia by the Protestant theologians, applied to the interpretation of the sacred books, a perfection and richness, which it was very far from having before, has resulted to the science called *exegesis*, or a critical examination of the text of the Scriptures, which forms an important part of their studies. Exegesis has several branches. That which relates particularly to languages and antiquities, to a knowledge of times, places, and authors, is called hermeneutic. The English in particular, the Swiss, the Dutch, and the Germans have carried this science very far. There the various fragments, books, poems, or treatises, which compose the Bible (in as far as they are considered as works written in a certain age and in a certain nation) are interpreted, commented on, and restored to their true meaning. There the Pentateuch is explained with the same care and the same penetration as the poems of Hesiod or Homer in profane archæologia. The scholia written on the book of Job, on those of Isaiah and Jeremiah, on the Psalms, on Solomon's Song, &c, throw an entire new light on these precious remains of oriental antiquity, on their authors, and on the spirit of the age in which they were written. The mythology of the nation and of the neighboring people is developed and unfolded in them. The hermeneutic labors on the books of the New Testament are not less important. The Gospels, the Acts, and the Epistles of the Apostles, the Apocalypse itself, submitted to criticism like historical passages, give rise to inquiries and dissertations which cannot be read without the most lively interest. In thus tracing the sacred historians and poets through the Egyptian, Arabian, Syriac, Chaldean, Samaritan, Persian, Greek, and Roman antiquity—in analyzing their language, their manners, their dispositions, the culture and ideas of their cotemporaries—they have cultivated an extensive region of the domain of antiquity, and have thrown a light upon a part of the archives of the human race, which is greatly essential to us.*

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* See on this subject a discourse delivered on the opening of the Protestant academy of Strasburgh, on the 15th Brumaire, in the year XII., by M. Haffner,

All the Protestant universities have professors, by whom exegesis, the hermeneutic, and other sciences which depend upon it, are in general taught with credit. Such a course, the object of which is the interpretation of the Proverbs, or of the Epistle to the Galatians, is very frequently a complete picture of the political, literary, and religious history of the period in which these writings were composed; a picture in which the erudition, critical knowledge, and philosophy, which have contributed to its composition, often command admiration. The Protestant states, as well as individuals, neglect nothing to carry this science of the interpretation of the sacred books to the highest possible degree of perfection. The libraries of the old monasteries of the east and west were for a long time visited without intermission by indefatigable English, German, and Danish philologists. Manuscripts and monuments of every kind were sought there, deciphered, and compared; obscure passages were elucidated; knowledge flashed from these old dusty depositories. It was for the intelligent and experienced eye of the Protestant that the indolent *Cenobite* had preserved these treasures. What rich and invaluable discoveries have the adversaries of Rome made in these receptacles of knowledge, which the Catholic monks are doubtless entitled to the honors of having kept shut up during so many ages, but which the greater part of them were unable to make any use of, and the most learned of them too frequently disfigured in their writings. It would be inconsistent with the plan of this slight essay to enter into the endless details which a thorough investigation of this subject would require, or to collect all the justificative documents which would be necessary to it. Since the zealous Pocock, how many others have been sent for the same purpose, by the Protestant princes, and even by simple societies, to traverse all the Levant, Asia, Palestine, the vicinity of Thebes, and Ethiopia? I shall only mention the expedition in which Niebuhr, a Dane, already known by his travels in Arabia and Egypt, was concerned, and which had no other object. All who were acquainted with Niebuhr's relation, know also the interesting series of questions prepared for him by the celebrated Michaelis of Gottingen before his departure, and which such a man as him alone could conceive.

Before terminating this article relative to the sublime and profound science of exegesis among the Protestants, I cannot avoid noticing cursorily how greatly the whole system of the study of Protestant theology differs from that of Catholic theology. They are two antipodean worlds to each other, having nothing in common, except the name. But, unhappily, this is sufficient to deceive all who judge by the name.* The Catholic theology rests on the inflexible authority

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professor of theology, the title of which is, Des secours que l'etude des langues, de l'histoire, de la philosophie, et de la literature offre a la theologie. This excellent piece has been too little read; the journals have taken too little notice of it: in a word it may be said of it, as Condorcet also said of a very good discourse on the reformists which appeared in his time:—"It would make a great noise, if the people of Paris employed themselves seriously with any thing but pleasure, intrigues, and money." (Tom. x. of his Œuvres, p. 289.)

* Some years ago I read in a French journal, called le Propagateur, a sharp reprimand to these inconsiderate people who praised the German literature. Among others, under the article of theology, the journalist observed, ironically, that at the last fair of Leipsic, above a hundred works on this subject had appeared. "Thanks to heaven," added he, "we no longer have such folly among us." Those

of the decisions of the Church; and consequently prohibits to the student every free use of his reason. It has retained the jargon and the barbarous accompaniments of the scholastic divinity. In it may be discovered the works of darkness of the monks of the tenth century; in short, the greatest happiness that can be experienced by him who has had the misfortune to learn it, is to forget it as soon as possible. The Protestant theology, on the contrary, rests on a system of examination, on the unlimited use of reason. The most liberal exegesis opens to it the knowledge of sacred antiquity; and criticism that of the history of the Church. A simplified and pure doctrine is to it only the body, the positive form necessary to religion. It is supported by philosophy in its examination of the law of nature, of morality, and of the relation of man to the Divinity. Whoever is anxious to be well informed in history, in classical literature, in philosophy, can use no better method than a course of Protestant theology. Ecclesiastics, so instructed, quit the universities to fulfil the functions of pastors, of ministers, in the small towns through the country. There they frequently establish excellent schools, and disseminate around them that knowledge with which their masters enriched them. The class of our village curates and vicars has generally been very respectable, and very exemplary, at all times. It must, however, be acknowledged, and all who have had an opportunity of making the observation will acknowledge it, without difficulty, that this class is not less exemplary among the Protestants, and that it receives much more and much better instruction.*

Another advantage which the new mode of religious studies introduced by Protestantism has procured to the sciences, is its having contributed so powerfully to take ecclesiastical history, and also a great part of civil history, out of the hands of the monks, the usual chroniclers of the centuries preceding the sixteenth. These recluses, very ill-informed respecting the transactions of the world, seldom impartial, gave merit to princes only in proportion as they had endowed their convents, or rendered services to the Church. They mixed a multitude of fables, superstitions, and maledictions against heretics, with these deformed annals. Where was then the muse of history with such ministers? In a few instances they have done some service; but how much more would human reason, which they held in bondage for ages, have done for itself, if it had been suffered to act without constraint? At length Reineccius, Melancthon, Sleidan, Buchanan, Grotius,† De Thou, Puffendorf restored history to its true

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who know the subjects of Protestant theology, those also who have a little knowledge of the literary history of the two last centuries in France, under Nicole, Arnauld, Bossuet, Fenelon, Fleury, &c, can set a just value upon this ignorance in the journalist.

* In some Protestant countries, the ministers who are to be stationed in the country are required to go through a course of agriculture and rural economy, as well as to have some knowledge of medicine and pharmacy. At Geneva the young ecclesiastics are examined on their progress in grammatical knowledge, the ancient languages, &c, before they begin their theological studies; and after these, which last four years, they are subjected to another examination in the same, to ascertain whether they have lost any thing in that species of instruction. This good custom has been preserved at Geneva ever since the re-establishment of learning. The same regulation is also in force in all the academies of Protestant Switzerland.

† It must be confessed, that the only modern historians whom we dare to com-

form. It has since their time been united to criticism and philosophy, from which it ought never to be separated. Bayle, and many others of the Protestant historians, wrote with a freedom, a critical knowledge, and a spirit, which many of the Catholics afterward imitated.

The history of the Church, as well that of its doctrine, as that of the exterior events which connected this Church as a society with the other political bodies, acquired a consistence, a truth, an impartiality, and an accuracy, which have made it one of the most important branches of human knowledge. The essays of the two Basnages, of Lenfant, of Beausobre, Le Bret, and others, are known in France: there are also known the works, already become ancient, of the Centuriators of Magdeburgh, the fathers of true ecclesiastical history, those of Seckendorf, and Mosheim, in Latin; but those of Walsh and Cramer in German are less known. These have had worthy successors in the later historians of their country, the only one in which this history, so full of noble lessons and ideas, has been ably treated by men of profound information, such as M. M. Semler, Plank, Schræck, Spittler, Henke, Munter, and Thym; and with respect to the history of the Gospel, in itself and in its critical history, by M. Paulus, the Michaelis of the New Testament. In conclusion, we may add, that literary history, that species of history which is employed to show the picture of the progress or the variations of the human mind in the sciences and the arts, is also indebted to this same impulse for a new life. The first example of such a picture was given at Kiel by the illustrious Morhoff, in his book entitled Polyhistor.

2. *With respect to philosophy—to the moral and political sciences.*

A revolution began by a reform in religious opinions, could not fail to awaken the philosophical spirit in man, which is so intimately connected with mystical speculations, with the ideas of a Divinity, of a future life for him in another world, and of his moral duties in this.

pare with the ancients, such as Burnet, Clarendon, Robertson, Hume, Gibbon, J. Muller, Schiller, &c, are all Protestants. The abbe de Mably, in his Maniere d'ecrire l'histoire, directly places Grotius far above Tacitus; and in many places he gives the Protestant historians the preference over those of the Catholic persuasion. The reason of this preference is clearly expressed in these words of Mably:—"In fact, it is not worth while to write history to make it only a poison, like Strada, who, sacrificing the dignity of the Low Countries to that of the court of Spain, invites its subjects to servitude, and thus prepares the progress of despotism. If this historian is to be credited, Philip II. might trample under his feet all the laws, all the treaties, all the agreements with his subjects, because he held his crown from God; and this dangerous casuist condemns the Low Countries to suffer patiently the ruin of their privileges, and the most cruel oppression, that they may not render themselves culpable of a sacrilegious disobedience. It is to this ignorance of natural rights, or to that baseness with which the greater part of modern historians betray their consciences by flattery, that the disgusting insipidity of their works is owing. Why is Grotius so superior to them? It is because, having meditated deeply on the rights and the duties of society, I find in him the elevation and the energy of the ancients. I dwell with avidity on his history of the war of the Low Countries; and Strada, who has perhaps more skill in narrating, falls continually from my hands. Buchanan is another example of that power of study which I speak of. After having read his learned production, bearing the title of De jure regni apud Scotos, we are not surprised that this writer should have composed a history which breathes an air of dignity, generosity, and elevation." (Page 18 et seq. of the Paris edition, 1783, in 12mo.) Here is the great secret disclosed. The one have liberality and philosophy in their manner of thinking and writing; the others have not.

It has been already sufficiently shown above what an imperfect philosophy reigned in the schools before the reformation, and what an extravagant and puerile dialectic was amalgamated with the system of the Roman theology, which maintained itself by its aid. To support this system was, in fact, for many centuries, the only end of all philosophy. The theologians, who were generally monks, were the only philosophers. Their subtle, and sometimes risible arguments, tended only to the support of orthodoxy against innovators and heretics. It never entered their heads to teach a useful morality to human society. They only employed themselves in establishing the rights of the pope and the clergy, but never those of the people, nor of individuals. To reason conformably to the views of the Roman Church, at that period, it is evident that it must only be done in a certain manner, and on certain subjects. To reason in a new manner, and to extend the reasoning of subjects considered till then sacred and inviolable, was to loosen the basis of the edifice. A firm, independent philosophy, which aspired at becoming universal, was, in this state of things, a monstrosity, consequently nothing of this description existed before the reformation. A strange mixture of disguised propositions of peripatetism, which was applied in the strangest manner to matters of faith and controversy, formed all the ground work of the doctrine of the schools.

Subsequent to the renovation of letters, some men of talents, with the famous Erasmus at their head, had opposed this monkish barbarism. But, remaining in the bosom of a Church to which scholastic divinity had become an indispensable auxiliary, how could they labor effectually to destroy this support. Such an undertaking could only be accomplished by reformers bold enough to quit this Church, *and to* establish one separate from it on the pure principles of the Gospel and of reason. It was in this manner that the reformation dethroned the scholastic divinity.

Protestants and Catholics, having entered into a competition in the study of Greek to acquire a knowledge of the original writings in this language, read also the works of Aristotle, which they procured from among the dust of the libraries. With what surprise did they find that their contents were totally different from what had been for centuries taught in the name of this great man! They discovered that the grotesque pagoda, so revered in the schools under the imposing name of Aristotle, did not in any manner resemble the philosophy of the Stagyrite. Melancthon labored to obtain evidence of this new conviction. He laid down the true doctrine of Aristotle, in favor of which he declared; and he allowed it to be valid in every thing which came within the jurisdiction of human reason, but at the same time contended most strenuously that it ought to be excluded from the domain of theology. They did not confine themselves to reading the original books of Aristotle. The discoveries they had made in them inspired the learned men of this century with the desire of extending their investigations to all that remained of the monuments of the ancient philosophy. The writings of the Pythagoreans, those of the two schools of Plato, the old and the new academies, those of the stoic and epicurean schools, were read, interpreted, and their different doctrines publicly taught. Then began a philosophical period, during which the interest in truths of a superior order, in the discussion of the most sublime rules of logic, metaphysics, and morality, acquired an activity which had been lost to it for many centuries. The perusal of the precious remains of antiquity, from its connection with the speculative sciences, became again to the moderns what it had been in the age of Petrarch, from its connection with poetry.

It would be necessary to follow all the deviations of the philosophical spirit during this period, to show all the various forms which it assumed, either in the systems alternately borrowed and modified from the ancients, or in those created by modern genius; it would be necessary to state what these deviations had been in so many comprehensive minds as those of Agrippa, Bacon, Cherbury, Descartes, Spinosa, Gassendi, Pascal, Mallebranche, Locke, Leibnitz, Wolf, Bayle, Berkeley, &c., &c., to give a complete idea of this period:* but so extensive a picture cannot enter into the narrow limits of this work. It is sufficient to our purpose to have shown the share which the reformation had in this great agitation of the human mind.†

It must, however, be observed, that this agitation could only receive a free and full expansion in Protestant countries. It was foreign and contradictory to the system established in the Catholic states. In the latter philosophy could only be considered as a sort of disturber of the public peace, or rather of the public apathy, which, in the eyes of a considerable number of people, amounts to the same thing. In Austria, Italy, and Spain this philosophical flash was soon extinguished, and the usual torpidity resumed the upper hand. Even in France, a country which, as we have several times shown, is by no means to be put on a level with the other Catholic countries, the philosophical spirit was at an end soon after Descartes, who, as is known, found the greatest number of partisans and opponents in Holland. The interest in truths, or in the philosophical systems, on the contrary, far from losing any part of its activity, seemed to be constantly increasing among the English, the Dutch, the Swiss, and the Germans of the north. London, Halle, and Geneva, became the schools from whence the French derived their erudition. Locke and Hume, Wolfe and Bonnet became our masters. The modest plurality of the small number of the national thinkers attached themselves sometimes to one, sometimes to another of these great men, and more particularly to the first. Their works, the produce of a Protestant soil, became our classical and fundamental works in philosophy.

When, however, for some lustres, the philosophical spirit seemed deadened in England and Holland, it revived in Germany more powerfully than ever, and with a depth and energy which it had not had since the best times of Greece. It is indebted to the immortal Kant for this new flight. Kant has laid down principles, and arrived at immutable results, which will remain for ever as the cardinal points of the mind, as brilliant light houses in the darkness of metaphysical researches. The schools, the offspring of his, are powerful adherents of his doctrine when they follow and examine it; they often lose themselves when they deviate from it. However this may be, it is demonstrated to every one who observes the progress of the intellectual culture of nations with attention, that the doctrine of the philosopher of Kœnigsburgh could not, on the one hand, excite so profound an enthusiasm, and, on the other, so vigorous an opposition, such powers of reasoning, except in a country where the grand questions on the relations of human reason to nature, and to universal reason, were habitual to its inhabitants; that is to say, in a country where they think with freedom on the objects of a purified religion, and where the most exalted ideas of the high destination of man, are universally diffused. Nothing is more pure, more religious, more strict, more stoical, than the moral doctrine of the most celebrated schools of Germany, whether that of Kant, or that of Jacobi. The superficial lessons, the errors of Helvetius and his associates, were never able to take root in this soil. For the influence of the reformation on the study of morality has been as decisive, as on that of the other branches of philosophy. This science, which is the same to the conduct of man as metaphysics is to his knowledge, had, after the last of the Roman moralists, fallen into an almost total oblivion. It is known that the fathers of the Church, who exerted every resource of their minds in the controversies on tenets, did very little or even nothing for the moral sciences. The scholastics did still less; and under their long domination true morality disappeared entirely, and gave place to a casuistic degenerated morality, in which the duties of man toward God and toward his fellows were almost wholly reduced to his duties to the Church. Here a multiplicity of practical superstitions and subtleties corresponded but too well to the superstition and subtleties of the theology of these dark ages. When the Gospel had regained its rank and displaced casuistry, the pure and Divine morality announced in it also resumed its place in the pulpits and the writings of the spiritual pastors. Beside, the reading of the ancient philosophers in the original works must have familiarized men to their different moral principles. They compared these principles with each other, and with that of Christianity. Hence the study of morality acquired a high degree of interest, to which it would never have attained if casuistry had remained dominant, and the pulpits of the churches, and the schools, had remained in the power of the monks. Now it has become to the ministers of the Protestant worship the most essential, and almost the only ground of their precepts to the people, the inexhaustible text of their discourses. It makes one of the most important objects of the public instruction in the universities. It is well known what a number of excellent writings on this subject have been produced by the different Protestant Churches, particularly in the last century; what a spirit of purity, of humanity, and of religion, they display; at the same time equally remote from the ascetic fanaticism of the ages of ignorance, as from the stern and cyrenaic egotism of the ages which are called more enlightened.*

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* It is to be observed, that at that time philosophy had its martyrs. Bruno was burnt alive at Rome, in 1600; Vanini at Toulouse, in 1619; and Kuhlman at Moscow, in 1686. The two former, Italians by birth, as atheists.

† It would be too easy to make this essay, which can be no more than a simple sketch, a voluminous history, filled with details and compilations. In this article, for example, which relates to the influence of the reformation on philosophical studies, it would only be necessary to copy every thing interesting on this subject, inserted by Brucker in the fourth volume of his history of philosophy, lib. ii, cap. 1. De causis mutatæ, tempore emendata Religionis, Philosophiæ; and afterward to lay under contribution the learned works of Rexinger and Edzard, (Dissert. quantum reformatio Lutheri logica profuerit;) of Lehmann, (De utilitatæ quam morali disciplinæ reformatio Lutheri attulit;) of Seelen, (De incrementis quæ studium politicum e reformatione Lutheri cepit,) and a multiplicity of writings of this kind.

With respect to that morality of states, which, rising superior to individual relations, fixes the respective rights of societies and of their members, those of princes and of citizens, as also those of nations with each other; which gives the theory of the laws, that of the right of nature, and that of positive right, in a civil state; the progress which the reformation has enabled it to make has been already mentioned in different passages of this work.† The great questions, which, for the first time in modern times, were at length discussed, and appeared before the European public, turned their minds to this subject, of such universal interest. Luther wrote his treatise of the civil magistrate; his Appeal to the German nobility, &c. Melancthon, Zwingle, John Stourm, and other reformers, discussed similar subjects, and brought them within the reach of the less informed.‡ Buchanan published his famous and bold libel, De jure regni, in Scotland; while, on the continent, Hubert Languet wrote his Vindiciœ contra tyrannos, and Etienne de la Boetie, his Discours sur la servitude volontaire. Milton, who labored to defend the long parliament of England, and to justify the punishment of Charles I. to the human race, composed several political books, which breathed the most ardent republicanism, and among others his Defence of the people of England against Saumaise. Some of these productions, full of the vehemence and anger of the parties which then clashed with such fury, too frequently overshot their object; but they, at least, served to point it out, to inspire the wish of attaining it, and effectually to attract attention. These shortly gave way to the superior productions of wise and penetrating minds, which re-created the science of the right of nature and of people. Bacon foresaw the necessity; he projected the basis of it, as well as almost all the parts of the philosophical edifice. It was reserved for the immortal Grotius to carry light into the midst of darkness, to class and arrange the principles, and to offer to Europe the first book in which the rights and duties of men in society were laid down with energy, precision, and wisdom. Why did Jean Jacques, so great, so much a friend to truth, without a shadow of reason, in his Contrat Social, calumniate Grotius in so strange a manner? Had he not read the law of peace and war, or had he forgotten what he had read?

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* M. Stœudlin, professor of theology at Gottingen, has given a very good history of the attempts which have been made by philosophers to treat morality scientifically. The elevation of religious morality to the rank of a science is owing to Calixtus, a Protestant theologian, who collected into one body the scattered precepts of the Gospel and of reason, and arranged them systematically.

† It was particularly noticed in the article on the internal situation of the Protestant states in general.

‡ It is scarcely necessary to observe, that the canon law was subjected to a total reform in the Protestant countries. It was there rigorously separated from the civil law, on which it had hitherto been continually encroaching, and it was made subordinate to the local law of each particular state. While the Protestants simplified their ecclesiastical law, and reduced it to a very small number of indispensable regulations, the popes augmented still farther the immense code of the apostolic law, incorporating with it all the decrees of the council of Trent, the institutes which they had caused to be composed by Lancelot of Perouse, their bulls, decisions, &c. Nevertheless the Catholic civilians endeavored to give their code a better form, and more connection and consequence.

After Grotius, shall I speak of his rival Selden, of his commentator Bæcler, of Puffendorf, who published a Law of Nature, superior, perhaps, to the Law of Peace;* of Barbeyrac, the able translator and Aristarchus of these two works? Hobbes, however, in England, supporting another system, was not less useful to the science both by the truths which he published, and by the refutations which he provoked against him. Algernon Sydney followed the opposite principles to those of Hobbes, in his Treatise on Government, and died a martyr to his attachment to the cause of the people. It is necessary to cease these citations, notwithstanding the importance of similar works; and although I might still bring forward such names as Conring, Forstner, Locke, Leibnitz, Wolf, Thomasius, Jurieu, Burlamaqui, Vatel, Bolingbroke, and so many others more modern in the north of Europe and in America, this may suffice to show how greatly the moral impulse given by the reformation has influenced the progress made in the science of legislation, formerly plunged in a scholastic barbarism, equal to that which prevailed in theology. But though we may with justice attribute this influence on the minds of Europeans to the reformation, we must guard against the belief that it was an exclusive cause, confining its effects to those countries alone in which the reformation has become dominant. Italy has had its Machiavel, Spain its Mariana, France its Bodin, (suspected, it is true, of being secretly the partisan of the reform.) The ardor of these studies was also increased by the polemical disputes which took place between the different parties. We have in the eighteenth century seen writers on public law eclipse those of the sixteenth and seventeenth; but they are only able to surpass them from benefiting by their labors. Would Montesquieu have become so much the pride of our political literature, if he had not had so many laborious predecessors to smooth his path?

From all these facts, it is not difficult to deduce this evident truth, that the reformation, which from its birth was so intimately in contact with politics, and with every object of public utility, must have directed the minds of men to the sciences connected with the economy and the administration of states.

Men, on the contrary, who, in their own country, lived under the continual influence of a foreign authority, who saw around them a powerful secular and regular clergy in the possession of the finest domains; in addition to this, raising tithes, the most unincumbered produce of the labors of the cultivator. These men became incapable of any generous effect. The interest they took in the culture of the soil was without energy. Beside, the members of this clergy were the pastors, the founders, the depositaries of all the knowledge, the masters of all souls. Employed in the exterior practice of devotion, and in supporting the rights of the Church, these were also nearly the only objects on which they instructed the people. From this resulted a profound ignorance and indolence respecting the most precious interests of men in society. Agriculture, economy, and its various branches were in a deplorable state of degradation. Such is nearly the present condition in the fine provinces of Naples and Rome, in

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* The book of Puffendorf, like that of Grotius, was put into the index, and prohibited in certain Catholic countries, at Rome, in Austria, Spain, &c.

Spain and in Portugal. Poverty, indolence, immorality, all sorts of vices are engendered among people of such dispositions.[*] The state remains weak and badly governed. What activity, on the contrary, what improvements in agriculture, in rural economy, in the government, strike the attention of an observer in the midst of the cold and infertile fields of Scotland, in England, and in Holland! There, the hand of man creates every thing, because it labors for itself; there it is all powerful, because it is free; and a suitable instruction guides it. The contrast of these indubitable effects of the two religions is more particularly perceptible in Germany and Switzerland, where the different territories which are intermixed cause the traveller to pass continually from a Catholic to a Protestant country. Does he meet with a miserable mud cottage, covered with thatch, the fields badly kept, wretched rude peasants, and many beggars; he will be in little danger of erring, if he conjecture that he is in a Catholic country. If, on the contrary, neat, pleasant houses[†] are seen, offering the spectacle of affluence and industry, the fields well enclosed, a culture well understood, it is very probable that he is among Protestants, Anabaptists, or Mennonites. Thus nature seems to change her aspect, as he who gives her laws enjoys his liberty more or less, and exercises all his powers in a greater or less degree: while, at the same time, nature appears to have delighted in endeavoring to bestow all her gifts upon the Catholic nations, which inhabit the finest countries of Europe. This singularity is very evident in the limited territory of Helvetia. Let the fertile plains of Soleure be compared with the much less favored soil of Argovia; the rocky sterile land, unprotected from the northern blasts, of the Pays de Vaud, with the magnificent Italian Switzerland, or the well sheltered Valais;[‡] the territory of Neufchatel, with the fruitful fields of the country lately subjected to the Abbe of Saint-Gall; and, finally, even in the states of this monk prince, let that portion which follows the Roman worship be compared with that, much smaller, which, under the protection of Zurich and Berne, has been able to adhere to the reform; and it will every where appear that the activity and knowledge of man is superior to even the liberalities of prodigal nature, while all her benefits are as though they were *lost* to idleness and want of care. Agriculture is carried to such a height of perfection in the canton of Berne, that many of the methods of the Bernois farmers are adopted in England; and the economical society established by them are the authors of the true irrigation, the importance of which is very well known to every agriculturist.*

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[*] It is a certain fact, that more crimes are committed in Catholic than in Protestant countries. The author might instance many facts which he has collected on this subject. He will be satisfied with foreign authorities. Cit. Rebmann, president of the special tribunal of Mayence, in his Coup-d'œil sur l'etat des quatres departements du Rhin, says that the number of malefactors in the Catholic and Protestant cantons is in the proportion of four, if not six to one. At Augsburgh, the territory of which offers a mixture of the two religions, of 946 malefactors convicted in the course of ten years, there were only 184 Protestants: that is to say, less than one in five. The celebrated philanthropist Howard observed, that the prisons of Italy were incessantly crowded. At Venice, he has seen three or four hundred prisoners in the principal prison; at Naples, 980 in the succursal prison alone, called Vicaria; while he affirms that the prisons of Berne are almost always empty; that in those of Lausanne he did not find any prisoner; and only three individuals in a state of arrest at Schaffhausen. Here are facts: I do not draw any conclusion.

[†] Who has travelled, and not been struck with the slovenliness which reigns, almost universally, in the Catholic countries; and which contrasts so strongly with the extreme neatness of the Protestant countries of the north, of Holland, and of England? Whence arise the apathy on the one side, and the activity on the other? Whence the spirit of order and industry to the one; to the others carelessness and indolence? The reason is very evident.

[‡] Haller found all the plants of Europe, from those of the southernmost countries to those of Lapland, in the Valais.

The activity impressed on the public spirit of each state by the reformation was therefore naturally directed to the objects of public interest of the state. The science of cameralistics taught the administration of the national revenues. Agriculture and commerce had their libraries, and were raised above a daily routine, by the inquiries of genius, and the assistance derived from the other sciences, such as geography and navigation, which, in their turn, also received improvement. The knowledge of the mechanical arts, and of all the objects of human industry, under the name of *technology*, resumed a rank among the sciences which it had lost since Pliny. Finally, it must not be forgotten, that on the Protestant soil was born and brought to perfection *statistics*, a science which forms an account of the resources of every country; and of which statesmen, even of Catholic countries, begin to perceive all the importance. The study of all these objects has long been a part of the public instruction among the Protestants; and their universities, at which all the subjects who fill posts in the state of greater or less importance are formed, are provided with professors of the political and cameralistic sciences, of public and rural economy, commerce, technology, and statistics. It is known how many good works on these subjects were produced by the Germans, English, Scotch, Dutch, and Swiss, before they were generally cultivated in the remainder of Europe. It was among the Dutch *that* Colbert acquired the greatest part of his knowledge. Peter I. learnt much of the art of governing in their school. No one is ignorant that it was from the example of the great Frederick that Joseph II. and his brother Leopold conceived the plans of regeneration, which one formed for his Austrian states, and the other for Tuscany.†

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* If we pass from the culture of lands to that of minds, Switzerland will offer the same contrasts. How many celebrated men of letters have sprung from Geneva, whom literature and the sciences called with pride among us! Berne, Lausanne, Basle, Zurich, Schaffhausen, have their literary annals filled with celebrated names. The antiquarian Morel; Haller, the creator of physiology, and also a great poet; Crouzas, the Buxtorfs, the Werenfels, Bernouilli, Euler; Iselin, the first who conceived the idea of writing a philosophical history of the human race; the Wettsteins, (and all the booksellers and printers of Basle who, from the dawning of the sixteenth century, have undertaken enterprizes so immense and so fruitful in results;) Gessner the naturalist, and restorer of the natural sciences; Gessner the bucolick poet: some other German poets, such as Bodmer, &c, who have contributed so much to the restoration of elegant literature in Germany, who have restored it to national independence and originality: in short, a multiplicity of authors whom it would be superfluous to name. Catholic Switzerland, on the contrary, has not a single man of eminence of any description to mention.

† This is the place to observe that the more liberty of thinking and public spirit are diffused through a nation, the more also the communications become free and active between all the parts which compose the public, and between all the classes of the nation. The journals, newspapers, and periodical writings in the Protestant countries exhibit those general dispositions in the highest degree, which are common both to the authors and readers of these productions. There they are the objects of an attention much more universal and more serious than they are in Spain or

Almost all the system of knowledge to be acquired having changed its aspect, it was very necessary that a considerable change should also be effected in the system of public instruction. Luther was the first who felt the necessity of a reform in this department, and who labored effectually to produce it.* Melancthon, and the other principal reformers, being also like Luther, professors of universities, turned their attention to these establishments, and to the secondary schools. They purged them, as far as circumstances would admit, from the vices of that monarchal and scholastic period. That which they could not themselves effect, was brought about by degrees, and very naturally, in the end, by the proper spirit which they had introduced. It is remarkable, that, during the three last centuries, beside a great number of gymnasia, lycęa, and other schools, Germany has been enriched with upward of twenty universities, three-fourths of which are Protestant.† England has founded three, and Holland five.‡ On the Catholic side, six have been founded in Italy, eight in Spain, and three in France. The Protestants have not only the advantage of the plurality, which might be equivocal; but no reasonable person will doubt that they have also the advantage in respect of the instruction which is given at these universities. It will not, I am of opinion, be thought a very inconsistent paradox, to say that there is more real knowledge in one single university, as that of Gottingen, or Halle, or Jena, than in the eight Spanish universities of San Jago de Compostella, Alcala, Orihuela, &c. In these they teach what must, with or without the consent of reason, be believed: in the others they teach how a reasonable belief may be acquired on any subject whatever. Here, the decretals are given for infallible oracles; there, no other oracle is acknowledged but reason, and the best supported facts. From all these considerations, it is natural that pedantry, the offspring of scholastics, must be infinitely more uncommon in the Protestant schools than in the others. Some external forms, differing from those in use with us, have given rise to a generally received, though very ill-founded prejudice, that a German professor is a pedant: but manners different from ours; Latin or Greek quotations in a book where they may be very necessary, and other similar things, do not constitute pedantry; neither do the long robe and furred cap. The true essence of a pedant is to be an enemy to reason and to liberal inquiry in the sciences; to have a slavish belief in the authority of some other person, and, in his turn, to put in a despotic claim to make his own arbitrarily valid. If such is, in fact, a pedant, it will be acknowledged that the learned

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Italy, and than they were in France until 1789. For which reason I do not fear being contradicted by facts, when I state that the journals, whether political or literary, of England, Holland, and Saxon Germany, have a consistence and organization, of which, perhaps, a very just idea is not generally formed in other countries.

* Seelen has written a very good treatise, entitled Lutherus de scholis optime meritus, 1716.

† If the Protestants have founded and endowed a great number of schools, it is because their existence depends upon being the best informed: it is because the reformation is essentially learned. It has received its impulse from science, and can only be supported by science. Knowledge is an affair of state in the reformed nations.

‡ I also omit noticing those which have been erected in Switzerland, Sweden, and Denmark, the Protestant university of Dorpa in Livonia, &c.

Protestants can have little title to the appellation; they, whose principal maxim is inquiry, the free use of his own reason to every reasonable being, and a liberation from all authority. This disposition tends rather to literary humanity, and should be considered as the direct antipode of pedantry. The science of instruction and that of education therefore must have gained from the new spirit which regulated learning. The pedegogic* science was brought to perfection. Bacon, who is always referred to when a better discipline for the intellectual man is in discussion; Comenius, the celebrated author of the Janua linguarum; Stourm, Locke, and several others, laid the foundations of a better system of education. It is from their examples that the Fenelons, Lachalotais, Schlæzers, and Pestalozzi have spoken. It is their language which the citizen of Geneva has overcharged in his sublime hyperboles. In short, it is to all these great men—it is to the memorable event which unfettered their tongues, that the present and future generations are indebted for the mildest, and, at the same time, the most efficacious methods of their culture and their instruction.

It has been shown, in the preceding article, how much history had gained since the reformation, by the freedom of criticism, and by the depth of research. It remains to be added, that, since that period, it has been treated in a more philosophical manner. Great lessons and great precepts have been drawn from it. The mind, become more scrutinizing, has endeavored to bring together the unformed aggregate of scattered facts; it has seized a guiding clew in the labyrinth of ages. In it, it has discovered the progress of humanity; and hence arose the philosophy of history. The Scotch and the English productions of this description are known particularly in France, as those of France are to all Europe. Those of the Germans are less *so, although* they have a very considerable number of works worthy of being known, and included in the general classification of the history of improvement, which holds a medium between political and literary history, participating of both. Opinions are, however, divided in these meditations on the destiny of the human race. Some only see in it the tempestuous fluctuations of a boundless ocean; a blind and endless series of crimes, absurdities, and barbarisms: some fortunate moments succeeded by terrible relapses; chance dictating its pauses, necessity executing them, and crushing with its iron hand the successive generations which it plunges into the gulf of oblivion. Others of a more consolatory opinion see, in the progressive course of the human race, a conducting Providence—an approach toward a better state—toward a civil and moral perfection. There are many Protestants who abide by the latter opinion, and endeavor to demonstrate its certainty. Those who think that a more reasonable and a more happy state has, through the influence of the reformation, been the consequence of a commotion so terrible, so universal, and so long in Europe, must be permitted to give credit to this sublime conception of the perfectability of our species. Perhaps those who are of a contrary opinion owe it to being placed in contrary circumstances, or else to some individual disposition, which does not allow them to suppose any possible perfection in their fellow creatures.

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* I beg pardon for this word. It means simply the science of education in some countries of Europe, where useful and respectable things are not given up to the sarcasms of frivolity.

3. *With respect to the mathematical and physical sciences.*

At the first glance it appears that the reformation, the immediate impulse of which would be very perceptible in the study of the historical and philosophical sciences, could not, on the contrary, exercise any direct influence on that of the methodical and natural sciences. But if it be considered that a redoubled activity, an investigating disposition, implanted in the human mind by some great event, cannot remain inactive on any thing within its scope, conviction will soon follow that the study of these sciences must also have been advantageously affected by the moral impulse given by the reformation. To this presumption, indicated by the nature of things, may also be joined this historical and local consideration, that, at the moment when Luther effected the reformation of the theological system at Wittemburg, at sixty miles from it, in another city of the north, Copernicus prepared that of the astronomical system. These two revolutions being effected by two contemporaries, it is not easy to discover with precision how much the one promoted the other, what have been the results of their combination, nor what are the effects which belong strictly to each of them. For this it would have been necessary to have penetrated into the recesses of all thoughts, and to have followed the most hidden steps of the progress of the human mind, of which at present few traces and memorials remain. We may however observe, as we did at the commencement of this second part, that sheltered by the Ægis of the reform, the Galileans were, at the least, freed from the dread of chains, and from the disgrace of recantations. It was under the protection of this Ægis that Kepler completed the work of Copernicus, and gave geometrical certainty to the new system, which, probably in the eyes of its author, rested on a conviction purely logical. It is also remarkable, whatever may have been the cause, that the two inventors of the differential calculation, Leibnitz and Newton, lived, the one in Protestant Germany, and the other in England. The Catholic countries, as well as the Protestant, have since had an equal number of great mathematicians and great philosophers. It is, however, just to suppose that the superior guidance of study, and the greater freedom of investigation, are among the causes which have contributed most powerfully to make these beautiful branches of the tree of human knowledge flourish.* But, above all, it is certain that the philosophical spirit, fomented, as has been shown, by the reformation, exercised its influence in a very marked manner on the study of mathematics and physics. It was not enough to extend and perfectionate these sciences in themselves, it was also wished to unveil the sublime theory, to scrutinize their foundations, and fix their bases. Scientific men of the Protestant persuasion attached themselves more to these species of investigation than those of Catholic countries, who do not seem to have set so high a value on them.†

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* See the dissertation of Wucherer on this subject, De incrementis physices a reformationis tempore.

† It was Kant who first established the principles of a theory of mathematical certainty, and the evidence which is admitted in metaphysics, on occasion of the question proposed on this subject in 1771, by the academy of Berlin.

The philosophy of nature, a science distinct from that called general physics, also acquired a consistence and developements which make it one of the most sublime branches of knowledge of which the genius of man can boast. It is to Kant also that it is indebted for its renovation and its principal bases. The intrepid Schelling has enriched it with the most sublime ideas. The system of Brown, which is only an organized philosophy of nature, originated in Scotland; has been cultivated and developed in Germany; and is despised in France, where it is hitherto only imperfectly known.

With respect to the military science, which is usually treated as an appendix to the mathematical sciences, the north of Germany seems in modern times to have been destined to furnish it with its principal additions. The infant state of tactics before the thirty years' war is known, Gustavus Adolphus was its reformer, and under him this art acquired a new aspect in the fields of Saxony and Bohemia. On this same soil, Frederick II., king of Prussia, nearly a century later, also contending against the same house of Austria, which had been humbled by the Swedish hero, completed the work of Gustavus Adolphus, and brought modern tactics to a degree of perfection, at which it will no doubt remain for the future as far as regards its essential elements.

With respect to the belles lettres, and to modern languages.

Since the reformation redoubled the ardor for a knowledge of the ancient languages, the study of which it rendered more necessary and more general, as well among the Catholics as among the Protestants, it cannot be denied that it contributed greatly to the culture of the belles lettres, and to the restoration of a good taste. In proportion as the classic works of antiquity, those eternal models of the beautiful, genuine and sublime as nature, were more dispersed and read, men's minds were gradually elevated to their pitch, and shook off the barbarism of the Gothic ages.* This revolution had been commenced in Italy by the Greek refugees, who had fixed themselves there in particular. The reformation assisted in propagating its benefits to the European nations farthest distant from this focus.

Nevertheless, a language in which they might give vent to their ideas—a flexible and living organ, by which they might express their living conceptions—was necessary to those in whom the spark of ancient genius had kindled an enthusiasm. The modern idioms were in the uncultivated, rude state in which long want of use had plunged them. In the south alone, the Italian, and, perhaps, the Provençal, its ally, had assumed a purer form. In the rest of Europe they wrote in Latin. Latin was the language of the schools and the books: and what Latin! a jargon bearing all the blemishes of eleven centuries of corruption and bad taste. Although the reading of Cicero, and the other masters of good Latin might have ameliorated and purified this jargon, whether good or bad, as in fact it did, this Latin was only the language of a very small number of individuals, and remained a dead letter to the people. Now the higher sciences may, without inconvenience, be well expressed in the language of the adepts: the learned might treat on subjects in Latin, which only the learned were to read.

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* See Stock's work, entitled De bonarum literarum Palingenesia, sub et post Reformationem. See also Morhoff, &c.

In this manner mathematics, physics, philosophy, might be tolerably cultivated. But how could they have a literature without a vulgar tongue, without a people; or, as it may be said, without a public? Every one has a right to decide on productions of taste and sentiment. The auditory of a wit or a poet cannot be restrained to Latin scholars; he requires all classes, all ages, all sexes; he must speak the language of courts and of taverns, of closets and camps, of citizens and peasants; his business is with all minds, all hearts, and more particularly those most ingenuous, most open to all impressions, with those who know least of Latin. While Vaniere can scarcely number a hundred readers, Delille will find thousands. In order, therefore, that each nation might have a literature, it was necessary to write in its language; it was necessary that all classes should be accustomed to read; a great event, a powerful interest, a subject which should become the favorite topic of every one, which should agitate all minds, which should find access every where, was wanted: then alone would authors be found willing to write for the people, and a people who would read their writings with eagerness. The reformation was such an event, and became the active source of a general and inexhaustible interest to all classes.

The reformation, conceived by men of learning, and brought forth within the narrow boundary of a Latin speaking public, could never have been consummated, if it had remained within these limits. It was requisite that it should quit them, that it should become the cause of the multitude, that it should gain millions of heads, to arm millions of hands in its favor. An appeal to the people was the first step of the reformist, and this must necessarily be made in their language. When once the people were, in this manner, called upon and made judges, the opponents of the reform were also compelled to appear and plead at this tribunal, and were not sparing in their efforts to retain or bring back the multitude to their side. This controversy, which had left the schools, and become the great business of the whole of Europe, was the first active principle by which modern languages were really fertilized. Before they were only jargons, as rude as the vulgar who made use of them. A few amorous sonnets were not enough to give them that richness and flexibility which they required, to become capable of treating on all descriptions of subjects. The universal animosity between the papists and the reformists; the long troubles of Germany and Switzerland; those of the league in France; those of the Low Countries; those of Scotland and England, became so many furnaces in which the different languages of these countries were elaborated and purified. In his Histoire de l' Esprit Humain, (*Tom. i*, p. 258,) the Marquis D'Argens, after having described the state of letters previous to the sixteenth century, says:—"In these times of ignorance Luther appeared, like one of those cheering lights, which, after a long tempest, announces to mariners an approaching calm. This great man did as much good to science, as he did injury to the court of Rome. He showed the absurdity of the errors which long respect and ancient custom had rendered sacred; he not only ridiculed the opinions of the theologians, but their language and their manner of writing. He was seconded in his undertakings by Calvin; and it is to these disputes on religion that we are indebted for the restoration of the fine and good style. The theologians of the different parties eagerly strove with each other to write correctly, and to prejudice their readers by the purity of their style."

The German nation acknowledges Luther for the reformer of its literature and its idiom. One of his first cares was to publish a faithful translation of the Bible in the vulgar tongue, executed by him and some of his co-operators, from the original. It may be conceived with what avidity this immense work was received; and what a general sensation it excited. It is still taken as authority, and is the principal classic foundation of what is called high German. In this idiom he wrote the greater part of his treatises, letters, discourses, and poems, the collection of which forms twenty-two quarto volumes. One of his first writings was that entitled *Of the Christian Liberty*, at the head of which he placed an epistle dedicatory, as decent as open and liberal, to Pope Leo X. "No writer for many ages (says M. Georges Muller, of Schaffhausen, in his Lettres sur les Sciences,) had seen his writings bought up with such avidity, and so universally read from the throne to the cottage. They were all reprinted several times, pirated, hawked over all the empire. The popularity, the natural ease, the energy of expression which prevailed in them, a doctrine which cheered and elevated the soul, gained him the most upright and judicious of all classes. A multiplicity of pamphlets, loose sheets, songs, which have reached us from that period, testify the universal ecstasy which this vivifying light inspired." Wickliff had previously translated the New Testament into English. As soon as the reformation had rendered the reading of the sacred books of the first necessity to the people of England, Tindal, Roye,* and others, published a version of them. The same thing occurred in France, where the reformation multiplied the French Bibles, and placed them in the hands of every one.† When the Catholic theologians saw these great mysteries of religion become the prey of the ignorant, they resolved to countermine them, and to publish also their translations, their commentaries, their explanations of the sacred books. We shall content ourselves with observing generally, that the European languages were perfectionated by these religious and political controversies, by these translations and explanations, which is sufficient to the object in discussion.‡

It would, doubtless, be hazarding too much, to say more of the influence exerted on the belles lettres by the reformation.* So many different causes have contributed to their culture, and to the different modifications they have experienced in the various European nations, that whoever enters this labyrinth will be in danger of missing his track, of blending objects, and of giving ingenious conjectures instead of certain results. The Protestant nations, which may be called the Germanic race, have such a similarity of features among them in their manners, language, and climate, that we must be careful of taking a conformity in the characters or genius of their literary productions, for the immediate effects of the great revolution which was common to them. The spirit of each people, so powerfully modified by such a number of events, and of generations, has its own tendencies, its natural dispositions, which cannot be attributed to one insulated circumstance. Without doubt, the unanimity with which the Protestant nations of the present day adopted the reform as soon as it presented itself, was only a result of this mutual conformity of their spirit. Their progress in this respect (the matter being adopted in general) has always tended to simplify religion, to render it more strict and more intellectual, remaining inviolably attached to Deism, and to that morality which is the basis of it. The manners of the Protestant are also incontestably better and more grave than those of the Catholic nations. Is it because these nations are Protestant that they have acquired this character; or, is it because they have this character that they became Protestant? I must leave the decision of this question to others. I am only desirous of showing the influence of this character on the culture of the belles lettres. The French and Italian literature is rich in a multitude of works, in which love is treated with the most exquisite delicacy and grace. Such a number of these agreeable productions would be sought for in vain among the English or Germans; I might even dare to assert, that the few they have are merely imitative, and that they are not indigenous plants in their soil. Among them, love would not dare to appear escorted by the desires, and associated with voluptuousness. Their Bocaces, Grecourts, and Lafontaines, have not yet been born. Should they appear they would be coldly received; and it was not by the softened imitations of this description, which Wieland hazarded, that he conciliated the most of the esteem of his countrymen. In a word, their songs, their romances, the ideal world of their poets, are totally different from what is seen among their neighbors. I dare not give this as a consequence of the reformation, but rather as a coincidence. It is, however, very deserving of notice, that the two most sublime epic poems, in which the God of Christians, and the inhabitants of heaven are the actors, and in which these actors speak a language worthy of them; the two most wonderful pictures of celestial innocence and virtue, that of the fall of the first human beings, and that of their redemption, are Protestant productions. If the too short golden age of Italian poetry had not produced the Jerusalem of Tasso, Paradise Lost and the Messiah would have been the only two epic poems of which modern literature could have boasted.

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* This is probably intended for Rogers, who in conjunction with Coverdale, revised Tindal's translation, and added the prefaces and notes from Luther's Bible. This translation was dedicated to Henry VIII. in the feigned name of Thomas Matthews, and is known by the name of Matthews's Bible.—T.

† It is true that in his Histoire Critique du Vieux Testament, p. 332, Father Simon asserts that the first French Bible was that of Anvers, of 1530, revised by the theologians of Louvain, and that thus "it was the Catholics who were the first authors of the French Bibles read at present." But Father Simon did not know that that Bible was the work of Jacques Lefebvre of Estaples, commonly called Father Stapulensis, the confidant of the queen of Navarre, suspected with good reason of being a partisan of Luther, declared to be a heretic by the Sorbonne, and deprived of his doctorate. This translation of the Bible was also used as the basis of that of Geneva.

‡ We must not omit here the real services rendered by Bayle to the French language, which he contributed greatly to the production of a taste for, which he made capable of being modelled to every subject, and even of treating on matters which before had only been treated of in Latin.

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* Nevertheless it may also be added, that the inhabitants of the towns and the country, who hear Divine service regularly in their own tongue, who sing psalms, canticles, and rich pieces of poetry in it, written as they are in Germany by the best national poets, acquire by that means a crowd of ideas, a taste and a notion of the beautiful, which can never be attained by those who assist at a service performed in bad Latin, which they do not understand.

Finally, the investigating and reasoning spirit, to which the reformation opened a free career, as has been shown above, was also introduced into the domain of the imagination, and took such a post in it as it was capable of; that is to say, it took refuge in the theoretic department of the belles lettres, in the systems connected with sentiment, taste, the beautiful and sublime, &c.

It is known, that in proportion the Protestant literati have done more on these subjects, and perhaps have penetrated more deeply into them than the others. It is among them that the rational part of literary criticism has assumed the form of a science, under the name of esthetics. This name was given to it by Baumgarten, a German, from a Greek word signifying sentiment. Lessing, as well as Sulzur and his followers, have published some valuable pieces of this description. Kant has founded a new esthetic school, in his Criticism on the Judgment. He has had numerous and ingenious disciples: the most remarkable among them, both in theory and in practice, is the illustrious Schiller.

With respect to the fine arts.

It is when a pompous worship requires magnificent temples, imposing ceremonies, and a striking appearance; it is when religion exhibits the sensible images of the objects of public veneration, when it rests on a sacred mythology; when the earth and the heavens are peopled with supernatural beings, to whom the imagination can lend a form; it is then, I say, that the arts, encouraged, ennobled, reach the summit of their splendor and their perfection. The architect, called to honors and wealth, conceives the plan of these basilisks, these cathedrals, the appearance of which inspires a religious awe; of which the rich walls are decorated with the master pieces of art. This temple, these altars are adorned with marble and the precious metals, out of which sculpture has formed angels, the blessed, and images of illustrious men. The choirs, the galleries, the chapels, the sacristies, are decorated with pictures hung in all parts. Here, Jesus dies on the cross; there he appears on Tabor, in all the resplendance of Divine majesty. Art, so much the friend of the imagination, which can find gratification only in the heavens, goes there in search of its most sublime creations; a St. John, a Cecilia, and more particularly a Mary, that patroness of all tender and ardent minds, that virgin model of all mothers, the mediatrix of mercy between man and his God, the august and touching Elysian being, of which no other religion offers a resemblance or a model. During the solemnities, the choicest stuffs, precious stones, and embroidery, cover the altars, the vessels, the priests, and even the partitions of the holy place. By the most exquisite songs, by the harmony of orchestras, music completes the charm. These encouragements, of such powerful efficacy, are renewed in a hundred different places; the metropolises, the parishes, the numerous convents, the simple oratories, vie in splendor, and captivate all the powers of the religious and devout soul. Thus the taste for the arts, assisted by such a powerful lever, becomes general; artists are multiplied, and rival each other in their efforts.

Through this influence the celebrated schools of Italy and Flanders flourished, and those most beautiful productions of them which remain to us, testify the richness of the encouragement lavished on them by the Catholic worship.

From the natural course of things, it cannot be doubted that the reformation was unfavorable to the fine arts, and laid a considerable restraint upon the exercise of them. It broke the bond which united them to religion, which rendered them sacred, and secured them a share in the veneration of the people. The liturgy of the Lutherans, and still more that of the Calvinists, is simple and strict. A stone, a cloth, form the altar; a pulpit and benches are all the decoration necessary to the temple. Here nothing is thought of but the Gospel, and some Divine songs on morality and the Christian duties, sung by the congregation. All is devoid of ornament, pomp, and elegance. The priest is clothed in a modest black garment; no veneration of a saint or an angel, and still less of their images, is recommended to pious souls. It might be said that this worship is melancholy and dry, in comparison with that of the Catholics; if, however, an assembly of persons collected to worship in common, can really correspond with the idea of melancholy. Nevertheless it is certain, that this worship which can elevate the soul, tends to disenchant the imagination; it renders superb churches, and statues, and paintings superfluous; it depopulates the arts, and deprives them of one of their most powerful resources.

Beside this general disposition peculiar to a worship which keeps so rigidly close to the pure spirit of the primitive Church, and which does not admit of any coquetry with the senses, the particular disposition of the nations which have embraced the reform must be considered. The greater part of them inhabit the severest climate of Europe. They are colder, more phlegmatic, more thoughtful than those of the south; they have not nature before their eyes in so beautiful a form; they do not respire that voluptuous, soft, intoxicating air of the Italian atmosphere. Independent of the reformation, therefore, they are not so well placed, so well constituted for the practice of the arts, as the Italians for example. Without doubt they have had, and still have esteemed artists, but not such as to excel those of Italy, or even to counterbalance them. Their real merit in the arts, and which arises from their reflecting, scrutinizing spirit, is that of treating the theory with more penetration; of observing and investigating the principles which, unknown to them, direct the great artists; of tracing the course of the imagination and the understanding in their productions; of discovering the connections between the ideal nature of the arts, and real nature; in a word, of developing the principles and philosophy of the arts. The Italian feels and produces; Hemsterhuys, Kant, Burke, Goethe, think, analyze the production, and the faculty of producing. The one has the instinct of art; the other the intelligence. The one creates; the other judges of the creation, and calculates its laws. These two functions equally presuppose genius. The first displays it externally, in visible forms; the second, in the depths of the understanding. This may be named the legislative power; that the executive power of the fine arts.'

In conclusion, we may here remind the reader of a thought which suggested itself in the commencement of this review; and that *is*, that our author does not appear to dive deep enough into the sea of religious truth, of experimental and practical godliness, to commend his book to the favorable reception of a thorough-going Christian, such as we wish all our readers to be. Hence the causes which were at work for the production of the reformation upon the belief, the experience, and practice of mankind, are considered too much in the light of merely human agencies; while the great efficient Agent is left out of sight. But, of our views in relation to this point, enough has been already said. That the 'Lord God omnipotent reigneth,' is sufficient to make the heart of the devout Christian to rejoice in Him amid all the events of life, whether they be prosperous or adverse. Notwithstanding this apparent defect in the book before us, it must, so far as it is attentively read in the country where it originated, have a benign influence in opening the eyes of the people to the salutary effects of the Protestant system of religion, and thus weaken their belief in the infallibility of popery. So far as general science is concerned, and a knowledge of the historical details of the times about which he writes, Mr. Villers appears to have been amply furnished to give an impartial judgment. He might, indeed, have brought his investigations and inferences down to a much later date, by marking the happy results of the reformation as they have been developing themselves within the period of the last century, and as they are *even* now spreading themselves over the four quarters of the globe.

The present successful efforts to drive error and vice from among men, by the several denominations of Protestant Christians, are but the effect, traced out to be sure through a number of intermediate causes, each in its turn becoming an effect, of that mighty impulse which was given to the human mind, when 'God said, Let Luther be, and Luther was.' And we humbly trust that the work will continue to go forward until the whole earth shall be full of the knowledge of the Lord.

UNORIGINATED DECREES.

For the Methodist Magazine, and Quarterly Review.

Mr. Editor:—The communication which I herewith present you for insertion in the Magazine, owes its origin to the following circumstance:—

In the course of a conversation, which occurred between myself and a member of the Theological Seminary in this place, some time last winter, I was requested to write my views for him on the subject of an *unoriginated decree*. This I hesitated to do for reasons which it is not necessary to mention here. But I finally consented, on condition that he should reply in detail to my communication, and answer the arguments by which my views might be supported. On his engaging to do this, I proposed the following concise hints, which are but a part of the mere *outlines* of a work, which I have now nearly ready for the press, entitled 'An Exegetical Essay on the Scriptural account of God's Foreknowledge and Decrees; or an attempt to show that the notion of an unoriginated certainty concerning all events is not found in the Bible, and that it cannot be defended by the dictates of unperverted reason.'

In this essay the principles, which are barely stated in the following remarks, are explained and argued at length; and the objections are answered also which have been made against them, by the individual mentioned above.

Your readers, I presume, are aware, that the prevailing and pernicious doctrine of universalism owes its support altogether to the *notion* of an *eternal decree;* and also that the many changes and refinements in theology, of which we see and hear so much now-a-days, are but so many efforts to keep this notion in countenance among such as have become disgusted with its absurdities.

I trust, therefore, that every judicious attempt to explain and enforce the doctrine taught in the Holy Scriptures against the prevalence of error, however refined or specious its pretences or appearances may be, will meet with the prayerful acceptance of all who love the truth as it is in Jesus.

Affectionately yours, LA ROY SUNDERLAND.

Andover, Ms., April 1, 1834.

By the words *eternal, absolute,* and *infinite,* is meant, in the following remarks, *unoriginated, unbounded,* and *endless existence.* By *absolute certainty* is meant *certainty that will not and cannot fail.* By *possibility* is to be understood *mere possibility,* such a possibility as that of which *absolute certainty* cannot be affirmed; and I use the word *decree* as synonymous with *action, volition, determination.*

In relation to the decrees of God, the Scriptures speak of one which is *originated, unconditional,* and *unchangeable.* This relates to the mission, death, and sufferings of Jesus Christ. To the Scriptural account of this decree we purpose principally to confine our attention in the following remarks.

We say this decree was *originated,* because it was FORMED, and God alone is *unoriginated.* It is *unconditional,* because He did not require the concurrence of any of His created intelligences in forming it; and it is *unchangeable,* because it is the only plan which He ever will form for the salvation of men; it never will be changed for another.

Let us now examine what the Scriptures say concerning this decree.

1. 'And I will put enmity between thee and the woman, and between thy seed and her seed; it [or *he*] shall bruise thy head, and thou shalt bruise his heel,' Gen. iii, 15. This passage of Scripture is particularly worthy of notice, inasmuch as it may be called the

formation of that unconditional and unchangeable purpose, concerning the salvation of men, to which reference is so frequently made in after ages of the world. It should be remarked also that this purpose was formed and announced to Adam immediately after he sinned, which was very near, or even *at the foundation of the world.* Remember this.

2. 'And said, By myself have I sworn, saith the Lord, for because thou hast done this thing:—that in blessing I will bless thee,—and in thy seed shall all the families of the earth be blessed,' Gen. xxii, 16–18. This is the same decree mentioned above: here God informs Abraham, that in its fulfilment the way of salvation should be opened for the salvation of the whole world. The seed of Abraham is Christ: see 2 Tim. ii, 8; Psa. xxxiii, 11.

3. 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain,' Acts ii, 23. That is, Jesus Christ was not an impostor, as some of those Jews, to whom Peter was speaking, supposed, because He was crucified as a malefactor; but He was *a man approved of God by miracles, signs, and wonders, which God did by Him;* he having come into the world, according to God's *previous knowledge of man's need of such a Savior,* and His fixed determination that this Jesus should make His appearance among men for the purpose of opening the way for man's salvation.

4. 'For of a truth against thy holy child Jesus, whom thou hast anointed, (both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,) for to do whatsoever thy hand and thy counsel determined before to be done,' Acts iv, 27, 28. God anointed Jesus Christ after he came into the world to do what He determined before (see texts 1, 2, *supra,*) either Christ or those Jews were born He should do, to open the way for the salvation of sinners; and against Christ, anointed for this purpose, Herod, and Pilate, with the Gentiles and Jews, were gathered together. So the French version of this text:—'Car en effet, Herode et Ponce Pilote, avec les Gentils et le peuple d'Israel, se sont assembles contre ton saint Fils Jesus, que tu as oint Pour fair toutes les choses que ta main et ton conseil avoient auparavant determine devoir etre faites.' And this, without doubt, is the true meaning. See Rev. iii, 25.

5. 'For whom He did foreknow, He also did predestinate to be conformed to the image of His Son,' Rom. viii, 29. *To know,* in the Scriptures, frequently signifies simply *to approve, to be favorably disposed* toward one. 'But he knoweth [approveth] the way that I take,' Job xxiii, 10. 'For the Lord knoweth [approveth] the way of the righteous,' Psa. i, 6. 'Then will I profess unto them, I never knew [approved of] you,' Matt. vii, 23.

Now to understand the meaning of this text, we should observe that the apostle is speaking in this chapter of the whole creation, or Gentile world, together with the Jews; see verse 22, and chap. ix, 25. These Gentiles were such as the Jews thought God never designed to save, or embrace in the covenant of redemption; see Acts xi, 2–18. But the apostle, after showing, as we read in chap. ii, 14, 23, 24, and iii, 9, 10, 23, that *all* had sinned, both Jews and Gentiles, comes to the conclusion which we find in chap. iii, 29, and viii, 19, 22, and shows that *all* stood in the same need of a Savior; and all of them, who were saved, must be justified in one and the same way; chap. iii, 22. And not only so, but these Gentiles were the very characters who were known before of God as needing a Savior, and toward whom He was previously disposed to extend His favor in the gift of His Son; see 2 Cor. v, 14, 15. And this is the mystery so frequently mentioned by this apostle; see Rom. xvi, 25; Eph. i, 9; Col. i, 26, 27.

Hence those whom God foreknew, in the above sense, He did predestinate, συμμόρφους, *conformable* to the image of His Son; that is, God did determine that such should be brought into a state of salvation—a state in which they might be justified and saved: for without such a foreknowledge and predetermination on the part of God, though these Gentiles might have existed in this world as they did, yet their salvation could not have been within the bounds of a mere possibility. But according to the ὡρισμένη βουλῆ καὶ προγνώσει τοῦ Θεοῦ, *predetermined counsel and foreknowledge of God*, mentioned in the 1st, 2d, 3d, and 4th texts *supra*, those very nations were brought into such a relation to the Divine Being as rendered it possible and consistent for them to be called and saved, as well as the Jews; see Rom. iii, 22. 'Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference.' 'Even us, whom he hath called, not of the Jews only, but also of the Gentiles,' Rom. ix, 24. Hence the apostle proceeds from the 29th verse of the viiith chap. to its close, to show the validity of that call, in the acceptance of which the Gentiles were justified, and became the adopted children of God. They were also glorified; 1 Pet. iv, 14. 'For the spirit of glory and of God resteth upon you.' Now that the apostle did not design to set forth the Calvinistic idea of the Divine prescience in this text, is most conclusively evident from this consideration alone; namely, he declares that all those whom God foreknew were justified and saved by God's decree. But God's foreknowledge extends equally and alike to all men. If, therefore, all are saved who were the objects of the Divine prescience, then it follows, as an undeniable consequence, that not one of the human family will be lost! Let him receive this saying who can.

I do not think, now, of but one objection, which any one would be likely to bring against the above exegesis; and that is the sense which Professor Stuart puts on the verb γινώσκω. He, with Professor Tholuck, gives it the sense of *volo, constituo mecum—I will, determine with myself;* and hence says, it means *to ordain, decree.* So according to these learned professors the text should read something in this way: 'For whom He did decree, He also did predestinate, conformable to His Son.' And Professor Stuart says, the sense of the passage is, 'Those whom God determined from everlasting to save, He did at the same time *predestinate to be conformed to the image of his Son.*' But what an unmeaning repetition is here! Could God determine the end, without including the means to secure that end, in the same decree? Or, could He determine the means, and not include in that same determination the end to which those means should lead? Observe again, the professor says, 'Those whom God determined to save;'—'those whom God determined from everlasting to save,'—well; what of them? Why, 'God did, at the same time, predestinate' these to be conformed to the image of His Son. That is, one determination to save them was *from everlasting*; and another *previous* determination was made, *at the same time*, and to secure the very same end!

6. 'According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise and glory of His grace, wherein He hath made us accepted in the beloved,' Eph. i, 4–6; see also verses 9, 10, and 11, of this chapter, in which the same thing is taught.

I conceive the meaning of the apostle in this chapter to be exactly the same as that in the 5th text, quoted and explained above. As if he had said, 'I bless the God and Father of our Lord Jesus Christ, for the spiritual blessings, with which He has distinguished you Gentiles, in heavenly places in Christ Jesus; blessings, which He has conferred upon us, not as a fortuitous event in the order of His providence, but according to that purpose which He formed as long ago as the time when He said, "The seed of the woman shall bruise the serpent's head," which was at the very period when this world was first created. It was then that God planned the economy of His grace; and in the execution of this plan you Gentiles are made acceptable in Christ, called to the privileges of adopted children. And I bless God the more, because God was influenced in the formation of this plan of salvation by His own unoriginated benevolence and good will to man.' This design of calling the Gentiles to accept of salvation through the death and sufferings of the Messiah was not fully revealed to the Jews till the opening of the Gospel dispensation. Hence it is so frequently called a mystery, hid from the beginning of the world; that is, from the time it was first formed till it was clearly made known by the preaching of Christ and His apostles.

7. 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God;—to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose, which He purposed in Christ Jesus our Lord,' Eph. iii, 8–11. These passages are certainly a most clear and remarkable illustration of the apostle's meaning in the 5th and 6th texts above quoted. Mark the phraseology here. God has commissioned me to preach to the *Gentiles*, the people who themselves never expected salvation through the Messiah; and the people whom the Jews have always thought beyond the reach of God's saving mercy; to these God has given me grace to preach the unsearchable riches of Christ, that *all*, both Jews and Gentiles, of every nation, kindred, and tongue, may see and understand the *mystery*, the plan of God, in which He designed to call the Gentiles with the Jews to accept of salvation. Though this plan, or purpose of God, has always been a mystery, and has not been clearly revealed since the time when it was first formed, yet it is not changed, for it is immutable; and now its revelation clearly in the Gospel shall make known the infinite

wisdom and philanthropy of God. That by the *eternal purpose*, mentioned in this text, the apostle means an *ancient*, *immutable purpose*, is sufficiently clear from the following passage, which speaks of the same thing. See Rom. xvi, 25; 1 Cor. ii, 7; Tit. i, 2; 2 Tim. i, 9.

8. 'For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us,' Heb. vi, 13–18. Now turn to the texts numbered 1st and 2d; there you find the promise, or counsel of God, which was unconditional, and made of God's mere good pleasure, and which the apostle here calls immutable. There too you find the immutable oath by which the promise was confirmed, for the strong consolation of Abraham, and all such as flee to Christ for hope and refuge. This counsel and oath promised a Savior, not for the posterity of Abraham only, but for the Gentiles, for the whole world; and this is what we find the sacred writer teaching in the portions of Scripture now under consideration.

It now remains for us to inquire, whether this counsel, this predetermination of God, is *eternal?* I have already said, it is *unconditional;* by which I mean, that its foundation is the mere good pleasure, or mercy of God, without any regard to merit in man; and also that it is *endless*, and never will be changed. But is it ETERNAL? that is, *without beginning*, *unoriginated?* In one place, I know, which I have given above, and in this one alone, this purpose is called eternal; but if this proves it to be strictly without beginning, unoriginated, then a multitude of passages prove that the future bliss of the righteous is unoriginated and without beginning: and multitudes of others prove that the future misery of the wicked is unoriginated and without any beginning; for the same word is used in relation to both these states, as every one knows. In relation to this question, then, I observe,

1. The Scriptures speak distinctly of a definite period of time, and the very time when this purpose was originated and formed. To this time the following passages refer:—'Come, ye blessed of my Father, inherit the kingdom prepared for you from *the foundation of the world*,' Mat. xxv, 34. 'That the blood of all the prophets, which was shed from *the foundation of the world*, may be required of this generation,' Luke xi, 50. 'According as he hath chosen us in him before *the foundation of the world*,' Eph. i, 4. 'Although the works were finished from *the foundation of the world*,' Heb. iv, 3. 'For then must he often have suffered since *the foundation of the world*,' Heb. ix, 26. 'Who verily was foreordained before *the foundation of the world*,' 1 Pet. i, 20. 'Whose names are not written in the book of life of the Lamb slain from *the foundation of the world*,' Rev. xiii, 8. 'Whose names were not written in the book of life from *the foundation of the world*,' Rev. xvii, 8. 'I will utter things which have been kept secret from *the foundation of the world*,' Matt. xiii, 35.

Here are nine different passages of Scripture; and I do not know that any person who believes the purposes of God are *unoriginated*, has ever suggested a doubt but that these passages refer to *one and the same period of time*, and, excepting the second and the last one, to *the very same thing*. Let us now examine the prepositions προ and απο, rendered in these texts *before*, *from*, and *since*; and see if they will help us to a correct understanding of the sense taught in these notable passages of God's word.

Lexicographers and grammarians are universally agreed, I believe, that every preposition in Greek has but one radical, proper meaning, which it always retains; and that this meaning has, for the most part, been taken from sensible objects, and denotes the relation of place; and from which it has been transferred to denote, by similitude, other relations also.

Accordingly, we find the first meaning assigned to πρὸ, relates to *place*, and signifies *at*, *in the presence of*, a person or thing. As I am confident I shall not be disputed, I will not refer to any authorities for what I assert here, but will rather proceed to give a few examples from the Old and New Testament where πρὸ is used in this sense; and by which I am confirmed in the exegesis which I give of the foregoing passages of Scripture.

It is not necessary that I should put down the original of the following texts, as it is sufficiently evident that προ, *before*, is used in each of them in the sense of *at*, *in the presence of*, as I have stated above.

'Before the Lord,' Gen. xxvii, 7. 'Ye shall pass over armed before your brethren,' Deut. iii, 18. 'Then a spirit passed before my face; an image was before mine eyes,' Job iv, 15, 16. 'That which came out of my lips was right before thee,' Jer. xvii, 16. 'There stood before the river, a ram, which had two horns,' Dan. viii, 3.

'Behold, I send my messenger before thy face,' Matt. xi, 10; so also in Mark i, 2, and Luke vii, 27. 'Thou shalt go before the face of the Lord, to prepare his way,' Luke i, 76. 'And he sent messengers before his face,' Luke ix, 52. 'The prison truly found we shut with all safety, and the keepers standing without before the doors,' Acts v, 23. 'And the keepers before the door, kept the prison,' Acts xii, 6. 'Peter stood before the gate,' Acts xii, 14. 'The priest of Jupiter, which was before their city,' Acts xiv, 13.

And other instances might be added, but these are sufficient, certainly, to sustain the position I have assumed.*

Here let it be observed, that the phrase πρὸ καταβολῆς κόσμου, *before the foundation of the world*, is used *but twice only* throughout the whole Bible, when reference is made to the decrees of God, in relation to the plan of salvation. The phrase is never used at all by the Savior in any of His discourses; it is no where found in any part of the Old Testament, nor does it once occur in one of the Gospels, nor in the Acts of the Apostles; it is barely used once by the great apostle, and but once again by St. Peter, in the places which I have quoted before. Now, I ask, in view of this fact alone, is it in any sense likely, can it be possible, that the Holy Spirit designed, expressly, to give us an idea of *unoriginated* and *unending existence* by these words? Does the solemn and momentous doctrine of an *eternal, infallible decree*—a decree which fixes with *absolute certainty* all things that ever did exist, all things that do now exist, and all that ever will be in existence hereafter—depend for its support on these two passages alone? For, let it be remembered, if this supposed decree be not taught in these two passages, it is not taught in any passages, it is not taught in the Bible. And if it be taught in these passages, it must, therefore, come to this. The *eternal decree* of the *infinite God*, embracing in its unbounded range, with infallible certainty, all the actions and volitions of the Deity himself, and all the actions and volitions, all the virtues and all the vices of His finite creatures, together with all the tremendous realities of an endless heaven and an endless hell, cannot be traced back by any authority from God's word, as to the time of its duration beyond or prior to the actual creation of this material world! This decree was formed at, or about the time of the foundation of the world!

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* And whatever significations this preposition may ever have in composition, when it refers to time in any way, the sense, in such cases, is *always borrowed from the first and radical meaning of this word.* Mark this.

I will only here observe farther on these two passages of Scripture, that I feel well persuaded that no fair rules for interpreting the oracles of God will ever dictate a person, even in an attempt to show that they do refer to *time previous* to the creation of this material universe.

But there are seven other texts which refer to the time when the *unconditional, unchangeable decree of God* was formed relative to the plan of man's redemption, and which remain to be considered in connection with the two noticed above. Four of these speak expressly of this plan; and they also fix the date of God's determination to give His Son a sacrifice for sin, like those other two, as far back as when this world was first created—the very time when the first text quoted in these remarks was uttered! when God said, 'He shall bruise thy head, and thou shalt bruise his heel.' Hence the phrase ἀπὸ καταβολῆς κόσμου, *from the foundation of the world.*

The English word *from* is the radical and proper signification of ἀπὸ; but as the lexicons inform us, the Greek preposition is used in a sense somewhat more extensive than the English, and always implies *separation*, either in *place*, *time*, or some other way. And Wisner, in his Greek Grammar of the New Testament, remarks, that ἀπὸ is used to mark the *origin*, *source*, or *commencement* of a thing, and refers to Matt. xxv, 34, ἀπὸ καταβολῆς κόσμου, as an instance to this point. And so also are the following:—ἀπὸ κρίτης ὥρας, *from the third hour*; ἀπὸ δείπνου, *from supper*, *after supper*, Acts xxiii, 23. 'From two years old and under,' Matt. ii, 16. 'She was of a great age, and had lived with a husband seven years from her virginity,' Luke ii, 36. 'Then from that day forth they took counsel together for to put him to death,' John xi, 53. 'For the invisible things of him, from the creation of the world, are clearly seen,' Rom. i, 20.

These examples must show, I think, conclusively, how this preposition is used in the Bible to give an idea of *time*, of the *origin*, or *commencement* of a thing. It invariably carries the meaning of *after*, or *since*; and in this sense, and by this last word, we find it rendered in many places. I will give a few only. 'Since the world began,' Luke i, 70; and the same also in Acts iii, 21. 'Since that time,' Luke xvi, 16. 'Since I went up to Jerusalem,' Acts xxiv, 11. And in one instance, we find it rendered thus where the apostle is speaking of the very decree which we have now under consideration. 'For then must he often have suffered since the world began,' Heb. ix, 26. The meaning of which most evidently is:—The sacrifice of Christ is not like that of the Jewish high priest, who was required to make a sacrificial offering once every year; for in that case Christ must have died as often as once a year, since the foundation of the world, at which time the purpose of God was first formed to give Jesus Christ, as a sin offering for the salvation of men. And that I am correct in this exposition, is still more evident from the following passage:—

'Whose names were not written in the book of life of the Lamb slain from the foundation of the world,' Rev. xiii, 8. That is, the purpose of God, as I have shown before, on 1 Pet. i, 20, and Eph. i, 4, may be traced back from the present to the period when it was first formed, even to the very commencement of this world, and the beginning of human existence; for then it was man first sinned: and then it was God said, Christ should suffer or be slain as a sin offering, for the salvation of the world. At that time a *kingdom* was *prepared* for all such as accept of Christ, promised so long before as their Savior; and from that time God has *written* the *names* of all such in a *book*, which He is represented as keeping for this purpose. 'And a book of remembrance was written before Him, for them that feared the Lord, and that thought upon his name,' Mal. iii, 16.

I will now dismiss the examination of this class of scriptures, by adding a few words only.

Every person, tolerably well acquainted with the Greek language, knows that the Greek prepositions, in themselves, never produce emphasis: they are used simply to express the relation which exists between the idea of one verb or noun, and that of another noun. I cannot conceive, therefore, by what principles of interpretation it can be fairly shown, that πρὸ and ἀπὸ should be taken out of their common acceptation, in the passages above quoted. Indeed, neither of these particles, nor the texts in which they are found, can be so taken and explained, without doing manifest violence to the *usus loquendi*, not only of the New Testament, but of the whole Bible, and, in fact, of every classical author in the literary world. And yet these passages, if taken together in their plain common-sense, unsophisticated meaning—these passages which teach the doctrine of God's eternal decrees—even these, do not, and cannot be made to imply the existence of any such decrees beyond the time when man first committed sin, and after the foundations of this world were laid!

Again; passages of Scripture, which signify *previous time*, are explained, by those who believe in God's eternal decrees, in the very same way that I explain the above: such as Jer. i, 5: 'Before thou camest forth out of the womb, I sanctified thee.' This, Professor Stuart says, is a strong expression, and is designed to signify the earlier period of one's life. And so he explains the following:—'The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies,' Psa. lviii, 3. 'Behold, I was born in iniquity; and in sin did my mother conceive me,' Psa. li, 5. 'It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me,' Gal. i, 15. And I might multiply passages of this kind, explained in the same way; but I deem it unnecessary.

I proceed to observe,

2. *There are parallel passages of Scripture which speak of the unconditional unchangeable decree of God relative to the plan of salvation, and which prove conclusively that this decree was originated and formed subsequently to the creation of this material world.* These texts do not, indeed, carry the mind back to the very time when this decree was first formed, but they refer to subsequent *time*, and beyond which it is said to have existed; and hence this decree is called a *pre*-determination, or *previous determination*, because it was originated and fixed previous to something else to which reference is made. The following portions of God's word support me in this assertion.

'According to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith,' Rom. xvi, 25.

I have before stated, that by the *mystery*, mentioned in this text, and in some other places, the apostle refers to the decree or plan of God, in which He designed to provide and offer salvation to the whole world of mankind. It is called a mystery, because it was not clearly revealed under the Mosaic dispensation: though the prophets sometimes alluded to it, yet they did not fully understand it. Hence, says Peter, 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven,' 1 Pet. i, 10.

This plan or counsel of God was kept hid, χρόνοις αἰωνίοις, during the *ancient times*, under the Jewish dispensation, and while the coming of the Messiah was delayed. But now this mystery is clearly illustrated by the advent of Jesus Christ, and the outpouring of the Holy Spirit; and we are commanded to preach it and make it known to all nations, that they may believe and be saved. It is well known, that αἰών, and its derivatives, rendered *world*, in this and the following passages, is used to signify *dispensations* or *ages*, whether past, present, or future; and Mr. Locke, Dr. Taylor, and Macknight, refer this word in these texts to the *ages* under the law. That this is their meaning, see Luke i, 70; Heb. ix, 26; Exod. xxi, 2; and Lev. xxviii, 39–41. The ages, or jubilees, were conspicuous periods in the history of the Jews; and that they are referred to in the texts now under notice, I believe is the opinion of about all, both Calvinists and Arminians, who have ever written upon the Bible.

'But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory,' 1 Cor. ii, 7. On this text Mr. Locke remarks: 'αἰὼν οὗτος, which we translate *this world*, seems to me to signify, commonly, if not constantly, in the New Testament, that state, which, during the Mosaical constitution, men, either Jews or Gentiles, were in, as contradistinguished to the evangelical state or constitution; which is commonly called *αιών μέλλων*, or *ἐρχόμενος*, *the world to come.*' See Heb. vi, 5. It is too plain to need any thing more to show, that the apostle means to be understood as saying:—We preach, not the wisdom of men, but the wisdom of God contained in the prophecies of the Old Testament, according to that plan which God formed before the Jewish economy began, for our salvation and glory. Hence this apostle says, in another epistle,—

'Be thou partaker of the afflictions of the Gospel, according to the power of God, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ,' 2 Tim. i, 8.

'In hope of eternal life, which God, that cannot lie, promised before the world began,' Tit. i, 2. On this verse, Dr. Macknight, a pious and distinguished Calvinistic writer, remarks:—'Supposing the word *ανωνιων*,' here translated *world*, 'to signify *eternal*, the literal translation of *πρὸχρόνων αιωνίων*, would be, *before eternal times;* but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it *before the world began.*' Not before the *κόσμος*, this material *world* began, but before the patriarchal or Jewish times began. The sense is precisely the same as above.

'Who hath saved us.' The verb *σώσαντος*, *has saved*, means, as the best commentators are agreed, *to put in the way of salvation—to* afford an opportunity of escaping the curse of God's law. So *God*, *σώσαντος*, *has saved* the whole world of mankind, according to that decree which He formed as soon as man sinned, and before the Mosaic or patriarchal times began. This is the *predestination* of the Bible. Here it is again in another text.

'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God,' Eph. iii, 8.

But I will close these quotations with one more text only.

'Whereof I am made a minister, according to the dispensation of God which is given to me for you, fully to preach the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles,' Col. i, 25. I have inserted the marginal reading of *πληρῶσαι*, in the text; as it gives the meaning of the writer more readily, I think, than the other. Dr. A. Clarke understands the *ages* mentioned here, as referring to the *jubilees* mentioned above, by which times were computed among the Jews, as among the Gentiles they were computed by *generations of men.* 'Hence,' says this learned author, '*the mystery which was kept hid, ἀπὸ τῶν αἰώνων, καὶ ἀπὸ τῶν γενεῶν, from the ages and the generations*, signifies *the mystery which was kept hid from the*

Jews and from the Gentiles,' till the coming of Christ, and the opening of the Gospel dispensation.

That there is a real parallelism of sentiment in each and every one of the texts in the two classes which I have now been considering, I believe to be beyond the possibility of a single doubt in any mind. It is too evident to be doubted, for one moment, by any person who has read them with attention; and, in fact, this parallelism not only runs through these two classes, but it extends to each of the other passages given in the beginning of this essay, and numbered from 1 to 8.

Now, let the reader turn back to those passages, and read them. Let him *mark, particularly, the time,* in the history of God's creation, when He addressed the serpent, and said, '*He,*' that is Christ, '*shall bruise thy head, and thou shalt bruise his heel.*' This was said very soon after man sinned: it was before the patriarchal dispensations, and before the Jewish times; it was so early in the term of human existence, and so very soon after God's six day's work was done, that in two places it is dated *at* the foundation of the world, and in ten other places its date is fixed *from* the foundation of the world. In each of which passages this determination of God is traced back to the beginning of the world; but in no one text throughout the Bible is it said to be beyond it.

And with this first promise of a Savior for man's salvation in his mind, then let the reader proceed to the 2d text, where he will find this promise renewed and confirmed by an oath to Abraham, when this ancient patriarch was told that in its fulfilment the way of salvation should be opened for all the families of the earth, to both Jews and Gentiles. And thus the knowledge which God then possessed of all such as might live in all succeeding ages, that they, as well as the Jews, would need a Savior, is called by the apostle in the 3d and 5th texts His foreknowledge, or previous favor, according to which the plan of salvation was formed. And in the 3d, 4th, and 5th texts, the sacred writers call this promise or plan of God His predetermination, because it was made previous to the sufferings and death of Christ, by which it was most graciously and wonderfully fulfilled; and previous also to the institution of the Jewish sacrifices, by which the death of Christ was so strikingly typified; and, finally, it is so called, because it was made previous to any other dispensation ever known to the world.

I come, therefore, to the conclusion, that there is no such thing as an *eternal decree* revealed in the Bible; a conclusion which amounts to moral conviction in my mind; and, I may add, a conclusion which I believe to be, in spite of the force of education, beyond the possibility of successful contradiction.

But I have to observe,—

3. *The whole of that revelation, contained in the Holy Scriptures, which God has made of Himself and the world of mankind, in all its parts and principles, is directly and manifestly against the doctrine of an eternal decree.*

I have already examined those portions of the Bible, which are generally supposed to teach this doctrine; and, indeed, those very portions which its friends adduce in its support; and in which, all parties acknowledge, this doctrine must be found, if it is to be found any where in the Bible. This was my object in commencing this essay. It was to inquire what the inspired writers have said concerning God's decrees. What I understand these writers to say, I believe. No one can claim a perfect comprehension of some of the doctrines which they have taught. These we are commanded not to comprehend, but to believe.

I shall not stop now to notice the many and diversified explanations, which have been given of late, to reconcile the idea of an eternal decree with the language of the Bible, though these very explanations might be introduced here as most convincing evidence in support of the views given in the course of these remarks. I wish simply to direct the reader's attention to some of the general features of Scripture language, which, it seems to me, should have some influence on our minds in forming our ideas of Scripture doctrine. I will begin with noticing,—

1. *What the sacred writers have said concerning the being and character of God;* or, rather, I might say, what God has said in the Bible concerning Himself.

'In the beginning God created the heavens and the earth,' Gen. i, 1. 'Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of thine hand,' Heb. i, 10. Here it is declared, expressly, that the very first action performed by the Deity, in relation to human existence, was the creation of this world; nor is it any where else declared, or even intimated in any place throughout the whole Bible, that God ever formed or executed any purpose previous to the creation mentioned in the very first words contained in the sacred volume. But, I know, I shall be met here with the inquiry, Did not the Deity determine to create this world previously to its active creation? I answer, He most *certainly did* determine to create this world before this world was actually created; but it by no means follows from this, that this determination of God must be unoriginated and eternal. That no determination of Deity can properly be called eternal, I shall attempt to show in the sequel.* But whether this determination was prior in the order of duration, or whether it was coeval with the action which brought this world into existence, is not a subject of Divine revelation. It is enough for us to investigate what has been revealed; and among other things, we know it has been revealed, that Deity did actually create this material universe, before he formed any purpose, or fixed any plan for the salvation of intelligent beings. Here, I may ask the advocates of an eternal decree, what language it were reasonable to suppose the sacred writers would use, in case they did design to teach such a doctrine concerning the Divine Being? Is it not reasonable to suppose they would have used language something like that in which this doctrine is generally expressed by such as believe it? And yet language could scarcely be conceived more unlike the language of the Bible, than such as this:—'God did from all eternity unchangeably foreordain whatsoever comes to pass. God's purposes are from everlasting. Those whom he determined from everlasting to save. The elect were chosen in Christ from everlasting. God, from everlasting, has known all that we are and shall be; He has known this with *absolute certainty*. God's efficient will, or determination, which gives being to all creatures, things and events, throughout the universe, is his decree!' See preceding texts.

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* Reference is here made to the essay, mentioned in the preface to these remarks.

And the phrase, *from everlasting*, is one of very frequent use among a large portion of the Christian world. But, will the reader believe me, when I tell him, that even this favorite phrase was never used once by Jesus Christ, the great Author of our salvation, nor by either of his apostles; that it occurs nowhere in any part of the New Testament—nor is it once, even once used, in any part of the Bible in reference to man's salvation? And why not? If, as we are told, God formed His purpose, and fixed His plan for man's redemption, from everlasting, why is it not expressed thus in the Bible? By about thirty-five different persons the Bible was originally written, and during a period of about one thousand six hundred years; but by neither of these inspired writers, nor during the whole of this long period of time, was ever one word uttered about a plan of salvation formed from everlasting—not even one word! Enough of this from everlasting is found, however, in the creeds, tracts, sermons, and commentaries of these modern times. But, in the Bible, the book of God's inspiration, this language is not found!

'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them,' Gen. vi, 5–7. Here the advocates of an eternal decree have an insuperable difficulty; a difficulty which they never have been, and the force of which they never will be able to evade. Either God was grieved in some sense at sight of man's wickedness, or He was not grieved in any sense. If God was not grieved in any sense, the sacred writer declares what was not true. But, if He was grieved in some sense, *this grief of heart, here affirmed of God, was really* UNORIGINATED *and* ETERNAL, just as certain as that His decree is unoriginated and eternal; and it would, consequently, be just as consistent to talk about the *eternal grief* of God, as it would to tell of His eternal decree! Take which horn of this dilemma you please, gentle reader; but on one or the other of them you must inevitably be transfixed, as sure as you advocate the doctrine of an eternal decree.

I suppose the design of the sacred writer, in this passage, was to set forth God's real concern for the salvation of man, and the utter detestation which He felt in His nature against the sin and wickedness which He beheld in him; an event, which, with *absolute certainty*, the Deity never had beheld. That it was merely possible for man to sin, the Divine Being knew before man was created; and, at the same time, He knew that it was every way possible for man not to sin. Hence it follows, as an indisputable consequence, that there was nothing which could make the sin of man a matter of *absolute certainty* before sin actually existed. On this question, however, I may remark hereafter.

'And the Lord repented of the evil which he thought to do unto his people,' Exod. xxxii, 14. The Scriptures inform us, that God in His nature and attributes is unchangeable, Mal. iii, 9; Heb. i, 12. His purposes which relate to the plan of salvation are unchangeable, as I have already shown. And those principles by which He governs the world are unchangeable; and yet the Scriptures declare, in about twenty different places, that God has *repented*, or that *He will repent.* When, therefore, it is said in a few other places that He will not repent, I conclude the meaning is, that God will not change, nor alter the principles by which He governs the world, Matt. xxiv, 35.

What, then, are we to understand by such facts as are asserted in the above text? No one supposes that repentance, when affirmed of God, signifies a sorrow, which the Deity feels for something which He has done wrong; but all attentive readers of the Bible take it to mean a change in the Divine mind or conduct of some kind. But what kind of a change does it signify in this and the like texts? I answer, such facts, when affirmed of God, either prove that an *eternal decree* may be, and has been *changed*, or that there is no such thing as an eternal decree! For, if it was *eternally* a matter of *absolute certainty* to the Divine mind, that, by some means or other, the evil here spoken of would not come upon the Jews, then the text asserts what was not true, in saying that *God thought*, or had a *disposition* to bring it upon them; and it also declares what was equally untrue, in saying that God *repented* or *altered His purpose* concerning this evil; for an *eternal purpose*, it must be remembered, can never be changed. Another remarkable instance of God repenting, or altering His conditional purpose, we have in the case of the Ninevites.

'And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not,' Jonah iii, 10. Now admitting God had eternally decreed that the people of Nineveh should repent—which repentance is here assigned as the reason why they were not destroyed—I ask, how in truth it could be said, *Yet forty days, and Nineveh shall be overthrown?* And this was said, too, by the infinite God Himself, *when the overthrow of that people, in this case, was not within the bounds of a possibility!* I see no way to get over this difficulty;—say a thousand things about it, and about it, to hide it, or cover it from the sight of a passing observer,—the difficulty remains glaringly prominent, and impregnable as the eternal decree!

The facts in this case, of God's will and conduct, are exceedingly important, inasmuch as we learn from them that the *predictions* of the Bible, when they refer to the *volitions of men, which involve virtue or vice, never imply* ABSOLUTE CERTAINTY. Here was an event predicted in the very same way in which the conduct of wicked men is predicted; such as that of Judas, for instance, or the falling away of some from the faith. I mention the conduct of Judas here, because it is thus understood by many Christians to have been foretold by David, from the fact that the apostle applies some things which David said concerning his adversaries to Judas. It is however more than doubtful, whether David had his mind upon Judas, or that the Holy Spirit designed to describe the conduct of Judas, expressly, in the language of David, which the apostle applies to him. For, admitting this, it would follow, that all which David said of Judas, may be, and was said of every sinner; and every thing which literally befell Judas will literally befall every impenitent sinner; seeing the psalmist sums up the whole of his predictions in these words:—'Let this be the reward of mine adversaries, from the Lord, and of them that speak evil against my soul,' Psa. cix, 6–20.

But I proceed to notice another portion of Scripture under this head.

'And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?' Isa. v, 3. This is the forcible language of God himself concerning His own conduct, which He most evidently designs to justify, and the unreasonable conduct of His people, which He as evidently designs to condemn. Let us now suppose, for one moment, the truth of an *eternal decree*. Let us suppose, also, that these Jews were moral agents, that they acted just as freely as though no eternal decree existed; for this is the view of many who teach the doctrine of eternal decrees. Now, I would beg leave to ask, 1. Was it within the bounds of an *abstract possibility* for those Jews to do any way differently from what they did do? Or, in other words, *Is it any way possible for an* ABSOLUTE CERTAINTY *to fail?* 2. Did the Deity *positively expect* that those Jews would bring forth any different kind of fruit, from that kind which they did bring forth? 3. If the conduct of that people was *eternally* and *absolutely certain* to the Divine mind, in what sense could the Deity *expect* them to do differently from what they did do? And, 4. If there is no *contradiction* nor *absurdity* in saying, that because those Jews *acted freely, in fulfilling God's eternal decree*, that therefore they *might have acted differently*, and done what an *eternal decree rendered* ABSOLUTELY CERTAIN, *they would not, or could not do;* then in what does a *contradiction* or an *absurdity* consist?

Hear the infinite God, again, in the following passage:—'Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?' Ezek. xxxiii, 11. Such as hold the doctrine of an eternal decree explain these words, by saying, that God has no pleasure in the death or misery of wicked men, *in itself considered;* that is, He does not punish them merely for the sake of rendering them miserable. And they say they understand God to mean this, when He says He has no pleasure in the sinner's death; though, at the same time, God has decreed that some men shall sin, and as the consequence suffer an eternal death: (though, as it respects the consequences of sin, however, they are not agreed; some believing the punishment limited and confined to this world, others teaching that it extends to another world, and will be endless.) But all, both Universalists and Calvinists, are agreed, that God decreed sin, and the consequent misery of the sinner, not for the sake of sin or misery in themselves considered; but because *it was best on the whole*, every thing else considered.

But on this text, thus explained, I remark:—1. Sin and misery are caused by an eternal decree, just as certainly as holiness and happiness are; and if God has no pleasure in sin in itself considered, neither has He any pleasure in holiness in itself considered; and from which it would follow, that the Deity has no pleasure in His own nature, which is holiness itself, and nothing beside. 2. God must take pleasure in His own eternal decree, and in whatever comes to pass in consequence of that decree. Sin is a constituent part of what comes to pass in consequence of this decree, and so is the misery and death of the sinner; therefore God has a pleasure in whatever misery or death the sinner suffers; and from which it would follow, shocking and blood-chilling as the thought is, *God has perjured himself*, in swearing that HE HAS NO PLEASURE IN THE DEATH OF THE WICKED! So much to the credit of an *eternal decree!*

RECOLLECTIONS OF THE REV. GAD SMITH.

IN searching for some papers in our office, a manuscript was discovered containing a few short sketches of the experience and Gospel labors of GAD SMITH. The hand writing of the man himself was recognized, and with it many pleasing recollections of his devoted life. On turning to the Minutes of the Conferences for the year 1818, we find it recorded of him that he was born in Goshen, Litchfield county, in the state of Connecticut, in the year 1788, and that he died September 24, 1817; so that he lived an inhabitant of this world for the short space of twenty-nine years, only ten of which he spent serving God in His Church, having been made a partaker of the 'grace of life' in the nineteenth year of his age.

In a few prefatory remarks to the sketches of his life, he says, 'I do not know when or where I may close my life'—'but I have known several of our preachers, who, by their zeal, have been eminently useful in the first part of their lives, and by their excessive labors have broken their constitutions, and thereby brought on themselves many infirmities: these have often lamented that they did not record some incidents of their lives, on which they might ruminate in their moments of decline. I have weighed this subject, and concluded, that should I live to retire from the field of active labor, it would be some satisfaction to review the scenes of my past life through the medium of these sketches; or, if I should be hastily called away, Providence has favored me with friends who might not think it uninteresting to review those circumstances, however trivial in themselves, through which I may have passed.'

Now the writer of this article is one of those surviving friends, who was favored with a short acquaintance with Gad Smith—who knew him intimately for about four years—whose acquaintance in that period ripened into friendship—who admired him much on account of the uniformity of his deportment as a Christian, and much more as a zealous, discreet, prudent, and useful minister of Jesus Christ—and who, indeed, takes a delight in calling to mind those scenes which marked his short but eventful life. It cannot indeed be said of Gad Smith that he shone with that brilliancy which has distinguished the career of some eminent ministers of the sanctuary; but he was characterized by that steady light which warms and enlightens all who come within the range of its influence, and by that deep and uniform piety which suffers no eclipse, and that prudent conduct which commended him to the approbation of all who knew him, as well as that soundness of mind and of doctrine which made him an able minister of the New Testament.

After detailing some of the incidents of his youth, which might not be interesting to the reader, he thus introduces us to a knowledge of his experience of Divine grace:—'In this condition I passed the first eighteen years of my life; but the Lord, whose mercy is over all His works, was not unmindful of me, but used various means to bring me to Himself; the most striking of which was, the sight of a dying man. After viewing him for a few minutes, I left him; and in my hasty reflections, I thought, that, if there was any truth in that thing called *religion*, a dying hour was an improper time to prepare for so great a work.' This happy thought led him into a train of reasoning which proved a means of his conversion to God. Speaking of his deliverance from the bondage of corruption, he says, 'The law I found to be a school master to bring me to Christ; and by an application of it to my heart, I found myself cut off from spiritual life; so that that which was ordained to life, I found to be unto death. Here how sweet was the language of faith! How pleasant did it now seem to break off from my sins, and *believe* in the Lord for the salvation of my soul. While before I could realize nothing but condemnation, I now by faith viewed the Mediator, as standing between the Father and me; and I feel that I have peace with God, and joy in the Holy Ghost. The promises of God now comfort and support me; and supplies of joy fill my heart, while my pen records these sentences. Thus my soul was liberated from the bondage of sin, and enjoyed a heaven-born peace.'

We have frequently thought, that those whom God calls to preach His Gospel, generally receive the impression of their duty in this respect either at the time of their conversion, or very soon thereafter. Hence we never had much faith in those who never think of entering upon this work until years after they first embraced religion. Though there may be exceptions to this general rule, yet we believe most of those who have been eminently useful as ministers of Jesus Christ have been distinguished by their early piety, and their early devotion to this holy work. So it was with our brother Smith. He says, 'I had some thoughts, even while my soul was under distress on account of sin, that if ever I obtained deliverance, it would be my duty to tell sinners the way to flee the wrath to come. After prayer meeting one evening, a young man, who was himself a candidate for the ministry, put his hand upon me, and said, "I have been hoping that God will make you a flaming minister." This induced some of those reflections respecting that work in which I am now engaged; and more especially since the work of justification has, as I humbly trust, been accomplished in my soul, have I been led to reflect on the condition of mankind, and on the Holy Scriptures, not knowing but that one day I may be called to the public labors of the Gospel ministry.'

He could hardly, however, reconcile his mind to the thought of ever being able to instruct others in the important truths of the Gospel, more especially when he reflected on the small literary advantages he had enjoyed. Until his eighteenth year he had been brought up on a farm, only receiving that amount of English education which the sons of Connecticut were accustomed to obtain in the common schools of the country, and the little which he had acquired by the dint of his own application. This, however, was sufficient to qualify him, at the above age, to take charge of a school himself; and in this employment he continued, he tells us, for six years after, teaching a school in the winter, and working on his father's farm in the summer, until he finally gave himself wholly to the work of the ministry. The following is his own account of the painful conflicts through which he passed previously to his entering upon this holy work:—

'After I joined the Methodist Church, I felt it still more clearly to be my duty to exhort sinners to return unto God. Under this impression I resolved to be more than ever faithful to God; but I was surrounded with temptations, and the enemy of my peace often succeeded in persuading me that it was not my duty to preach. I have accordingly frequently returned home from meetings, and taken severe stripes for a neglect of duty; and would lie and groan the hours away while thinking of the worth of poor sinners, and mourn that I had not sufficient confidence and gratitude, to warn them of their danger, and to invite them to come to my Lord and Master. These thoughts made me tremble under a sense of my responsibility to God, often fearing that their blood would be required at my hands.'

After passing through many exercises of this character, he at length resolved, in the strength of God his Savior, to devote himself exclusively to the work of the ministry. Accordingly at the quarterly meeting held at Washington, Connecticut, Litchfield circuit, Sept. 29, 1811, he received license to preach. On this occasion, he says, 'The consideration is awful; for such is my present relation to the Church, that, if I am faithful to God, and steadily persevere in my work, it may flourish in my hands; but if I should become negligent, and backslide, a reproach would follow, Christians be weakened, and sinners hardened.' The sequel of his life shows that he held on his way, and was rendered a blessing to many souls. His first labors in the ministry of reconciliation were bestowed on the Litchfield circuit. His general deportment was such, his preaching, and faithful attention to the various duties of his station, both public and private, that he soon won the affection and confidence of God's people, and commanded the respect of all who knew him; and what was of incomparably greater importance, God owned his efforts in this work, and made him an instrument in the conversion of souls. It is not our intention to follow brother Smith minutely from one circuit to another, and from one appointment to another, as this course would involve a tiresome monotony of events and incidents, not at all interesting to the general reader, nor indeed profitable to any.

In 1812 he was received into the New-York conference, and we find him stationed on the New-Haven circuit. In 1813 he was stationed on the Litchfield circuit, and it was here that the writer of this article first became acquainted with him. The New-Haven station falling vacant in the course of the year, at the earnest request of the brethren in that place brother Smith was sent by the presiding elder to fill the station.

The society in New-Haven was at that time small and extremely feeble, and surrounded with a variety of difficulties, and not a few enemies. Young as was brother Smith, and intricate as were the difficulties with which he had to contend, he entered upon his work with that loving zeal and sound discretion which distinguish men of more advanced knowledge and experience; and by the fervency of his prayers, his affectionate and frequent intercourse with the people of his charge, as well as by the solemnity of his general demeanor, and evangelical nature of his pulpit labors, he bore down all opposition, won the confidence of all who estimated the worth of his character, and bound the hearts of God's people to him in the strong ties of Christian love. The Discipline of the Church, which had sat but loosely on the shoulders of the people, in his hand was made to press upon them in such a manner as not to scatter them asunder, but to compress them together as a band of brothers. In his administration was most eminently exemplified that apostolic precept, 'If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted.' There was no harsh and unfeeling severity—no menacing attitude, assumed for the unmanly purpose of frightening delinquents into an acquiescence with Scriptural requisitions—no haughty airs, which are often affected by lordly dictators over the judgment and consciences of others for the cowardly purpose of forcing obedience. On the contrary, brother Smith seemed to move in an atmosphere of Divine love, and evinced the easy practicability of uniting in the same mind the most inflexible firmness with that meekness and gentleness of deportment which characterize and adorn the sanctified Christian. Under such an administration, it could not well be otherwise than that the cause of Jesus Christ should prosper. Though in New-Haven there were only about fifty members in the Church, and not more than two or three class leaders, when the presiding elder visited him he always found every thing in the most perfect order. The quarterly conference was regularly attended; the love-feast and sacrament of the Lord's Supper duly observed; and all seemed to hail brother Smith as a 'pastor after God's own heart,' and as a shepherd whose voice they delighted to hear and obey. On referring to the Minutes of the Conferences for 1814 and 1815, we find the number increased from fifty-five whites and eleven colored, to ninety-two whites and eighteen colored; and although this may be considered but a small increase in comparison to what has been witnessed in many other places, yet considering the inauspicious circumstances under which he commenced his labors, the prejudices he had to encounter, and the little help afforded him in the society, which had been for a long time in a languishing state, we may consider this as a victory worthy of being recorded; and we verily believe, that, to the faithful administration of the word of God and of the ordinances and discipline, and his judicious management of the affairs of the Church, the diligent and affectionate manner in which he visited the families of his charge 'from house to house,' is owing that thriving and healthy state of the Church which is now witnessed in the city of New-Haven; and could he have been continued longer in that charge, we have no doubt that the declension which was soon afterward mourned over might have been avoided.

We have fixed upon this place particularly to exhibit the prominent features of his character, and the usefulness of his labors, in preference to any other, not because he was less assiduous elsewhere, or less beneficially employed; but, first, because we had an opportunity of observing him more closely while there; and, secondly, because his active labors soon thereafter were ended.

The next year he was removed to Hotchkisstown, a small place in the vicinity of New-Haven. He entered upon his work in this place with the same conscientious diligence which he had displayed before, and with the like success. It was while here that he received that physical wound which terminated his career of usefulness in the Church militant, and finally put a period to his mortal existence. While attending a camp meeting, which was held in the month of September in 1815, in the town of Burlington, Connecticut, he seemed to receive a new baptism from heaven, which impelled him to exert himself beyond his usual manner. Many will never forget the awful sensations which were produced on the congregation, while assembled around the stand on the last evening of the meeting, when brother Smith lifted up his voice on high, and in the name of God announced His speedy coming to possess the hearts of His people, and to bring sinners to repentance. This effort was too great for his feeble frame. The organs of speech were radically injured; and taking soon after a violent cold, which settled upon the lungs, he was never more able to utter a loud word. Though he so far recovered his health as to be able to attend to some secular concerns, and to visit his friends, he could only interchange thoughts and sentiments in low and inaudible whispers. That voice which, at the camp meeting above mentioned, shook the heavens and the earth—and the utterance of whose words, through the agency of the Holy Spirit, penetrated the hearts of all who heard the 'sound thereof,'—was now hushed in silence: but the fire, which still burned in the heart, found a vent in the indistinct whisperings of the lips, while it sparkled in the eyes, and glowed on his expressive countenance. Once we saw him while in this afflicted situation; and though he could not return our salutation with audible sounds, the hearty shake of the hand, the heavenly smile which played on the countenance, and the fond and softened cast of the eye, gave no less sure indications of the affectionate emotions of the heart. There was, indeed, a certain something in his whole deportment which bespoke a soul full of God, and ripening fast for glory. Even at this distance of time, his image, emaciated as it was, seems to rise before the mind's eye like one who was soon to be transplanted to a richer soil, there to bloom in eternal youth! Such was Gad Smith. And though there may be thousands equal to him in worth, yet we have rarely seen any one in whom seemed to concentrate so many excellencies, unalloyed with any blemishes, except such as are inseparable from humanity. When we have beheld him—and even now when we think of him as he was—we can call nothing to mind which we would have desired otherwise, so exactly did he answer our views of the *perfect* and *upright man*—unless, indeed, it be that mighty and last public effort which deprived the Church and the world of the brightness of such an example, and the blessed effects of his public ministrations. But even here we pause, and demur at any censure which we might be tempted to cast upon him, because he was in the hands of Him who is 'too wise to err, and too good to be unkind.' To His awful decree, therefore, we bow with submission, in this instance of human frailty; not knowing but that Gad Smith 'slew more at his death than he had done in all his life,' or more than he might have done had he lived to 'three-score years and ten.' His voice and example still speak in the ears of thousands!

In the enfeebled state in which we are contemplating him, he lingered along the shores of time, gradually ripening for immortal glory, when his disorder terminated in a scrofulous swelling in each side of his neck, which finally put an end to his sufferings, on the 24th of September, 1817. That he was fully prepared to 'enter into his Master's joy,' all the acts of his life from the time of his conversion to God, as well as the submissive manner in which he bowed to the afflictive strokes of Divine Providence, amply testify.

A few reflections upon the character of our departed brother will close what we have to say of him; and we add these chiefly because they may afford an instructive lesson to those junior preachers who may come after him. To say that he was pious and zealous, is to say nothing to distinguish him from thousands of others who were equally pious and zealous. Nor is it easy, from the view we have of his character, to fix on any particular trait by which he was eminently distinguished from others, unless it be a certain characteristic *meekness* of mind, and *gentleness* of deportment, by which he wound himself into the affections of all who knew him; and this joined with an inflexibility of purpose to do that which he perceived to be right and proper to be done. But that which gave a finish to all his words and actions, and by which he commanded the confidence of those with whom he had intercourse, was the evident *sincerity* with which he spoke and acted.

This, namely *sincerity of heart*, is reckoned among the cardinal virtues of a good man; and this evinced itself on all occasions in the words and actions of brother Gad Smith. To that maneuvering to which the wily politician may think it expedient to resort for the accomplishment of his purposes, he never resorted; but seemed to act on the well-known and often repeated proverb, that 'honesty is the best policy.' Hence the sarcastic smile, the contemptuous scowl, and the bitter compression of the lips, assumed by the artful demagogue, which seem to indicate to the observing mind a secret design to impose upon the credulity of the unsuspicious, never deformed the placid and serene countenance of this sincere servant of Jesus Christ. Whatever some may expect to accomplish by the ingenious exercise of this instrument of deception, the man armed with the weapons of a firm trust in God, with the testimony of a conscience which bears witness, 'that in *simplicity* and *godly sincerity*' he 'has had his conversation in the world,' disdains to stoop to any such arts to effect his purposes, but resolutely confides in the goodness of his cause, and the integrity of his heart.

So far as we could judge, drawing our conclusions from the fruits which appeared in his spirit and general movements, brother Smith always acted under the influence of an honest desire to ascertain and promulgate 'the truth as it is in Jesus.' Hence, when he spoke, you knew what he meant; and when he acted, you might take it for granted that some just, good, or benevolent object, was to be accomplished.

This predominant sentiment of his heart was particularly manifest when in the pulpit—that 'awful place,' in which 'a quirk or merry turn' appears so contemptible. Though he was never boisterous either in or out of the pulpit, yet he always 'spoke forth the words of truth and soberness,' persuading the people to be reconciled to God, by the most powerful of all eloquence, the eloquence of truth, sincerely and affectionately addressed to the understanding and conscience. In him there was no rant—no disgusting rodomontade—no incoherent rhapsody—for the vain purpose of producing a momentary effect, by moving the lighter passions of the heart. On the contrary, all was solemn, sound, and orthodox, tender and affectionate; and yet so plain and pointed, that each one could understand, and be edified, while he felt as if the truth was aimed directly at his heart.

There was, indeed, a certain something in his manner, which we know not how adequately to describe; but which made all who were in his presence feel as if they were in contact with a man whose only wish was to do them good—that his primary object was to seek their present and eternal happiness. Hence, when you heard him pray or preach, there was no pitiful drawback upon your faith, as though you were asking yourself, 'Does this man believe what he says?' Whether what he uttered were true or false, you felt assured that the speaker himself believed it. This was proclaimed by the sincerity and earnestness of his manner—by the solemnity of his countenance—the intonations of his voice—and all the gestures of his body.

Another branch of that amiableness of mind by which he was distinguished was the *modest deference with which he treated others*, and more especially his *superiors in office*. He seemed to act under the constant conviction, that his own judgment should be submitted to the revision of his brethren; and that it was his duty to exemplify the precept of the apostle, which says, 'And ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility.' To those who were appointed to watch over him in the Lord, he ever paid the most respectful deference, not because he had no judgment of his own, but because he wished to test the accuracy and soundness of his own conclusions by submitting them to the decision of others; and though he might feel himself bound to dissent from their decision, it was always with that modesty and diffidence so becoming a fallible being, and yet with that enlightened firmness, which evinced that he acted from principle and conscience, and not from caprice or passion—that his judgment was at work in considering and canvassing the arguments by which any proposition was supported. Hence he was free from that pettishness, on the one hand, and that cupidity on the other, by which weak and inconstant minds are distinguished, and which subject the individual who is under their influence to a perpetual round of disappointments.

While he thus treated the aged and his superiors in office with that *honor which was their due*, he was no less assiduous in conciliating the affections of his equals, as well as condescending to the young, to the feeble, and ignorant, manifesting an affectionate regard for their welfare, and accommodating himself to their circumstances, their age, and capacities. In this respect he became 'the servant of all.' The urbanity of his disposition—the sincere desire to do good to all men as he had opportunity, which manifested itself on all occasions—and the readiness with which he adapted himself to their various conditions—gave him ready and easy access to the families which he visited, won their confidence, and inspired their respect. Hence, while the aged treated him with the respectful attention which was due to his station, and the middle aged 'as a brother beloved in the Lord,' the children hailed him as their fostering friend, and fondly looked up to him as a kind father. While moving in the circle of his associates in the ministry, no corroding jealousy disturbed the sweet tranquillity of his mind, nor did the invidious passion of envy interrupt for a moment the melodious flow of harmony which subsists among kindred spirits. He seemed, indeed, to participate in the joy of others, reciprocate every act of kind attention with Christian amenity, and manifestly derived inward satisfaction from beholding their prosperity. In this way he 'rejoiced in the truth,' by whomsoever promulgated. Seemingly unconscious of the high estimation in which he was deservedly held by those who witnessed his conduct, he 'esteemed others better than himself;' and sinking under a sense of his unworthiness into comparative insignificance in his own view, he delighted to pay 'honor to whom honor' was due, and to glory in the elevation, prosperity, and happiness of all around him. Nor was any of this affected. He was a stranger to affectation. He could not, therefore, act under the disguise of an assumed character. His modesty, his diffidence, his respect and affection for others, all arose from a heart thoroughly imbued with the genuine humility of the Gospel, and not from that 'voluntary humility,' which is affected by the proud and disdainful, for the purpose of courting applause, or for disguising a haughty and ambitious spirit. All this artful conduct was utterly excluded from the actions of Gad Smith, by that unaffected simplicity of intention and pure sincerity of heart, by which he was at all times influenced.

There was, moreover, in his intercourse with his fellows, a certain *delicacy* of conduct, which totally disarmed resentment, even when he felt himself bound to 'rebuke them sharply.' The mildness of his manner, the solemnity, yet amenity of his deportment, while administering reproof, convinced the delinquent that his sole object was to do him good, and not to expose him to mortification. This gave him a decided advantage over those whose boisterous manner inspires a suspicion of the purity of their intentions, and whose roughness and severity often defeat the object they apparently have in view.

This refined and truly commendable delicacy of feeling was especially exemplified whenever he was compelled to detect and expose the mistakes of any of his brethren. Instead of manifesting self satisfaction at a discovery of a foible, or a mistake in opinion or expression, as if it were a matter of triumph on account of his superior discernment, he always did it in the most modest terms, and, if practicable, in a secret and unobtrusive way. By this means he spared the feelings of his friends, disappointed the malignancy of their adversaries, secured the affection and esteem of his associates, and strengthened the bonds of fellowship with all concerned. How different and much more praiseworthy is this conduct than that of a person whom we once knew. Hearing one of his brethren preach on a certain occasion, when he had unusual liberty of speech and a most liberal flow of ideas, this person noticed a slip of the tongue, as it is called. Afterward, instead of correcting him privately, and in the spirit of brotherly love, in a large company, with a sarcastic smile upon his countenance, and in the most tantalizing manner, he reproached the preacher for this innocent *lapsis lingua* as though it had been an unpardonable fault; and all this was done in a spirit and manner which indicated more of a desire to mortify and humble the man who had committed the fault than to induce him to mend his ways. Of such rudeness our beloved brother Smith was never guilty. A far more noble object moved him to speak and act; and while he thus respected the feelings and character of others, he secured their friendship and commanded the esteem of all.

This sincerity of heart and modesty of deportment doubtless arose from the genuine piety of his heart. Of this piety, no one who knew him ever doubted. Though some might have been mean enough to envy him on account of his popularity, none dared to impeach the character of his piety, nor to call in question the purity of his intentions. We had frequent intercourse with him, both in public and private, and can therefore bear witness to the uniformity of his piety, as it was exhibited in his closet, in his intercourse with his friends, and, indeed, on all occasions. There is in the language of a truly pious mind that which speaks whenever the tongue speaks, which breathes with every breath, and which shows itself even in the lineaments of the countenance. And, if we do not mistake, brother *Smith* furnished these evidences of a pious heart. From hence sprung, as from a pure fountain, those streams of just and benevolent actions which characterized his short life, and which descended as the dew of Hermon in the doctrine which he delivered unto the people, and rendered him so eminently useful as a minister of the sanctuary.

It may be asked by some, Was Gad Smith a *great* preacher? If by greatness be meant that he was a man of splendid endowments, of extensive literary attainments, and of brilliant talents as a pulpit orator, we answer no. In comparison with his compeers in the work of the ministry, he must be ranked among the middling class as to learning and general science, as well as to natural powers. He was, however, a man of a sound mind; was well versed in the Holy Scriptures; and had a general knowledge of history and geography; and well understood the principles of his own language, so that he could speak and write it grammatically. He was therefore 'sound in speech,' in doctrine uncorrupt, in behaviour grave, and in his intercourse with mankind intelligent and edifying. If he did not astonish you with the brilliancy of his genius, he never disgusted an audience with vulgar and quaint comparisons; and though he might not dive so deeply as some others into the depths of theological truth, he never disgraced the pulpit with low wit, with unmeaning cant, nor yet with a tiresome monotony of the same thing over and over again. His manner in the pulpit was solemn and impressive. No pantomimic tricks were played off by Gad Smith for the unworthy purpose of producing a momentary effect; but his action in the pulpit corresponded to the dignity and holiness of his subject; and thus gave effect to the evangelical truths which his lips uttered.

We have, indeed, heard more finished pulpit orators, and witnessed greater effects under the sermons of others; but we have seldom, if ever, heard any with greater pleasure and profit; and that chiefly because he spoke solid truth in a chaste and plain style, from the fulness of a heart overflowing with love to God and man. Nor did he weary you with a disgusting repetition of the same thought, two, three, or more times over in the same sermon, and thereby spin out his discourses to an undue length; but having digested his sentiments thoroughly in his own heart, he compressed them into a narrow compass, expressed them at once, without circumlocution or repetition, in language plain and energetic. By this judicious method he avoided the sickening loquacity of the superficial pedagogue, whose only aim appears to be to astound and stupify you with 'high sounding words of vanity.' Much less did he descend from that dignified elevation, occupied by the ambassador of God, to entertain shallow-headed mortals with silly trifles, with humorous anecdotes, or with those boisterous exclamations, which are calculated and manifestly designed only to procure shouts of applause.

But that which rendered him particularly useful among the people where he labored was the *diligence with which he visited the people of his charge from house to house*, instructing and catechising the children. In this work, so eminently adapted to 'spread the savor of His name' among the families composing a pastoral charge, brother Smith 'exercised himself unto godliness' with assiduity and success, and thereby made a powerful impression upon their minds in favor of his ministerial fidelity, and of his sincere desire to do them good. He could neither be idle, nor 'triflingly employed.' Nor did he shut himself up as a recluse, poring over his books, as the only employment of his mind—though he certainly '*studied* to show himself approved unto God, a workman that needeth not to be ashamed'—but his pastoral visits were frequent and regular; and they were strictly ministerial, made for the purpose of religious instruction and spiritual edification, and not for the mere interchange of thought on the common concerns of life, much less for the purpose of 'whiling away the time' in thoughtless gossiping.

We need hardly say how much this apostolic practice enlarged the sphere of his usefulness, by opening up avenues to those who otherwise might have been unapproachable, and by binding the hearts of all, young and old, rich and poor, to him by the strong ties of gratitude and affection. We have often heard it remarked by a minister of Jesus Christ, who was in the habit of visiting much among the people of his charge, that this practice was the means of furnishing him with the best skeletons of his sermons, as well as subject matter of prayer and intercession, as it gave him to understand better than he otherwise could have done the condition and wants of the people. In this work brother Smith excelled. And it contributed much to build up the people 'in their most holy faith.'

We remarked at the commencement of this sketch, that it seemed somewhat difficult to fix on any one prominent trait of his character by which he was eminently distinguished from other men in general; not indeed because his character was not well defined, but chiefly because it consisted principally of a cluster of excellencies common to all good and discreet men who have been brought under the influence of Christianity; and also because his earthly race was so short, and his experience and attainments were so immature, that there was hardly time for his characteristic peculiarity fully to develope itself. He had but just entered upon his work, and therefore his intellectual powers were only beginning to unfold themselves. The graces of the Spirit, by which his mind was enriched and adorned, had not yet ripened into perfect fruit; nor had his native powers attained to that expansion, which the habits of close study and varied observation, so happily and successfully begun, would doubtless have produced, had he lived in faithful obedience to the high behests of his sovereign Lord, to the common age of man. The opening flower was 'nip'd by an untimely frost' ere its beauties were fully unfolded; and hence the delicious fruit, with which this 'tree of righteousness' might have been loaded, was denied to the Church. But had it been otherwise, had he lived to cultivate and improve the powers and opportunities with which he was favored by a gracious Providence, no doubt we should have seen him soaring aloft in the sublime science of divinity, and enriching the Church with the promulgation of those truths, the bright outlines of which were distinctly formed in his understanding, and which were already guiding him on in the path of usefulness, holiness, and happiness. The accuracy with which he grasped a subject—his close and steady observation of men and manners—the delightful progress he was making in knowledge—all presaged an eminence to which he was rising among the 'sons of Levi,' that would have thrown around him a weight of character which must have been highly beneficial to his fellow men.

These few recollections of a man destined to such a short career of usefulness in this world have been elicited from a sense of duty which we owed to departed worth; and they are recorded under the influence of a hope that they will be of some use to those who *may* yet enter upon a similar scene of labor, under like prospects of success. And if any should be tempted to think that our eulogy of Gad Smith is more than truth will warrant, they are requested to remember, that it has been extorted from an admiration that was inspired from actual observation, from an intimacy of acquaintance formed on the best of principles; and that, if under such circumstances we have been betrayed into an undue partiality in his favor, it is no slender proof that the picture has been drawn, however roughly, from real life, and not from any fanciful representation.

We do not, indeed, mean to say, that he had no infirmities. He was a *man*—a *human* being. His errors and faults, therefore, whatever they might have been, were such as belong to the species. We venture to say, however, that they were only such errors and faults as could not be conquered by mighty grace, operating in a heart sincerely devoted to the best interests of man—to interests inseparably connected with the immutable principles of truth and holiness. That he was ever guilty after his conversion to God of any wilful aberration from moral conduct, we do not believe; nor that he was ever actuated by any desire inferior to the most sincere and hearty wish to ascertain and to do the will of God in all things: and this we conceive to be the highest praise which can be bestowed upon mortal man, as it is also an acknowledgment of the brightest conquest which Divine grace can achieve over the human heart.

But while he thus floated along through the vale of life, catching only the specks of dust which necessarily cleave to all human beings, he was carried as on 'eagle's wings' directly to the port of endless bliss—where we most devoutly pray that we may have the unspeakable pleasure of a re-union with him, in ascribing endless praise to Him 'who hath loved us, and washed us in His own blood, and made us kings and priests unto God and the Lamb.'

For the Methodist Magazine and Quarterly Review.

AMERICAN COLONIZATION SOCIETY.

There is no institution of benevolence, among all those which are now before the public, which is so strictly *national* in its character as the American Colonization Society. In its origin it engaged the hands and hearts of the purest patriots, the most exalted philanthropists, and the most enlightened Christians. And in its progress thus far, in furtherance of the grand and sublime purposes of its organization, it has called forth and exhibited an extent of labor, privation, suffering, and sacrifice, which Christianity alone could inspire, and to which Christian heroism can alone furnish a parallel in this world's history. And we may add, that, to the present hour, this society has had a success which far exceeds the hopes of its founders, and promises a rich harvest of blessing both to the African continent and to our own land.

The subject of African slavery had long occupied the minds, and elicited the sympathies and prayers of American Christians. For a series of years benevolent men all over the land had felt deeply the evils of the system of slavery, both as connected with the wrongs inflicted upon its victims, as well as the mischiefs to posterity, of which the forebodings only have been realized. The conviction has been spreading and deepening, that to our Afric-Americans, both the free and the enslaved, we owe much—and to wounded and bleeding Africa much more. And although abolition has been effected in the northern states with great unanimity, where the evils were small, and the sacrifice inconsiderable; yet all eyes have been turned to the south, where slavery abounds, and the increase of the African population is so rapidly augmenting, as to present the most melancholy anticipations to every American and to every Christian.

But although the mighty importance of this subject had become apparent, and statesmen, philosophers, and divines were unitedly contemplating it with benevolent purposes; yet, it would seem, that by common consent, all had viewed the evil without discovering its remedy. And when the noble project of the American Colonization Society was announced, it seemed as the first ray of light which had dawned on this dark subject; and at once rallied around its standard those who had long felt deeply, but saw no hope until developed by this noble and benevolent scheme. Accordingly we find among its earliest friends most of those who had distinguished themselves as the friends of the colored race, in every part of the land, and some of whom have since sacrificed their lives in the holy cause.

Among those who have long felt and labored for the temporal and eternal interests of the colored people, and especially of the slave population, the Methodist Episcopal Church acknowledges few rivals, and knows no superior. Our own Wesley first directed his mission to the slaves of Georgia; and Coke, Asbury, and their successors to the present time, have not ceased diligently and successfully to prosecute their missionary labors among the colored population of this whole country. Our Church now numbers about eighty thousand members among them; and united to the African race by the ties of our common Christianity, as well as those of fellow-membership, it must be supposed that, on every subject materially affecting the colored population of this country, our ministry and membership have a deep and heartfelt interest. It was reasonably to be expected, therefore, that the Methodist Episcopal Church, having the confidence and affection of so large a portion of those for whose benefit the American Colonization Society was professedly laboring, would not be idle or indifferent spectators of such an enterprise. Accordingly our Church has from the first patronized the society, furnished very many of its emigrants, and rejoiced to contribute to its funds. For many years we have looked to this infant colony at Liberia, as presenting an open door for missionary enterprise, which we longed to cultivate, and have happily succeeded in planting a mission there, from which, we trust, great and lasting good will result, not merely to the colonists, but to the natives of the interior. And although our first missionary, Rev. M. B. Cox, and our beloved sister Wright, have fallen at the threshold of their heavenly employment, yet our Church are inspired with the epitaph of the first of these martyrs to colonization and to the mission —'*Let thousands fall before Africa be given up;*' and accordingly the mission will be continued by the labors of those already there, and others who will shortly embark to their help.

But, while we look to the colony itself as furnishing a nucleus for missionary labor—a focus, whence the lights of science and religion may be diffused for the regeneration of that unhappy continent—we are not indifferent to the wants or the happiness of the colored people at home. And as for these primarily the American Colonization Society is laboring, so we feel a large interest in the enterprise and in its success. Accordingly, at the last general conference, authority was given to our bishops to appoint from our itinerant ranks such agents for this truly national society as its managers might find occasion to employ; and very many of our annual conferences have warmly recommended the colonization cause to the patronage and liberality of the Christian public.

With the view of sustaining the propriety of this adhesion of our Church to this great enterprise, in these days of public clamor—when mere noviciates in the ranks of philanthropy are arrogating to themselves exclusive claims to friendship for our African population, and denouncing the American Colonization Society, and all who adhere to it, as the vindicators or apologists for slavery, and the enemies of the

African race—it may be proper briefly to present to our readers an outline of this great subject. And we deem this important at the present juncture, because an unhallowed and Anti-American conspiracy has been gotten up in the north and east under the imposing title of 'The American Anti-Slavery Society,' whose clamors for *immediate abolition* are calculated to impose upon the unwary; especially as its leaders make the colonization scheme the chief object of their revilings, and labor to abstract from it the claims to public confidence which it has ever maintained, and to which it is justly entitled.

The open and avowed object of the American Colonization Society is expressed in its constitution to be 'to colonize, on the coast of Africa, the free people of color, with their own consent.' This is its single aim, its only object; nor has it ever been moved from its adhesion to this first principle, by friend or foe. It occupies a ground, therefore, which has proved itself to be invulnerable. For although the advocates of *perpetual slavery*, on the one hand, have decried it as aiming secretly at emancipation—and the friends of instant abolition, on the other, have denounced it as a vile scheme of the slave holders, under the cover of humanity—the society has stood firmly to its principles, and pronounced its vindication by its acts, 'known and read of all men,' until by the suffrages of patriots and Christians in both hemispheres it has been acknowledged to be among the noblest enterprises of human benevolence.

To the holy and enlightened minds of those excellent men who founded the society, no truth was more apparent than that for meliorating the condition of the colored population of this country, so stupendous an undertaking must be one altogether unexceptionable to benevolent men in the south and in the north; so that all such in the land could harmoniously and zealously co-operate. They knew that the aid of the general and state governments, or even the countenance of the public authorities, could never be secured, unless the constitution of the United States, and our articles of confederation, by which the glorious and happy union is preserved, be neither assailed nor impugned. And as the existence of slavery was recognized in our civil compact, and supreme authority on this subject secured to each sovereign state, they knew that no direct interference with that question would be permitted; but the very semblance of such interference would necessarily be fatal to any enterprise, however benevolent or praiseworthy: and the experience and observation of these statesmen and philanthropists had convinced them, that slavery as it exists in the south under the sanction of law, has always been aggravated, in its physical and moral evils, whenever foreign interference has been attempted from any quarter. Humanity to the slave, therefore, no less than respect for their country, dictated that in their proposed scheme they should altogether avoid this delicate and exciting question.

But, while they thus disclaimed all reference to the question of slavery, and proclaimed their single object to be the removal of the free people of color, and this only with their own consent, they saw most clearly that voluntary emancipation of the slaves would be immediately and safely promoted as a necessary consequence of their success. It was well known then, as it is better known now, that very many of our southern brethren were ready to liberate their slaves, even at the sacrifice of all their earthly possessions, so soon as they could be removed from the state; and except on this condition, it was and still is *unlawful* to emancipate them. Accordingly among the emigrants already sent to the colony are a large majority of emancipated slaves, who else must have been held in bondage to the present hour; and thousands more remain in slavery only because the society has not the means of removing them to the colony, their masters being anxious to free them, and they equally anxious to go.

It is plain, therefore, that, although this does not claim to be an anti-slavery society—but, on the contrary, absolutely declines to meddle with the slave question—yet it is nevertheless effecting emancipation more rapidly than all the manumission or abolition societies in existence have ever accomplished, having already emancipated hundreds, and prepared thousands for emancipation. How perfectly idle and preposterous, then, are all the foul aspersions cast upon the colonization scheme, as being adverse to abolition, only because it does not make this its primary object, and thus nullify itself.

But, let it be remembered, that it is only *with their own consent*, that any free persons of color are colonized by this society; and this is another fixed principle from which it has never deviated; and therefore the hue and cry which is maliciously and falsely made about *forcible expatriation* is superlatively contemptible. And if there should ever come a time when there are no free people of color who will consent to go to Liberia, the Colonization Society will then have nothing to do, but to exercise a care over those who have already gone; nor can it directly or indirectly affect the free colored people who choose to remain in this country, whatever be the causes of their non-consent.

It is freely admitted, that the projectors of the colony looked forward to the time when the flourishing and prosperous condition of the colony, which should succeed the difficulties and discouragements of its settlement, would by its own attractions lead the whole colored population of America voluntarily to seek an asylum in the land of their fathers, where, free from prejudice and civil disabilities, they might enjoy liberty and independence; and very many of the friends of the society now indulge these bright anticipations. But the entire removal of the descendants of Africa from our shores is by no means necessary to the success of the society, either here, or on the continent, where their colony is located; so that all the speculations of the forum and the press, designed to show the impracticability of transporting the millions of our Afric-Americans to Liberia, is but vain and idle declamation. Suppose that we should only succeed in raising funds to plant ten or twenty thousand on the coast; and, after providing for their permanent freedom and independence, and the transmission of these blessings to their posterity, suppose the society should cease to exist? Would not this be an object worthy of all the labor, and sacrifice of life and treasure, necessary to such an enterprise?

Is it nothing to emancipate twenty thousand of our fellow beings from perpetual bondage? Is it nothing to have erected a republic of Christianized and civilized men on a continent of paganism? Is it nothing to have lined the coast for hundreds of miles with colonies, which all experience has shown present a certain and effectual barrier to the horrors of the slave trade? Is it nothing to have placed the fires of civilization and the lights of Christianity permanently upon the shores of a continent, where millions are living in barbarism and enslaved by Mohammedan and pagan superstitions? And is a society, aiming at this, and promising nothing more, to be denounced, reviled, persecuted, and crushed, because it cannot do more? Forbid it Heaven! And yet such is the fact, that this unnatural warfare against colonization is even now waging under the garb of friendship to the African race, under the mask of humanity and benevolence, under the cloak of our holy religion! 'My soul, come not thou into their secret; to their assembly, mine honor be not thou united.'

But let us estimate the colonization scheme in its ultimate results, by turning our eyes for a moment to what it has already accomplished, and this too with so limited means, and under all those discouragements incident to such enterprises, by whomsoever undertaken. On the western shores of Africa we see a bright spot, already settled with three thousand colonists. Beside the recaptured Africans, who have been rescued from miseries worse than death, thousands of the natives in the vicinity are already accessible to our teachers and missionaries, and in daily intercourse with the colonists. Already the odious crime of man-stealing is utterly annihilated from hundreds of miles of that very territory, where those pirates and demons in human shape once loaded their floating hells with their wretched and hapless victims from slave factories, on the precise spot where now stands the town of Monrovia. Under the auspices of the American Colonization Society the emigrants are placed under a government of their own; commerce has been established, and the Liberian flag become known and respected; schools have been organized; churches erected; agriculture and the mechanic arts are beginning to be cultivated; and a newspaper issued and printed in the colony; which gives evidence of general prosperity surpassing far the colony either of Plymouth or Jamestown in their infant establishment.

No marvel that the great *Wilberforce*, in the full tide of his health and vigor, exclaimed that 'his heart had been gladdened by finding, that, warm as his anticipations had been, they were but cold and meagre compared with the reality, effected by this noble plan.' Nor need we wonder that these astonishing results called forth from the venerable *Clarkson*, the strong and appropriate language, 'that some demon must have stirred up the opposition to this noble institution, which has already done much good, is now doing more, and will do more yet!' And in the following extract from a letter under date of Nov. 1831, this excellent man, so eminent for his undeviating friendship to the colored race, expresses himself thus:—

'For myself, I freely confess, that of all the things which have occurred in our favor since the year 1787, when the abolition of the slave trade was first seriously proposed, that which is now going on in the United States under the auspices of the American Colonization Society is most important. It surpasses any thing which has yet occurred. No sooner had the colony of Liberia been founded than there appeared a disposition among the owners of slaves in the United States to give them freedom voluntarily, without one farthing of compensation, and to allow them to be sent to the land of their ancestors. This is to me truly astonishing! a total change of heart in the planters, so that many thousands of slaves may be redeemed without any cost of their redemption! Can this almost universal feeling—this almost universal change of heart—have taken place, without the intervention of the Spirit of God! And if it be noble to emancipate, how much more noble to make these people by due preparation the instruments to elevate, from savage barbarity to Christian light and knowledge, their brethren, the benighted inhabitants of Africa.' Thus speaks that eminent British philanthropist, while the pigmy abolitionists of our country insult heaven and earth with their railing and vituperation against this heaven-born institution.

Philanthropy, and even religion itself, has wept over scenes which have recently transpired in the city of New-York, this emporium of benevolent institutions, in which an organized conspiracy has been instituted, claiming a kindred affiliation with the Christian enterprises of the age, and aiming not merely at the prostration of the Colonization Society; but attempting to fix a stigma on the colony itself, and the character of the colonists, by means of a worthless renegade from Liberia, who was employed to slander the colony from which he had clandestinely escaped, and whose falsehood and calumny implicated our missionaries, as well as the whole emigrant and native population of the settlement. Happily the baseness of this outrage upon decency aroused the indignation of the insulted community, and brought upon its authors merited disgrace. The cause of colonization, here as elsewhere, will thrive the more rapidly, under such unnatural and unchristian combinations against it.

Finally, in the American Colonization Society, maugre all the injustice and malignity of its adversaries, we see the last, best hope for African melioration, and the only safe and practicable method in which the abolition of slavery can be promoted. If this 'consummation devoutly to be wished,' be ever attained, it is obvious that it must be done by the voluntary action of the south; and that it will only be delayed, if it be not defeated, by any attempt on the part of the north either to hasten or coerce it. Under such convictions, we deprecate the formation of the Anti-Slavery Society—and still more the inflammatory harangues of its meetings and its incendiary publications—as a grievous calamity to the slaves, and a still worse calamity to our free people of color. And it is because we ardently desire the voluntary and universal emancipation of slavery in the land, as well as the present and future welfare of the free, that we thus regret the infatuation of these mistaken anti-colonizationists. What have they effected by their raving, their railing, and their violent abuse of the south? What slaves have been emancipated by their means? Where the instance of 'immediate abolition' resulting from their speeches or their publications? For every contribution they prevent to the American Colonization Society of the amount of thirty dollars, they doom one of their fellow men to perpetual slavery! And we repeat the language of one of our most intelligent and respectable men of color, who said of one of these prominent abolitionists:—'I regard that man as one of the worst enemies of the people of color; for he is digging a pit for their destruction.'

Meanwhile the American Colonization Society is gradually increasing the number of its emigration; and only waits for public liberality to remove more than ten thousand slaves, who are now ready to be emancipated by humane masters, upon whose hearts and consciences the genius of colonization and of Christianity have unitedly impressed the duty of 'immediate abolition.' And upon the 'great names,' which have been loaned to the anti-slavery or anti-colonization cause, is thus rolled the tremendous responsibility of hindering this god-like design. Yes; the money expended in this worthless crusade in favor of immediate abolition, and against our society, would emancipate scores and hundreds, who, with their posterity, will probably live and die in slavery. And yet these mistaken visionaries make pretensions to exclusive friendship to the cause of abolition—traverse sea and land to make proselytes—and even import foreign slanderers, to enlighten our countrymen on their duty to the colored population, and instruct us in the constitution and laws of our own country!

But our beloved colony, under the smiles and benediction of a kind Providence, will soon put to silence and to shame all the calumny and predictions of its enemies. Already our own missionaries and those of our sister denominations are engaged in the blessed work of teaching the way of salvation to the colonists, and their heathen neighbors. Other missionaries, and teachers, both white and colored, are nearly ready to embark in this holy enterprise; and hundreds more will follow, prepared to labor and to die in this blessed cause, hallowed as it is by the blood of so many Christian martyrs. Colony after colony will be planted along the coast. Other states will follow the illustrious example of Maryland, by yielding the public treasure to this work; and not merely at Cape Palmas, and Cape Montserado, and Cape Mount, but along the whole coast, until colony shall meet colony—until, as we confidently trust and believe, the ultimate triumph of the cause shall be seen and acknowledged to be of God, and not of man.

And without being solicitous as to the mere channels through which the streams of benevolence may flow, whether through the parent society or state societies, we rejoice in the hope, that the exiled children of Africa will be restored to her bosom, and bind up her wounds, by the destruction of that unhallowed traffic in human flesh and blood, which has for three centuries been the fruitful source of such unutterable ills, and elevate from savage barbarism her one hundred and fifty millions to a participation in the blessings of commerce, civilization, and religion. Then, indeed, shall 'Ethiopia stretch forth her hands unto God;' and from every hamlet of regenerated Africa, the school house and the church spire shall be seen in hallowed sisterhood—while the voice of the instructed child, and the hymn of the joyful saint, shall ascend in mingled melody before His throne.

HOUSE OF REFUGE.

Ninth Annual Report of the Managers of the Society for the Reformation of Juvenile Delinquents, in the city and state of New-York.

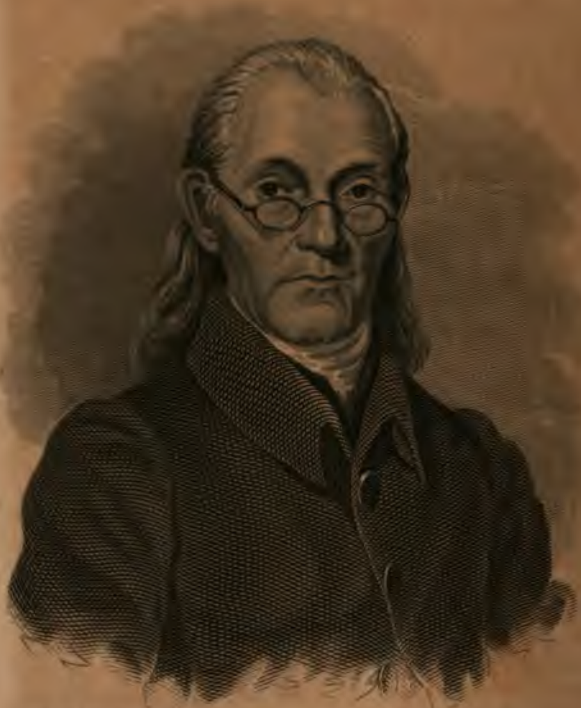
This is a charity for which thousands will have reason to thank God. Those little vagrants who are thrown upon the community, either for want of parents or guardians to provide for them, or from a wayward disposition which impels them to break through all parental restraint, are here taken in, provided for, instructed in the elementary branches of an English education, and in religion, and also practically taught the habits of industry and economy. After this course of education and discipline, at a suitable age and time, they are either bound to a trade, put out to serve in some good families, or sent to sea. Evidence is presented in the report before us that many of these have been entirely reclaimed from their erratic course and irregular habits, and have become steady and industrious, and are now doing well in the world. The report states, that

'This institution, which commenced its duties in the year 1824, has, from that time up to the present, received within its walls, subject to its discipline and instruction, 1262 children. Of this number, 968 were boys, and 294 girls. During the same period, 1033 children have been parted with principally by indenturing; leaving now in the Refuge 229, of whom 186 are boys, and 43 girls.'

In confirmation of the favorable influence of this institution on the morals and habits of youth, many facts are adduced; and then the report goes on to say, that,

'In addition to the facts, showing the importance of the Refuge and the advantage of our system of discipline, we might refer the legislature to the high encomiums which have been passed upon it by Edward Livingston, whose great talents and pure and philosophic mind have been especially devoted to the improvement of his fellow beings, by reforming the existing abuses in the criminal codes of our country. We might also add, that the discriminating De Beaumont and Toqueville, commissioners from France for the examination of the prisons in this country, gave their decided approbation to the system and plan of the New-York House of Refuge, and recommended its adoption in France.'

SINCERITY REWARDED. *An Anecdote.*—Hegiage was a celebrated Arabian warrior, but ferocious and cruel. Among a number of prisoners whom he had condemned to death, was one who, having obtained a moment's audience, said, 'You ought, sir, to pardon me, because one day, when Abdarrahman was cursing you, I represented to him that he was wrong; and ever since that time I have lost his friendship.' Hegiage asked him if he had any witness of his having done this; and the soldier mentioned another prisoner, who was likewise about to suffer death. The prisoner was called and interrogated; and having confirmed the fact, Hegiage granted the first his pardon. He then asked the witness, 'If he likewise had taken his part against Abdarrahman?' But he, still respecting truth, answered, 'that he had not, because he believed it was not his duty so to do.' Hegiage, notwithstanding his ferocity, was struck with the prisoner's greatness of spirit. 'Well,' said he, after a moment's pause, 'suppose I were to grant you your life and liberty, should you be still my enemy?' 'No,' said the prisoner. 'That's enough,' said Hegiage, 'your bare word is sufficient; you have given undoubted proof of your love for truth. Go, preserve that life that is less dear to you than honor and sincerity: your liberty is the just reward of your virtue.'



T. C. Ruckle Pt. Wm. D. Smith Sc.

REV. NELSON REED.

Aged 89

THE
METHODIST MAGAZINE,

fishery, being of necessity long and frequently from home, the care of John's infant years devolved entirely on his mother, who manifested

THE
METHODIST MAGAZINE,
AND
Quarterly Review.

VOL. XVI, No. 4. OCTOBER, 1834. NEW SERIES—VOL. V, No. 4.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE REV. JOHN JAMES.

By the Rev. William Naylor.

OUR Zion has, of late, been called to mourn the extinction of some of her brightest luminaries; and their tombs have been consecrated by the tears of the sincerest affection. But the duty of Christians, in reference to departed ministers, does not terminate in sorrowing for their removal. The Holy Spirit has enjoined on believers in Christ an affectionate remembrance of those heralds of salvation 'who have spoken unto them the word of God,' whose faith they are exhorted to follow. In complying with this Divine injunction, a record of the lives of faithful ministers has been found of great advantage; and by the perusal of such records, the memories of saints have been refreshed, their faith strengthened, and their diligence in working out their own salvation quickened. On this account, were there no other reason, it is desirable to preserve from the gulf of oblivion 'the memory of the just.' In rendering this service to the Church of God, no periodical has surpassed the Wesleyan Methodist Magazine. The biographical accounts of those who have adorned their Christian profession, and served their generation in the office of the ministry, inserted in its volumes, have been blessed to the consolation and edification of thousands; and by the memoir of the messenger of mercy now placed on its pages, many will be reminded of various 'times of refreshing from the presence of the Lord,' with which they have been favored under his personal ministry.

The Rev. John James was born at Liverpool, in the year 1786. His parents, Robert and Elizabeth James, were at that time living after the course of this world; but shortly after his birth they were induced to attend the ministry of the Gospel in the Wesleyan chapel, and unite themselves with the Methodist society in that town, where Mrs. James, for several years, was the leader of a class; an office for which she was highly fitted by the possession of deep and genuine piety, fervent zeal, and gifts of a peculiarly useful order. She was a most heavenly-minded woman, rich in faith, intent upon her own salvation, and diligently seeking to promote that of others. Mr. James's father, who was a sea-faring man, chiefly employed in the Greenland fishery, being of necessity long and frequently from home, the care of John's infant years devolved entirely on his mother, who manifested an anxious, prayerful solicitude for the spiritual welfare of her only child. By her he was early instructed in the principles of religion, admonished to 'fear God and eschew evil,' taught to reverence the Scriptures as the book of God, to observe the Sabbath as the day of the Lord, and to attend regularly on public worship. When about ten years of age, under the care of this pious mother, the blossoms of early piety began to appear. She often supplicated the throne of grace on his behalf; and when she attended her weekly class, frequently took him with her to the same valuable ordinance. Of this period, the friend, who subsequently became his leader, observes:—'His mother met in class with me, and his spiritual concerns lay near her heart; and at that early age, I believe, he had the fear of God before his eyes. I do not remember that I ever had to reprove him for associating with wicked boys. I saw a work of grace on his mind, which afterward ripened into a sound conversion.' Thus was the pious care of the mother rewarded; another instance, among many, of the encouragement presented to parents to commence early the religious instruction of their children.

The period now arrived when the mother and the son were for a season to be separated. To complete that education which was deemed necessary to qualify him for a respectable station in life, it was thought advisable to send him to a boarding school in the country. Public seminaries, unless judiciously conducted by those who are under the influence of real religion, are rarely favorable to youthful piety. That indiscriminate intercourse which boys of diversified dispositions, propensities, and habits, have with each other, is too frequently attended with a pernicious influence. The youth who has been taught, from infant days, to bow the knee in morning and evening prayer, meets with others who have come from families where the worship of God was unknown, and where, it is probable, religion was seldom, if ever named, but with contumely and ridicule. With such associates, few have had courage to persevere in the practice of those duties of a serious character, to which they were trained in their father's house. Many promising young people have speedily lost all their pious impressions, have become fully as careless as those around them; and have returned to their parents, improved, indeed, in learning, but deprived of the truest wisdom. The many deplorable examples of this kind, which are constantly occurring, loudly call upon Christian parents to be very careful in their selection of schools, and upon the governors of such institutions to keep a watchful eye over their important charge. To the boarding school where John was placed, the affectionate concern of his mother followed him. It was shown by her keeping up a regular correspondence with him, having for its principal subject his eternal interests. By this correspondence, and by occasional interviews, his convictions and good desires were preserved and strengthened; and he ultimately returned home fixedly intent on the salvation of his soul. In the pursuit of this all-important work, he joined the Methodist society. Thus he became decided in his Christian character; a decision which he never regretted, but for which he found unceasing cause of grateful praise to God to the end of his life. From personal experience he could recommend to young persons a full consecration of themselves to God, and a union with his people. Shortly afterward he was apprenticed to a respectable draper in Liverpool; and in this situation it was his privilege to have, as fellow apprentices, two young men like minded with himself, exemplary members of the same religious community; and who, after having adorned their Christian profession for several years, finished their course before him.

At this period Mr. James had not obtained a sense of pardon; and to increased diligence in the pursuit of this blessing he was prompted by the death of his master, and by the faithful ministry which he statedly attended. The powerful preaching of the Rev. W. Jenkins was especially made a great blessing to him. He appears to have been about fifteen years of age when he entered into the liberty of the people of God. Of the particulars of this interesting event no information can be obtained; but in the absence of circumstantial detail, which, if possessed, would doubtless interest and profit, we have indisputable evidence of the certainty of the fact in those fruits of converting grace, which could not proceed from any other cause—in newness of life—and in the possession of Divine peace—and power to call God Father by the Holy Ghost as the Spirit of adoption. Many truly pious persons have attached great importance to the relation of the time and place, and other circumstances, connected with the first reception of converting grace. But the sound Scriptural assurance that the work has been wrought is much more to be esteemed and depended on than the most vivid descriptions of the supposed process of that work. It is possible to be deceived concerning the hour and the circumstances of conversion; but concerning the legitimate evidences of a state of grace, there can be no deception. Where they are found, no doubt can be entertained of the soul having 'passed from death unto life.' For 'men do not gather grapes of thorns, nor figs of thistles;' and 'a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' One who was the intimate friend and religious associate of Mr. James, about this period, writes,—'When I first knew him, he had experienced a thorough conversion to God, and was walking in the light of his countenance. With the peculiar circumstances of that important event I have not charged my recollection; but if my memory does not deceive me, it was shortly after he returned from school that he obtained the peace of God which "passeth all understanding." A few months after this, I joined the class of which he was a member; and soon after, he, and I, and another young man, began to meet in private band together. We met weekly, and were favored with the presence of God in a very eminent manner. We adhered strictly to the rules of the band societies; placed the most unbounded confidence in each other; and never abused that confidence. Our single aim was to promote each other's spiritual improvement; and we found no time for any conversation which did not contribute to that end. Mr. James acted a leading part in the duties of this little society; and, at that early period, evinced a considerable degree of that power and fluency in prayer which characterized his maturer years.' Another of his band mates, referring to the same ordinance, observes,—'It is impossible to advert to his early life, without calling to recollection those extraordinary seasons of comfort and joy with which we were favored when thus engaged. Such seasons of overwhelming power and love I have never since experienced. Mr. James was then mighty in prayer, and often displayed the dawnings of those powerful talents which were designed by the great Head of the Church to be employed in the most important services.' Among the means of religious improvement introduced by the founder of Methodism into that religious community which is distinguished by his name, few have been more useful than band meetings conducted in accordance with those admirable rules which he formed for their regulation. By these ordinances many aged saints have been comforted and encouraged in their progress to the kingdom of heaven; and young Christians have been preserved by them from manifold dangers and temptations, and have had their stability in the ways of God and their growth in piety greatly promoted. They remember with gratitude the cautions, warnings, reproofs, and instructions, which they received from their faithful and more experienced companions; and when, through the power of temptation, or through the imposing allurements of the world, they were in danger of turning aside from the ways of righteousness, they recollect how they were followed, and watched over, and reclaimed. The wisest of mere men has said, 'Two are better than one; for if they fall, the one will lift up his fellow: but wo to him that is alone when he falleth: and if one prevail against him, two shall withstand him; and a three-fold cord is not quickly broken.' The truth of these maxims has often been strikingly exemplified in the help which Christians, and especially young Christians, who unite themselves in band societies, derive from each other, in those trials and conflicts which they are called to sustain in their militant state. In this light they were viewed at a later period by Mr. James. Writing to the Rev. Edmund Grindrod, one of those with whom he had taken sweet counsel, he states his sentiments in favor of these means of grace in the following language:—'Dear Edmund, I have, at various times, reflected with delight upon our short, but affectionate, interview in Liverpool after the last conference. It furnished me with satisfactory evidence of your continued regard for me; and be assured, that such evidence is duly valued by me. It has led me in retirement to call to mind those good old times, never indeed to be forgotten, which we enjoyed in our band meeting, the origin of which was so manifestly providential. I cannot but admire the goodness of our heavenly Father in the manner in which he has since disposed of its members. One has been taken to glory; another appointed a class leader; and three of us thrust out into the vineyard of our Lord! O that we may be found diligent and faithful laborers when our great Master shall call for us! What but his grace could have saved us from sin in the slippery paths of youth, and preserved us from falling when exposed to many temptations.'

When about sixteen years of age, Mr. James was called to sustain one of the greatest losses that can befall the young, in the death of his much-beloved and affectionate father, a man of a truly noble and generous mind. The circumstances connected with this bereavement preyed long and distressingly on Mr. James's spirits. The ship, of which his father was chief mate, in her homeward bound passage, had to encounter a dreadful storm, during which his father, while engaged in the duties of his office, fell overboard. The sea was rolling mountains high, and the wind blowing a tremendous gale; yet, being a very powerful man and an expert swimmer, he contended with the boisterous waves for nearly an hour: but as it was impossible for the ship's company to render him any assistance, he struggled until his strength was exhausted, and then sunk to rise no more until the sea shall yield up her dead. Though a member of the Methodist society, and accounted a moral man, and a sincere seeker of salvation, he had never professed the enjoyment of vital religion. To have known that in death he was supported by the all-sufficient grace of God, and cheered with the prospect of an entrance into the haven of heavenly rest, would, to his surviving son, have greatly mitigated the pangs of that heart-rending separation. But this consolation was not afforded; and minds which have been longer under the influence of religious principles than his had been, when this afflictive dispensation occurred, have not been proof against the painful depression which such circumstances are calculated to produce. No doubt, in after life, when Mr. James's judgment was more mature, he would, on calm reflection, perceive that there was ground for hope that his father's death was followed by the possession of eternal life. Acquainted as he was with the way to God through Jesus Christ, interested in the prayers of the Church, frequently and believingly offered for all its members, and himself so far alive to the importance of a saving knowledge of Christ as to be a professed seeker of Him 'who came into the world to save sinners,' can there be a doubt that the moments of that last perilous and fatal hour would be spent in prayer to Him who, in all circumstances and places, is willing and mighty to save? These observations are not made with the remotest intention of palliating the folly of delay in accepting the offers of the Gospel; but from a knowledge that many pious minds, under bereavements of a similar character, have been burdened for years, and have refused to admit those consolatory inferences which the previous spiritual state of their deceased friends fully warranted.

Rising above the depression of spirit occasioned by this painful event, under which he had suffered for several months, his mind was called to the contemplation of a subject of a most momentous character. Having himself obtained mercy, he deeply felt for the perishing condition of a fallen world; and evinced a glowing zeal to be employed, if such were the will of God, in rescuing his fellow men from eternal misery. With a strong conviction on his mind that God had designed him for the work of the ministry, he was at the same time afraid lest he should run before he was sent. He was aware of the awful importance of the office, and that no man ought to engage in a work of such responsibility rashly. He knew that it was possible to ascribe to a Divine call what might have its origin in other principles and motives. This led him to be extremely cautious in yielding to those impressions, and to make it a matter of much deliberation and solemn prayer to God for direction. He also took counsel of several aged persons, distinguished for their piety and judgment; and it proved to be their united opinion that the call was from heaven. In compliance, therefore, with their urgent request and persuasions, he began to preach in the villages in the neighbourhood of Liverpool.

The result proved the correctness of those views which his aged counsellors had formed concerning him. His efforts were acceptable and useful; and one who heard his first sermon observes,—'In that juvenile effort there were indications of those excellent talents, which in after life rendered him so deservedly popular and lastingly useful. His views of evangelical truth, even then, were clear and sound—his elocution was manly and chaste—and his address was marked by a feeling of fervent piety and zeal.'

The time that could be spared from attention to business was now devoted to the improvement of his mind in useful knowledge; and his Sabbaths were generally spent in the exercise of those spiritual gifts with which the Head of the Church had endowed him. He felt an ardent desire to promote the salvation of the souls of men; and, laboring heartily in the vineyard, he was favored with considerable fruit. Cold, calculating professors might be disposed to conclude, that, at times, his zeal was the impetuosity of youthful excitement; and certainly there might be occasions when it required the guiding hand of prudence. But his heart was right with God; and his subsequent life fully proved that zeal with him was not the evanescent blaze of passion, but the permanent and 'pure flame of love.' There was a fearlessness in his character which led him to be regardless even of personal safety, when the honor of his God and the salvation of the souls of men were concerned. Of this, the following fact will afford an illustration:—Having occasion, with a young friend, early in the morning of Christmas day, to pass the Roman Catholic chapel in Seel-street, Liverpool, their attention was arrested by seeing a number of persons, chiefly Irish, kneeling in the yard of the chapel, amidst water and mud, celebrating in their way the birth of the Savior of the world. One of the devotees, on seeing them, rose from his knees, and demanded that they also should kneel down. To this Mr. James objected, and began to address the man on the folly of his conduct. The address and refusal to kneel enraged still more the zealous Romanist. The multitude of worshippers also rose from the ground, and surrounded Mr. James and his companion. The latter, seeing their danger, laid hold of the hand of his zealous friend, and advised him to leave them. Mr. James, in his energetic manner, replied, 'No; let me reason with them.' But he might as well have attempted to reason with the raging storm. The crowd became desperate, and began to deal severe blows on Mr. James, and, with bitter curses, cried, 'Kill him! kill him! He is a Methodist!' He was then obliged to comply with the counsel of his more prudent companion, and seek safety in flight.

The period of his apprenticeship having expired, he engaged in the employment of a Christian friend, who to this day cherishes a pleasing remembrance of his upright character and genuine piety. In this situation he was not allowed to continue long. The time arrived when the great Head of the Church designed that his sphere of usefulness should be greatly extended. Having labored with acceptance and success as a local preacher, he was recommended by the Liverpool quarterly meeting to be employed in the itinerant work. At the conference, in the year 1807, he was admitted on trial as a travelling preacher, and stationed in the Wrexham circuit. Having thus given up himself to the Lord's service, he entered on his work in the true spirit of his office. To the fears, conflicts, and temptations common to those who engage in the Christian ministry, he was no stranger: but his refuge was in a throne of grace; and he found support in the purity of those principles and motives which had prompted him to comply with the call of the Church. His object was the promotion of 'glory to God in the highest, and peace and good will among men.' The following letter, written to his early friend already named, after his entrance on his public labors, will show his own views of the great work in which he had engaged:—'How true it is that experience of the truths which we preach to others is the best qualification to insure success! This will suggest suitable matter for our discourses—it will give proper excitement and feeling to our minds—and supply appropriate expressions in the pulpit. With the possibility of preaching an unfelt Gospel, I have of late had my mind much exercised; and this, above all things, I desire to shun. To me nothing appears more incongruous, than for a man to appear to be zealous to promote the interests of others while he is indifferent to his own. The words of Walker, in one of his sermons, have deeply impressed me. They are, "The assistance afforded us in our Master's work may lead us to form a better opinion of our spiritual state than is either reasonable or safe; and therefore we have great need to look frequently and narrowly into our own hearts, lest the gifts we receive for the use of the Church should pass with us for those peculiar graces of the Spirit, which prove our adoption into the family of God, and manifest our title to the heavenly inheritance." May you and I be saved from such fatal errors.'

Being now free from all secular employment, and having nothing to do but to save himself and those who heard him, he devoted himself to those theological studies which were calculated to promote personal piety, and fit him to become 'a workman that needed not to be ashamed, rightly dividing the word of truth.' Already he had received a good English education; and though he did not undervalue the higher branches of literature, he concluded that the study of divinity had the first claim on the time and attention of a young minister. He therefore 'gave attendance to reading,' and directed his attention not only to the standard works of Methodism, but also to the divines of the old school, and the most approved writers of modern days. This was the path which he marked out for himself, and which for years he pursued; and his profiting was manifest in the ability with which he was able to edify the Churches of Christ.

After the painful exercises of mind he had passed through in parting with his mother and religious friends in Liverpool, he was comforted and encouraged by the kind reception he met with from the different societies of the Wrexham circuit, and especially by the kindness of his sympathizing superintendent, the Rev. William Harrison, senior, and his pious and affectionate wife. Of their friendly care he frequently made honorable mention. He left this circuit at the end of two years, having the highest satisfaction that can be felt by a minister of Christ, in knowing that his labors had been owned of God.

His second appointment was to Shrewsbury, where, for two years, he ministered the word of life with diligence and success. Like his Master, it 'was his meat and his drink' to proclaim the counsel of God; for thereby God was glorified, and sinners converted from the error of their ways. The close of his labors in this circuit was followed by two circumstances of no ordinary interest in the life of a Wesleyan Methodist minister—his being received into full connection, and his entrance into the marriage state. In reference to the former of these events his mind was deeply affected. The repeated examinations which a candidate for the ministry among the Wesleyan Methodists has to pass through respecting his religious experience, his belief of their doctrines, and his approval of their discipline, are associated with so many serious considerations, that no person, be his piety ever so eminent, and his qualifications ever so extensive, can endure the strictness of the scrutiny without deep solemnity of spirit. To be fully set apart also to the work of the Christian ministry, which is to be the employment of the whole life, cannot fail to awaken thoughts and feelings of the deepest interest. For it must appear evident to a reflecting mind, that, to be saved as a private Christian, and to be saved as a minister, are things widely different. The spiritual watchman must not only be clear of his own blood, but careful and faithful that there may be no requirement of the blood of others at his hands. And when with these views a minister is consecrated to the service of the sanctuary, there cannot fail to be 'great searchings of heart.' Mr. James passed his examinations to the satisfaction of his fathers and brethren, and was publicly admitted in Carver-street chapel, Sheffield. About three years before this, he had formed an acquaintance with Miss Lewis, of Bunbury, in the Chester circuit. They were now married; and the union thus entered into was productive of mutual comfort and happiness for upward of twenty years.

At this conference he was appointed to Glasgow, where his ministry was highly valued, and rendered a blessing to many. During his abode in this circuit, a spirit of dissatisfaction was engendered, which ultimately led to the separation of some old and once valued members, whose minds had been disquieted by the baneful insinuations of more crafty partisans. There are few circumstances in which a Christian minister can be found more distressing than to be so placed as to have no alternative left, but either to sacrifice principle, or to separate from the Church personal and esteemed friends. To him the path of duty may be plain, and the claims of duty imperative; but the performance of it is nevertheless painful; and an awful responsibility must be incurred by those who originate strife and contention. 'It must needs be that offences come; but wo unto that man by whom they come.' Amidst conflicting parties, the preachers were of one mind and heart; and the testimony of his superintendent shows that Mr. James was then a helper who might be depended on. His words are—'He was a faithful colleague; no time-server, no secret tattler against his brethren, not envious detracter from their worth and reputation. He was open as day; free and honest in the expression of his opinion; the very antipodes of the sycophant; and at the same time the steady opposer of the factious and discontented, and of all private caballing against his superintendent.' At the end of three years, notwithstanding the secession which had taken place, he and his colleague left an increase of two hundred and forty members—no small prosperity for Scotland; and the many tears which were shed when he had to take his departure, bore witness to the strong affection which was entertained for him both by members and hearers.

From Glasgow he was removed to Macclesfield, where his strict integrity and ardent zeal secured him lasting esteem. To this day his memory in that affectionate society is cherished with feelings of the kindest regard; and his subsequent occasional visits were always hailed by rich and poor, young and old, with heart-felt pleasure. Nor was he less esteemed by his colleagues. The Rev. James Townley, who was his superintendent, in a letter concerning him, says,—'The year I spent with him in Macclesfield was one of the happiest years of my life; being peculiarly happy in my colleagues, who not only possessed superior talents, but were faithful to Methodism in troublous times, and afforded me every support in the exercise of discipline. We had but one heart and one way. Mr. James never violated a trust reposed in him, nor deserted a friend in the time of need. He was laborious, disinterested, and devoted. Ardent and eloquent, his public discourses claimed attention; and the prayers he offered up were copious, fervent, and affecting: a Divine unction always attended his ministry. Whatever he did, he did with all his soul.' Those 'troublous times' above mentioned were followed by years of great tranquillity. The waters of strife, which had agitated the Macclesfield society, were dried up. Peace was established on permanent and stable principles, and attended with times of prosperity; so that succeeding laborers in that part of the Lord's vineyard had to rejoice that their predecessors had maintained the wholesome discipline of the body.

His following appointment was to Hull, where a field was opened to him for extensive labor and usefulness. A large additional chapel had been recently erected, which was attended by a considerable influx of new hearers; and by them, as well as by the members of the society, his powerful and instructive ministry was duly appreciated. Few places have been more favored with the Gospel than Hull. In the Establishment, and among the dissenters, some of the most eminent ministers have labored there for many years; and in those days no sea port surpassed Hull in the religious observance of the Sabbath, in attendance upon public worship, and in general esteem for evangelical preaching. The character of Mr. James's sermons, and the rich vein of Gospel truth which they always contained, rendered them very acceptable to the large congregations he had frequently to address. Here the Lord favored him with seals to his ministry, and with the happiness of seeing the society blessed with great prosperity. His memory is still had in grateful remembrance by them as a faithful and affectionate ambassador of Christ; and when, in the order of Providence he was taken from them, his removal was lamented with heart-felt sorrow.

At the conference in 1818 he was stationed at Leeds, where he was universally beloved; and his name will long be cherished in the memories of many in that town and neighborhood, and associated with the recollection of numerous profitable seasons in which the Spirit of God was powerfully poured forth. In connection with his faithful and esteemed colleagues, he had the pleasure of witnessing an increase of six hundred members in the respective societies. God of a truth was with them, owning their ministry, and confirming the word with signs following, which marked its holy and efficient character. While stationed in Leeds he lost his mother, for whom he had cherished a strong filial affection. This bereavement was, from peculiar circumstances, exceedingly painful to him. On hearing that her end was approaching, he hastened to Liverpool to administer consolation to her in her dying moments. When there, it pleased God to lay him also on the bed of affliction; to which, for a considerable time, he was confined, separated from his family, and incapable of attending on his dying parent. To this dispensation he submitted with the becoming resignation of the Christian, who is confident that 'good is the will of the Lord;' but his anxiety of mind was great, arising from the low spiritual state in which he found his mother. It has been observed that for many years she was a zealous, holy, useful member of the Church of God; but if she had not outwardly departed from the Lord, there had been, for several years, an evident declension of the life and power of religion in her soul; and her last sickness found her a backslider in heart from that close walk with God which she had once maintained; so that, instead of possessing the peace and confidence which gladden the closing scenes of a life wholly devoted to God, she had to mourn over unfaithfulness, and found that 'the consolations of God were small with her.' This, to her son, was a source of unspeakable distress. He remembered the days of her former blessedness, when the light of God's countenance shone upon her, and when she manifested such holy and fervent regard for his own personal happiness, and had been so instrumental in the promoting of his salvation. With earnest supplication he pleaded at the throne of grace in her behalf. His own affliction of body, though heavy, and attended with symptoms of a dangerous character, was frequently overlooked in his serious concern for his mother; and he had finally the pleasure of knowing that God was with her in death. We record not this fact to reflect any dishonor on the memory of the mother of our friend, who, in many respects, to the end of life was an excellent woman; but as a beacon to others, to warn them of the evil and danger of departing in heart from the Lord, of being 'at ease in Zion,' shorn of their wonted strength; a state greatly to be feared, and prayerfully to be avoided, by all who would not even 'seem to come short' of the promised rest of eternal life. Having so far recovered from indisposition as to be able to follow the remains of his parent to the grave, he immediately returned to his family, and to renewed labors in the vineyard of his Lord. These were resumed under feelings of deep solemnity of spirit. The rod of affliction, and the bed of death, had been admonitory to him; and the instructive lessons thus received failed not to extend their sanctified influence over his ministry.

Having spent three years in Leeds, he was removed to the neighboring circuit of Halifax. Here, for the first time, he was entrusted with the care of the societies; and the responsible station of a superintendent was not lightly regarded by him. He knew, that, in the faithful dischage of his duty, the office would frequently place him in circumstances of difficulty, and subject him to the unkind reflections of those who can see no propriety in any decision which is opposed to their own views; or who fix their whole attention on one single interest which they may desire to promote; and forget that a superintendent has to care for, and watch over, the whole. He entered, therefore, on his new office with much thought, and prayer for Divine direction; and proved himself well worthy of that confidence which was reposed in him by his brethren. Few men could be more unwilling to give offence, and none more regardless of the opinion of man in the performance of what he deemed to be the work of righteousness. He sought to please God and edify the Church of Christ; and in the prosecution of these objects it was with him 'a small thing to be judged of man's judgment.' In this circuit he found the cause of Methodism in a state of comparative depression; but his labors, in connection with those of his colleagues, were blessed of God to the effecting of a most favorable change. In no circuit was his ministry more signally owned of God. In a letter from Halifax, written by the Rev. A. E. Farrar, it is observed,—'During his three years in this circuit, the societies increased from eleven hundred and forty to sixteen hundred members; and since that time the cause has been gradually improving until now, when a second chapel is added to our previously large establishment; and the members, upon the ground then occupied, are double what he found. His ministry here was distinguished by a fervid eloquence, and his manners by a bold and manly frankness, which peculiarly recommended him in this neighborhood; and his public prayers were sometimes overwhelmingly powerful. One respectable friend, who was lately suddenly removed home, attributed his first powerful religious impressions to one of those affecting occasions, when, in the might of believing importunity, Mr. James seemed to ask what he would.'

It was while in this circuit that he had a signal preservation from sudden and violent death. Being on his way to the Sheffield conference, in company with several preachers, the coach in descending a hill was upset, and they were thrown off with great violence. By this calamity the Church was deprived of the labors and lives of the Rev. Messrs. Sargent and Lloyd; the latter of whom, the colleague of Mr. James, expired a few days after the accident. The life of Mr. James was spared; but his constitution received a shock, from which it is believed he never fully recovered. For a considerable time afterward he was confined to his room; but when again able to return to his work, it was manifest that the calamity had been graciously blessed to his soul, and he came forth under a richer spiritual influence, and was excited to redoubled exertions. The letter, already named, states, that 'the first address he afterward delivered was blessed to the awakening to a concern for salvation, or deciding to a religious profession, several of the younger members of the Halifax congregation, many of whom continue consistent members of the society to this day. One of them, an excellent young woman, died happy in God, within a few hours of the time of the decease of her spiritual father. On the same day they met in heaven.' In August, 1824, he left Halifax, amid the tears, prayers, and blessings of a large circle of friends, who showed their high estimation of his character, and of the value of his ministry, by inviting him a few weeks before his death to return to them at the ensuing conference. His reply to their request manifested how truly he valued the Christian affection they cherished for him, and discovered that the lapse of years found his regard for them unabated. It was in his heart, if Providence had so permitted, to return to Halifax the first favorable opening, that he might resume his labors among a people so greatly endeared to him by their friendliness and piety; but the Lord had otherwise determined. Their next meeting will be in the world where

> 'Adieus and farewells are a sound unknown.'

We are now called to follow Mr. James to new and more important scenes of labor. In the year 1822 he received an invitation from the committee of the Wesleyan Missionary Society to proceed to London, and take a part in the services of its anniversary. After considerable hesitation he complied; and at the appointed time repaired to the metropolis, where his services were so acceptable that his visit led to an invitation to remove to London at the termination of his services at Halifax. At the ensuing conference, therefore, he received an appointment to the London north circuit, and entered on his work with the same fervent spirit, and preached with the same zeal and energy, that had characterized his ministry in the country. He sought not by any refinement of style, or artificial embellishment, to render his preaching attractive to the mere hearer of sermons, who has no higher motive in visiting the house of God than the desire of intellectual gratification. He sought the spiritual profit of those who heard him; and though not unwilling to please all men for their good to edification, yet he 'shunned not to declare the whole counsel of God,' in plain and pointed language. The congregations which attended his ministry during the three years he was stationed in the London north circuit, gave full evidence of the acceptableness of that ministry, and showed that his talents were justly appreciated. Nor did he spend his strength in vain. Living witnesses can attest that the Gospel he preached was 'not in word only, but also in power, and in the Holy Ghost, and in much assurance.'

At the close of his appointment to this his last regular station, he was requested to become one of the general secretaries to the Wesleyan Missionary Society. With this request he was induced to comply, from a conviction that it was his duty to consecrate himself to the cause of God in every variety of service of which his brethren in the ministry might deem him capable. In the duties of this new office he engaged with all the powers of his body and mind; and, whether employed with his pen at the desk, or in deliberating with the committee upon missionary subjects, or in journeying to various parts of the country to advocate the cause of the perishing heathen, all was done with the utmost zeal and affection. For this hallowed work he was specially qualified; and he entered upon it with the feelings of one who had no interest but such as was identified with the cause of Christ. His missionary excursions were also blessed to the spiritual edification of many who attended on his ministry. For, though the sermons which he delivered on these occasions were of a missionary character, they were not exclusively confined to missionary statements.

He aimed to promote the edification of those who heard him. Some great and essential doctrine of the Gospel was usually explained—some prominent Christian duty was enforced, or some spiritual privilege described; nor did he fail to warn the wicked of the error of his way, and exhort him to flee from the wrath to come. Hence his visits were in many places expected with pleasure, and welcomed with delight.

In the year 1828 he was appointed, with the Rev. W. Harvard, as a deputation to attend the principal missionary meetings in the South Wales district. After having travelled and attended meetings in the principality for three weeks, he spent another week in the same employment at Bristol; and almost immediately after his return home he experienced a violent attack of inflammation in the chest, by which he was confined for several weeks. From the effects of this affliction he never fully recovered; and from this time a gradual decay of his previously strong constitution commenced.

The same year he accompanied the president to Ireland, where his frank and courteous deportment gained him many friends, and his public ministry was popular and useful. Concerning this visit, a correspondent writes:—'In Dublin, he was an uncommon favorite. His affectionate cordiality was highly prized by a people proverbially warm hearted; and his public ministrations were not merely admired, but accompanied with an especial unction, and were made a blessing to hundreds.' This testimony of a personal friend is supported by the recorded sentiments of the Irish conference, who, in their annual address to the British conference, make the following honorable mention of his official visit:—'The Rev. John James, whom you selected to be the companion of the president, has, by his affectionate regard for our concerns, endeared himself to our hearts. During the illness of the president, he filled the chair of the conference with great ability. His whole deportment among us was marked by a lively concern for our interest, and by assiduous and faithful attention to every department of our work. His labors in the pulpit have been much owned by the great Head of the Church, and have proved an unspeakable blessing to the multitudes who attended his ministry.'

His office as missionary secretary rendered it necessary for him to be in journeyings often, as well as in labors abundant; and that those labors tended to shorten his valuable life can scarcely be doubted by those who knew the effect which they had upon his health. The frequent transition from the warmth and confinement of the office to an exposure to the inclemency of the weather in long journeys, and the profuse perspirations which were occasioned by his pulpit exertions and platform addresses, had an injurious effect upon his constitution; so that, for several months prior to his death, his health gradually but perceptibly declined. On his return from the conference of 1831, he was induced to pay a visit to Margate to recruit his strength; and after remaining there for a month, he returned home much improved, and resumed his employment with renewed vigor. For a season his friends flattered themselves that his health was re-established; but in this they were disappointed. The multifarious concerns of the mission house at this time considerably affected his spirits; they were more than his enervated strength could sustain; and it was observed by those around him, that he was far from possessing his usual alacrity.

In the summer of 1831 symptoms of apoplexy appeared; and he seems to have been preserved from fatal consequences by a violent bleeding at the nose, which continued for nine hours. In the following April he experienced a second attack, while preaching at Hoxton. Prompt remedies were resorted to; and these, by the blessing of God, were rendered effectual to the prolonging of his valuable life. From this alarming visitation he so far recovered as to be able to attend various missionary meetings, and a second time to visit Ireland for missionary purposes. It was hoped that a sea voyage might be of service to the restoration of his health. From thence he repaired to the conference in Liverpool, when the very unfavorable change in the aspect of his general health excited the attention and concern of his brethren, many of whom were deeply affected by his altered appearance. On his return to London, it was strongly recommended to him to relax in his application to the work of his office until his health should have regained its accustomed vigor. For this purpose he was induced to take lodgings at Brighton for the sake of obtaining the advantage of the sea breezes and the quiet of retirement; and had he ceased for a sufficient length of time from public exertions, there is reason to conclude that his life might have been prolonged. But even while at Brighton, his active spirit would not allow him to take that rest which the state of his health required. In a letter from that place, addressed to an old and intimate friend, whom he urgently pressed to visit him, he manifests how much his heart was then interested in the missionary work. He observes:—'My health is improving, but I am tired of an idle life; and would return home immediately, but that our missionary meetings will be held here next week, which I must stay to attend.' While at Brighton he experienced some symptoms of paralysis, and complained to a friend that the pain and numbness in his left side were distressing in the extreme; but begged that the circumstance might not be mentioned to Mrs. James, as he feared it would greatly alarm her. His mind at that time seems to have been deeply impressed with the precarious condition in which his health and life were placed. Yet with these feelings his ardent spirit prompted him to preach twice on the Sunday before he left Brighton, and to attend missionary meetings on the Monday and Tuesday following. In the delivery of the sermons he was very animated and impressive, especially in portraying the triumphs of the Redeemer in leading 'captivity captive.'

He came back to London apparently much better in health, and entered upon his beloved employment with his accustomed zeal and pleasure. Sanguine hopes were now entertained by his friends that his valuable life would long be spared to the Church of God. In these anticipations, however, he did not himself indulge; and it was remarked that his natural cheerfulness in great measure forsook him, and he became unusually grave in his conversation. The sudden death of the Rev. Thomas Stanley, which occurred at this time, produced very generally a deep impression; and the affecting address delivered at his funeral excited a powerful sensation in the mind of Mr. James. He afterward referred to it with considerable emotion, saying, 'Our brother who addressed us had no compassion on our feelings.' He requested a friend present at the funeral to go with him home. That friend, perceiving that he was powerfully excited, complied with the request, little supposing that it would be their last social interview. Their conversation during the afternoon was interestingly solemn. They improved the mournful scene which they had just witnessed; and the observations made by Mr. James were evidently those of a person who considered his own life to be in jeopardy. Many profitable and happy hours they had spent with each other previously; but few hours had been passed more spiritually or more profitably. The disposition of Mr. James's mind was indicative of that ripening for eternity, which for some time had been observable in him.

On Monday, the 29th of September, he attended, for the last time, a missionary meeting, which was held in the Wesleyan chapel, Spitalfields. He was requested to deliver a short speech, and cautioned against becoming excited. He promised to be watchful over himself; but having commenced, he soon forgot the state of his body in the all-absorbing theme of missions. He spoke with his usual animation and eloquence; and, from the powerful manner in which he stated the obligations of Christians to support missions to the heathen, he might be almost suspected to have known that it would be the last time he should have an opportunity of recommending a cause so dear to his heart. On retiring into the vestry, he seemed to have regained his former vivacity; for no subject was so inspiring to his ardent soul as the prospect of extending in heathen lands the kingdom of the Redeemer.

Having engaged to preach several missionary sermons, and to attend anniversaries in various parts of the country, he began to prepare for his journey. Still he appears to have lived under the impression that the termination of his days on earth was approaching; for, conversing with a friend on the Thursday preceding his death, concerning some measures which were projected, he checked himself, and remarked, 'It does not become me so to talk of the future, seeing that my state of health is so infirm.' The Sabbath day arrived; and on the morning of this day, for the last time, he assembled the various members of his household around the family altar. It had been Mr. James's custom for many years to commence the devotions of this holy day by singing a hymn expressive of its duties and blessedness; but on this occasion he gave out these solemn and impressive lines:—

'Tremendous God, with humble fear,
  Prostrate before thy awful throne,
Th' irrevocable word we hear,
  The sovereign righteousness we own.
'Tis fit we should to dust return,
  Since such the will of the Most High;
In sin conceived, to trouble born,
  Born only to lament and die.
Submissive to thy just decree,
  We all shall soon from earth remove;
But when thou sendest, Lord, for me,
  O, let the messenger be love!
Whisper thy love into my heart,
  Warn me of my approaching end,
And then I joyfully depart;
  And then I to thy arms ascend.'

Such was the closing act of domestic worship in which Mr. James engaged. His Sabbaths spent in town were generally employed in preaching in some one of the London circuits. On the evening of his last earthly Sabbath, he was appointed to preach in the New chapel, City-Road; and having been much engaged through the previous week, he spent the forenoon of that day in preparing a sermon for the large congregation which he had to address. The subject selected by him was St. Paul's commission to the Gentiles, Acts xxvi, 17, 18. From this scripture he discoursed at considerable length, dwelling on the objects of the Gospel ministry, and the benefits which it brings to mankind, in their illumination and emancipation from moral slavery—in their enjoyment of pardoning mercy, and final elevation into the society of the blessed in heaven. Before he entered the pulpit, he complained of a pain in the head, which was greatly increased by the mental and physical exertion called forth in the delivery of his discourse. It was observed that his memory failed him in attempting several quotations; and that he appeared to labor under a difficulty of utterance. On going into the vestry after the conclusion of the service, he complained of uneasiness at the stomach, and continued pain in the head. Being unable to walk home, he was conveyed to his residence in a coach. On his arrival at home, he observed that he felt a coldness in his extremities. Warmth was immediately applied, by which he seemed to be revived. Shortly after he sunk into a state of stupor, attended with difficult breathing. From the symptoms, it was concluded that sanguineous effusions on the brain had occurred; the left side was also found to be paralyzed, and deprived of its muscular power. The most prompt remedial measures were adopted, but without effect; and the symptoms became hourly more unfavorable. Soon after he was thus seized, his distressed partner said to him, 'I hope the Lord will be your support;' to which he devoutly answered, 'Amen, amen.' Having thus prayed, he scarcely spoke again; but frequently lifted up his hand, expressive of mental devotion, and gave intimation by signs that all was well within. Though not capable of speaking, he seemed perfectly sensible, and was much affected by the kindness of those around him. He lingered till about twenty minutes before one o'clock on the afternoon of the following Tuesday, when his happy spirit escaped from earth to heaven, in the forty-seventh year of his age, and the twenty-sixth of his itinerancy, leaving a widow and six children to mourn their loss.

His remains were followed by the preachers of the London circuits, and the members of the missionary committee, to the City-Road burial ground, and interred in the same grave with the Rev. Thomas Stanley, who so shortly before had been called, more suddenly even than himself, to enter his everlasting rest. An impressive address was delivered on the occasion by the Rev. Joseph Entwisle, the chairman of the London district; and a few nights afterward his friend, who had for many years been on terms of the closest intimacy with him, endeavored to improve the solemn event to a crowded assembly in City-Road chapel, from the consolatory words of St. Paul, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. Wherefore comfort one another with these words,' 1 Thess. iv, 13, 14, 18. Thus closed the mortal career of the Rev. John James, who faithfully served his generation in the work of the ministry, and was found by the last messenger engaged in his beloved employment of preaching the unsearchable riches of Christ his Savior.

The duty, however, of the biographer does not cease with the record of the birth, life, and death of those who have been eminent for their services in the Church. They have displayed principles, and have been governed by motives, which require to be stated; and they have usually been distinguished by something peculiar in their character which ought to be delineated.

The character of the subject of this memoir will not be difficult of developement. It was never environed by the atmosphere of mystery, but stood manifest to the attentive observer with the clearness of meridian light. Mr. James was a man of uncompromising integrity of conduct. He uniformly acted from principle; and he was not to be moved from that path of duty in which he deemed himself called to walk. Being himself frank, generous, and unsuspecting, he despised all meanness and duplicity in others. When opposed by unreasonable and designing men, he was apt to feel and speak with a degree of warmth which he was the first to regret. That warmth, however, was only like the spark elicited from smitten steel; and, as nothing approaching to anger was allowed to rest in his bosom, he was prompt to forgive the acknowledged offence. In his natural disposition he was kind and benevolent; in him the needy found a willing benefactor; and his benevolence knew only one limit, that of his ability to do good. He was naturally of a cheerful and lively spirit; an entire stranger to moroseness of temper or sullenness of demeanor. His vivacity might occasionally lead him to a degree of hilarity, which persons more phlegmatic than himself might be disposed to censure as levity, but his cheerfulness never degenerated into buffoonery. To dignity of deportment he united a kindness of manners which endeared him to an extensive circle of acquaintance, both in private and in public life, and fitted him for the varied society with which he was called to mingle. His soul was formed for the duties and delights of friendship. To him the heart might open its secrets and its sorrows with unbounded confidence; and tenderly did he sympathize with the distressed, and rejoice with those who rejoiced.

As a Christian, his piety was rational, genuine, and dignified: it commenced with a true conversion to God; and never did he recall that full surrender of himself unto the Lord which he made in early life. His profession of experimental religion was humble and grateful, unmixed with affectation or pretension. He never sought by an ostentatious appearance of sanctity to be thought eminently holy; but commended himself as a Christian man to all who knew him by the exemplification of Christian principles, and by the manifestation of Christian graces. One who was very capable of forming a correct opinion of his Christian deportment has said:—'I have seen him in public and in private, in sickness and in health, by night and by day. He has frequently spent several days in my house, as I also have in his. We have labored together in the same circuit; we have frequently travelled together on errands of mercy; and in all circumstances, companies, and places, I ever found him the same consistent and cheerful Christian. That he might have his failings, is only to say that he was not an angel, but a man of like passions with ourselves; but of this I am confident, that they were few, very few in number, and far from having a prominent manifestation.'

As the head of a family he possessed various excellencies worthy of record and of imitation. He felt a pleasure in making all who appertained to his family happy; consequently few households possessed a larger share of domestic felicity. The character of the good and affectionate husband was admirably exemplified in him. To the duties of that endearing relationship he was prompted equally by pure affection, and by his regard for Christian principles. He acted under the influence of submission to that authority, which says, 'husbands, love your wives, and be not bitter against them,'—'he that loveth his wife loveth himself.'. In the parental ordering of his children he was very judicious. His conduct was equally removed from that unwise fondness which overlooks every fault, and that severity which banishes filial affection, and secures obedience from fear rather than love. He was always kind and disposed to be indulgent; yet he never allowed a fault to go unpunished or unreproved. Together with the correction of delinquencies, he endeavored to instil into the minds of his children a love for the good and right way. He performed also, in an exemplary manner, the duties of a spiritual guide in his family, leading the minds of his children to the contemplation of eternal realities, and carefully seeking to impress upon them the necessity of seeking salvation through the blood of Christ. In family prayer he was very devout, praying for each member of his household frequently by name; and such was the earnestness of his petitions, that on various occasions every inmate of the house was melted into tears, and felt as though in the immediate presence of God. The Sabbath he observed with conscientious strictness as the day of the Lord, and enjoined the same observance upon his family; strongly recommending to those who were prevented, by affliction or other causes, from attending the house of God, an attentive and devotional reading of the Bible and of Mr. Wesley's sermons.

As a minister of the Gospel he was divinely instructed in the sacred truths of religion, and well qualified to discourse on those truths with clearness and precision. He prepared for the pulpit with much care and study. The matter of his subjects was well stored in his mind; but as he did not confine himself in the delivery of his discourses to the work of preparation, he expressed his views in language suggested by the feelings and interest of the moment. His sermons were evangelical, judicious, and frequently eloquent, delivered with great energy and pathos; and while they conveyed the light of knowledge to the understanding, they found their way to the hearers' hearts, and were rendered durably impressive. Those who heard him could not fail to observe that he fervently sought the spiritual welfare of those who attended his ministry, and burned with a holy zeal for his Master's glory. These were the uniform, unvaried objects of his preaching; and to promote these ends he was prepared to sacrifice his ease, his health, and even his life. After his health had become seriously affected, he replied to a friend, who expostulated with him for being so vehement in the pulpit, 'I could not help it: I must have done the same if I had seen the grave at the end of the discourse.' Such being his love for the immortal souls of men, it is not surprising that he was honored by the great Head of the Church with that truest of all popularity, the general esteem and affection of the Churches of God. Yet his own views of his preaching talents were far from being elevated. As the gifts of God he used them for the purposes for which they were entrusted; but they were never perverted to inflate him with a vain conceit of himself.

With the apostle, he was ever ready to exclaim, 'God forbid that I should glory save in the cross of our Lord Jesus Christ.' Various facts might be adduced confirmatory of this statement. A few weeks before his death, having preached a powerful and affecting discourse from those words, 'Behold, I stand at the door and knock,' he was urgently requested to print it; but this request he met with his invariable reply to all similar applications, 'I never produced any thing worth publishing.' Nor were his gifts for the ministry confined to preaching—he was also mighty in prayer. In his addresses to the throne of grace there was, in a high degree, a combination of earnestness and humility, of confidence and gratitude, with an intense longing after the blessing for which he poured forth his supplications. His language in prayer was plain, energetic, and yet dignified, frequently interspersed with quotations from Scripture beautifully appropriate, and tending in no ordinary degree to fill the mind with deep solemnity, lowly reverence, and holy adoration. While he has thus been calling on the name of the Lord, large congregations have been powerfully affected; and cold and carnal must that heart have been that did not, on such occasions, say, with devotional feeling, 'Surely the Lord is in this place.'

As a Wesleyan minister, he was strongly and from principle attached to the doctrines of Methodism. These he had carefully examined by the test of Divine revelation, and was fully persuaded that they were in perfect accordance with the oracles of God. He therefore preached them, not merely as forming the creed of a people whom he loved, but as the essential truths of the Gospel. The discipline of the body had also his unequivocal approval. Unbiassed by favor, and unmoved by fear, he faithfully maintained this discipline in all circumstances with inflexible firmness.

We are finally called to contemplate him as one of the secretaries of our widely-extended and flourishing missions. In this laborious office his conduct was marked by the strictest integrity; and he manifested an intense concern for the interests of every department of the missionary cause. His qualifications for the public duties of a missionary secretary are well known; and many delightful instances might be given of his successful pleading in behalf of the heathen. His appeals to the best feelings of the audience were frequently overwhelming and irresistible. One of those appeals, made in Abbey-street chapel, Dublin, a few months before his death, will long be remembered by those to whom it was addressed. He was very anxious for the liberation from slavery of a converted negro, called Pierre Sallah, having heard that it might be obtained for fifty pounds, and that he was a very proper person to be employed among his countrymen as an assistant missionary. In his energetic manner he stated the case to his Irish friends, and put it to their generosity, whether, when for such a sum his freedom might be obtained, and his gifts so honorably employed, they would allow him to remain in bonds. The effect produced was astonishing. He was answered by a simultaneous shout of 'No, no!' And, although the usual collection had already been made, yet from all parts of the chapel gold and silver were showered on the platform until the redemption price of Pierre Sallah was more than realized. To the missionary candidates, who frequently lodged with him, he extended his watchful care and attention, endeavoring to promote their personal piety, as well as their personal comfort. He also took considerable pains to improve their minds, in order that they might be rendered acceptable and useful ; and by his pious and judicious counsels many of them have been greatly encouraged to enter with fortitude and diligence on their work in foreign climes. His zealous and upright observance of the more private duties of his office secured to him not only the approbation, but the confidence and unfeigned esteem of those who were capable of estimating his worth. The testimony of one with whom he was associated during his stay at the mission house will show the high opinion formed of him in his official character:—

'In speaking of our lamented brother as one of the general secretaries of the Wesleyan Missionary Society, it is difficult to avoid some semblance of eulogy, as in this very important engagement he appeared to great advantage. He possessed a strong mind, a quick perception, and a peculiarly sound judgment: he therefore took a comprehensive and correct view of the whole missionary field, and his decisions and management were consequently well calculated to promote the welfare of the society. How ably he could plead the cause of missions is well known to many; but it was only by the committee, and those immediately associated with him, that his talents and work could be fully appreciated.' That committee, on being called together after his decease, unanimously passed various resolutions expressive of the honorable opinion which they entertained of his character and services, and of the loss which, in his removal, the cause of missions had sustained.*

The committee also, in the general report of the Wesleyan missions, have recorded the following tribute to the value of his labors, and to the excellency of his character:—

'Mr. James had filled, with the highest credit to himself, the office of general secretary for upward of five years; and his exertions in most of the principal places in the three kingdoms have contributed, under the Divine blessing, to maintain and increase the high tone of public feeling in favor of the missions of the society; and the committee can bear ample testimony to the ability with which he performed those arduous duties which do not so immediately meet the public eye. His sound judgment, his uncorrupt integrity, his indefatigable industry, greatly promoted the successful management of the affairs of the society; while his frank and generous disposition endeared him to all who had the happiness of being associated with him. The sorrow occasioned by his removal is increased by the reflection, that his excessive labors in the missionary cause contributed to bring his valuable life to a premature close.'

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* See Wesleyan Methodist Magazine for Dec. 1832, page 899.

Such are the valuable testimonies concerning Mr. James, from those who had no inducement or disposition to overrate his worth. Similar testimonies might be multiplied, but they are unnecessary; for in his character there is no doubtful point to confirm.

In preparing this imperfect account of one of the most excellent of men, I am not conscious of having concealed or extenuated any known fault or infirmity; nor of having in the least exaggerated any single virtue. That it has been written under the influence of an affectionate remembrance of a long and most endearing friendship, I am free to admit; but the feelings of the friend have never violated the fidelity of the biographer. A frequent and unrestrained intercourse with him for many years warrants my asserting, that he was truly all which has been said of him, and abundantly more. The removal of such a man, and of so able a minister of Christ, in the meridian of life, is an event mysterious to human reason; but a safer guide than reason teaches us to bow with unrepining submission to the sovereign pleasure of Him, 'who worketh all things after the counsel of His own will.' At the same time, such visitations of Divine Providence should impress on the minds of all who love Zion, the duty of praying, 'Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.'

From the Wesleyan Methodist Magazine.

HORÆ ANGLICANÆ;

OR, OBSERVATIONS ON THE ENGLISH LANGUAGE.

The English language is remarkably distinguished from the languages of ancient Greece and Rome by the simplicity of its structure, and the paucity of inflections or variations, of which its radical words are susceptible.

In Latin, many substantives (as *dominus*) admit of seven variations of the nominative singular; and many of the Greek substantives (as λογος) have nine or ten variations; whereas English substantives at the most have only three; as from *child* we have *child's*, *children*, *children's*.

English adjectives have no variation on account of number, case, or gender. They are susceptible of two variations only, which are employed for the purpose of showing the degrees of comparison; as from *hard*, we have *harder*, *hardest;* whereas the Latin *durus* has, in the three degrees of comparison, thirty-five variations; and the Greek σκληρος has fifty-three.

The Latin verb *amo*, independently of its compound tenses, that is, the tenses formed by the help of the verb *sum*, has upward of one hundred variations. The Greek verb τυπτω, independently of its compound tenses and of the inflections of its participles, has nearly five hundred variations. And a French verb (as *parler*) has in its simple tenses thirty-five variations of the radix. Whereas all the variations of an English verb, independently of compound tenses, are not more than six or seven.

This paucity of inflections in our nouns and verbs has necessarily led to a very simple, easy, and natural method of arranging words, and constructing sentences. In consequence of the numerous inflections in Latin, and still more in Greek, the words in many sentences might be thrown almost into any order, without altering or obscuring the sense; because, whatever situation a word occupied, its particular form would at once point out its relation to the other words in the sentence. Hence the poets, for the sake of their metre, often adopted such an arrangement, that the words, if placed in the same order in an English translation, would convey either no meaning at all, or a meaning widely different from that of the original.

In the Latin sentence, *Brutus necavit Cæsarem*, the order of the words might be varied at pleasure, without occasioning the least ambiguity. It might be *Brutus Cæsarem necavit;* or *Necavit Brutus Cæsarem;* or *Necavit Cæsarem Brutus;* or *Cæsarem Brutus necavit;* or *Cæsarem necavit Brutus.* In each of these six arrangements the meaning of the words is equally plain, and cannot possibly be mistaken; because the terminations of the nouns show, with infallible certainty, which is the nominative to the verb, and which is the accusative, governed by the verb. The corresponding English sentence, 'Brutus killed Cesar,' will scarcely admit of any variation in the arrangement. In poetry, perhaps, 'Brutus Cesar killed,' would be admissible; but any other collocation of the words would convert the sentence either into nonsense or into falsehood. In this instance, therefore, while a Latin writer has the choice of six methods of arranging his words, an Englishman is confined to one; or, at the most, allowing him the liberty of a poet, he has but two.

That the paucity of inflections and the consequent multitude and frequent use of particles and auxiliaries in our language have rendered it inferior, in beauty and harmony, to the learned languages, may be admitted; but, taking it in its present improved state, there is reason to believe that the English language, in copiousness and precision, is decidedly superior to the Latin, and not inferior to the Greek.

The entire want of articles in Latin is an undeniable defect, and renders many sentences ambiguous. The Greek here has a manifest advantage over the Latin in having one article; but the English, having two articles, is in this respect superior to both. For the different ideas conveyed by the three expressions, man—a man—the man, there is but one expression in Latin—*homo*, and but two in Greek—ανθρώπος—ὁ ανθρωπος. *Filius Dei*, may mean either a son of a god, (that is, of some heathenish deity,) a son of God, (that is, of the true God,) or the Son of God (that is, the Messiah.) The Greek writers, though possessing a definite article like ours, do not always employ it in that precise and regular way in which it is used among us. Hence the ambiguity of some Greek expressions, which, had the speaker used English, would have been obviated. When Satan said to our Lord, Ει ὑιος ει τȣ Θεȣ, it is not clear or certain, whether he meant, 'If thou be A son of God,' (that is, one enjoying the peculiar favor and protection of the Most High;) or, 'If thou be THE Son of God,' (that is, the Messiah.) That the latter was the precise meaning of Satan's words is rendered highly probable by the confession of the unclean spirit, which was expelled out of the man in the synagogue at Capernaum, 'I know thee who thou art, THE HOLY ONE OF GOD.'

There is the same ambiguity in the language of the centurion, who, having witnessed the miracles that accompanied and followed the death of Christ, exclaimed, Αληθως Θεȣ ὑιος ην ȣτος. Collating this verse, Matt. xxvii, 54, with the passage of Luke xxiii, 47, where the words are stated to have been, Οντως ὁ ανθρωπος ȣτος δικαιος ην, we are led to infer, that Θεȣ ὑιος in one is tantamount to δικαιος in the other. Hence it is likely that the centurion did not refer to the peculiar character of our Lord, as THE Son of God, or the Messiah; but that he simply meant 'He was A son of God,' 'a righteous man,' a special object of the Divine regard and favor.

The proper application of our articles is highly conducive to precision and energy. When two or more nouns, having the same regimen, follow each other in close succession, if they denote persons or things that greatly resemble each other; or that are usually connected, the article may be expressed with the first noun, and understood with the following ones. But if the nouns denote persons or things that are dissimilar, that cannot be united, or that are viewed in the way of opposition or contrast, we should either omit the articles altogether, or repeat them with every separate noun. In such cases also, if there be a preposition before the first noun, it ought to be repeated with each of the following ones:—

Daniel iii, 5. 'The sound of the cornet, flute, harp, sackbut, psaltery, dulcimer,' &c. Here the article is expressed before cornet, and understood before all the other nouns; because they are all closely connected as denoting various instruments of music.

Daniel iii, 2. 'To gather together the princes, the governors, the captains, the judges, the treasurers, the counsellors, the sheriffs,' &c. Here, all the nouns being closely connected as denoting various ranks or offices, the article expressed with the first noun might have been omitted before the others. Its repetition makes the enumeration more distinct and more impressive.

Matt. v, 45. Τον ἡλιον αυτȣ ανατελλει επι πονηρȣς και αγαθȣς, και βρεχει επι δικαιȣς και αδικȣς. Here are four adjectives without any article; but our translators, having inserted the article before the first, have very properly repeated it before each of the others—'on *the* evil and on *the* good, on *the* just and on *the* unjust,'—because in each clause there is an obvious contrast, and the characters mentioned are he reverse of each other.

Luke vi, 35. Χρηϛος επι τȣς αχαριϛȣς και πονηρȣς. Here the adjectives αχαριϛȣς and πονηρȣς, denoting qualities that are closely allied, and that usually or rather always co-exist in the same persons, the article is used with the former, but omitted with the latter. The same idiom might have been followed in English—'kind unto the unthankful and evil;' but our translators have here repeated both the article and the preposition—'kind unto the unthankful and *to the* evil.'

Acts xxiv, 15. Αναϛασιν νεκρων, δικαιων τε και αδικων. Here the adjectives δικαιων and αδικων, denoting opposite classes of persons, classes that cannot possibly coalesce, the article should either be omitted in both, as in the Greek, or inserted in both; whereas our translators have supplied it before the first, but omitted it before the second,—'a resurrection of the dead, both of the just and unjust.' It ought to be 'both of the just and *the* unjust;' or 'both of the just and *of the* unjust;' or it might be in exact accordance with the Greek idiom, 'a resurrection of the dead, both just and unjust.'

James v, 7. Εως αν λαβη υετον πρωιμον και οψιμον. Here the 'early rain' and the 'latter rain' are particularly distinguished from each other: hence the article, being expressed with the first adjective, ought to be repeated with the second—'until he receive the early and *the* latter rain.'

Romans xi, 22. Ιδε ουν χρηστοτητα και αποτομιαν Θεου. The Divine attributes, 'goodness' and 'severity,' being here viewed in the way of contrast or opposition to each other, and as exercised toward opposite classes of persons, the article ought to be used with each—'behold the goodness and *the* severity of God.'

The very emphatic declaration of St. Paul, Τον αγωνα τον καλον ηγωνισμαι, τον δρομον τετελεκα, κ.τ.λ., is deprived of much of its energy and beauty, through the use of the indefinite, instead of the definite article. Here indeed our language cannot compete with the original Greek, in which the article is employed before the substantive, and repeated before the adjective; so that it would be literally, 'I have fought the fight, the good;' a phraseology inadmissible in English. But the use of even one definite article renders the sentence much more emphatic and impressive—'I have fought THE good fight, I have finished THE course, I have kept THE faith. Henceforth there is laid up for me (ὁ της δικαιοσυνης στεφανος) THE crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.'

The running title on several successive pages to one of Mr. Wesley's sermons is, 'The Spirit of Bondage and Adoption.' Now there would be no impropriety in saying 'the Spirit of bondage and fear,' or 'the Spirit of power and love,' or 'the Spirit of peace and consolation;' because, in these instances, the nouns connected by the conjunction and placed under the government of the same preposition, denote things that are closely allied, things that may and do co-exist in the same persons. But to act on this plan with the nouns 'bondage' and 'adoption,' is to connect in language things, which cannot be connected in fact—things, which never co-exist in the same person—things, which are so opposite, that the presence of the one necessarily implies the absence of the other. This impropriety is partially obviated by repeating the preposition with the last noun—'the spirit of bondage and of adoption;' but still more effectually, by repeating the noun 'spirit,' or else by introducing a demonstrative pronoun as its substitute. Thus we should say, 'The spirit of bondage and the spirit of adoption;' or 'The spirit of bondage, and that of adoption.'

A similar impropriety appears in the title to one of Sturm's Reflections,* which runs thus—'Difference between the works of nature and art.' Speaking accurately we should say, 'Difference between the works of nature and of art,' or 'between the works of nature and those of art.'

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* Sturm's Reflections, translated by Clarke, second paper for June 1st.

Although the inflections of the radical word in our verbs must be allowed to be exceedingly scanty, when compared with those of the Greek and Latin verbs, this defect is amply compensated by means of our numerous auxiliaries—be, am, was, being, been, have, having, had; shall, will, should, would, may, can, might, could, must, ought; the combinations of which with each other and with the simple forms of our verbs, furnish an amazing variety of expressions. There is reason to believe, that by the proper use of these auxiliaries, a person, well acquainted with the language, can on every occasion convey his ideas with a degree of perspicuity and precision, which can be equalled by few other languages, ancient or modern, and can be exceeded probably by none.

To express the present indicative, active voice, we have three distinct forms—I write, I am writing, I do write. To correspond with which the Greeks have but two—γραφω, ειμι γραφων; and the Latins only one—*scribo*. The general expression, *he writes a letter*, merely implies an habitual or an occasional practice; a practice repeated possibly at intervals of a day, or a month, or a year, or at any assignable periods during the whole extent of the person's life. Whereas the expression, *he is writing a letter*, implies that he is at this very time employed in the act of writing, that he has actually made a beginning, and that the work is in progress. But this important distinction is lost in the Latin; which has no expression to employ, in either case, but *scribit epistolam*. And the emphatic form, *I do write*, which in many cases we find very convenient, and sometimes indispensably necessary, has nothing exactly corresponding with it either in Greek or Latin.

Time past may be more minutely divided into the imperfect, the aorist, or indefinite, the perfect, and the pluperfect. According to this division, the corresponding tenses in the three languages will stand thus:—

Imperfect	εγραφον, ην γραφων	*scribebam*	I was writing.
Aorist, or Indefinite	εγραψα		I wrote, I did write.
Perfect	γεγραφα, ειμι γεγραφως	*scripsi*	I have written. I have been writing.
Pluperfect	εγεγραφειν, ην γεγραφως	*scripseram*	I have written. I had been writing.

For these various tenses the Greeks have seven different expressions, the English seven, the Romans only three. In those Greek verbs, in which the second aorist differs from the imperfect, there are eight variations; but in the great majority of cases there are not more than seven. And here we see the comparative poverty of the Latin language. It has no distinct form to express the indefinite time, but uses for this purpose either the imperfect *scribebam*, or the perfect *scripsi*. In this particular, therefore, it is inferior both to the Greek and to the English.

The future imperfect, or future indicative, has the following forms:—

γραψω, εσομαι γραφων, I shall write, I will write.
μελλω γραφειν, *scribam*, I shall be writing, I will be writing.

Here are three varieties, or, where the second future differs from the present, four in Greek, four in English, and only one in Latin.

Neither the Greek nor the Latin makes any distinction between the signs *shall* and *will*; nor does the Latin between the expressions, 'I shall write,' and 'I shall be writing.' These distinctions are by no means unimportant.

When, our Lord said to His disciples, Παντες ὑμεις σκανδαλισθησεσθε ενε μοι; had He spoken in English, He would have said, not 'All ye SHALL be offended because of me,' but 'All ye WILL be offended:' and when He said to Peter, Πριν αλεκτορα φωνησαι, τρις απαρνησῃ με— His meaning was not 'Before the cock crow thou SHALT deny me thrice,' but simply 'thou WILT deny me thrice.' He was merely predicting events which He then foresaw, and which soon occurred.

Our Saviour's words, Παν ὁ διδωσι μοι ὁ πατηρ προς εμε ηξει, as rendered in our version, 'All that the Father giveth me SHALL come to me,' have been considered by some as indicating necessity, or the mere fulfilment of an absolute decree: such persons SHALL come, it is so determined; it cannot be otherwise. Whereas, one free from predestinarian prejudices would not fail to render the passage thus:— 'All that the Father giveth me WILL come to me;' and would consider it as merely pointing out the order in which the work of salvation is carried on in the souls of penitent sinners. They hear and learn of the Father, and are drawn by the Father, John vi, 44, 45; and such persons being specially given by the Father to the Son, John xvii, 2, given in a way in which unenlightened and impenitent sinners are not given—they WILL come to the Son. There is nothing like absolute necessity or compulsion in the business. But this is God's appointed order; and this order, all penitent sinners, guided by the drawings of the Father and by the influences of the Holy Spirit, are sure to follow.

In Hebrew, as well as in Greek and Latin, the distinction between *shall* and *will* is unknown. Hence there are several passages of the Old as well as of the New Testament, in which, had the peculiarities and niceties of our language been as well understood then as they are now, our translators would have employed *will*, instead of *shall*. Thus, Exodus vii, 4, and xi, 9, 'Pharaoh SHALL not hearken unto you,' ought to be, 'Pharaoh WILL not hearken unto you.'

The paucity of inflections in our language renders a careful regard to the collocation of words in a sentence peculiarly important; and, in those who wish to speak or write with perspicuity and precision, absolutely necessary. Inattention to the proper arrangement of words and clauses is almost sure to occasion obscurity and ambiguity.

In Latin and Greek, good writers usually place the relative pronoun very near to its antecedent, or at least so dispose of it that the antecedent is obvious and cannot be mistaken. In English, as our relatives, *who*, *which*, *that*, are not varied on account of number or gender, nor the two latter on account of case, it is highly necessary that their position should be carefully attended to. The relative should, in general, stand immediately after its antecedent; or if any words be suffered to intervene, they should be such only as cannot possibly obscure the meaning. In the sentence, Τον γαρ μη γνοντα αμαρτιαν ὑπερ ἡμων αμαρτιαν εποιησεν, there is not the least ambiguity;

but the same assertion cannot be made respecting our version of the words:—'For He hath made Him to be sin for us, who knew no sin.' According to the order in which the words here lie, it seems as though the antecedent of the relative *who* were the preceding word *us*; as though *we*, for whom Christ was made sin, were creatures 'who knew no sin.' It is not the obvious and grammatical meaning of the words, but our application of Scriptural principles, that enables us to attach a correct idea to the apostle's language in this verse. Whereas, by transposing the clause, 'who knew no sin,' and putting the relative close to its antecedent, all possibility of mistake is obviated:—'He hath made Him, who knew no sin, to be sin for us.'

In Hebrews xiii, 7, 8, our translators, by altering the arrangement of the words in the latter part of verse 7, and by placing at the end of that verse a colon, instead of a period, as though verse 8 were part of the same sentence, have led to a misrepresentation of the apostle's meaning. They who consult our version only will naturally regard the nouns *end* and *Jesus Christ*, as put in apposition, and as being under the government of the same word, viz. the active participle *considering*. Hence the apostle has been supposed to assert, that Jesus Christ was the end of the conversation of the persons here spoken of; and attempts have been made to explain and illustrate this idea. But no such idea is at all countenanced by the Greek original. The words for *end* and *Jesus Christ* are not in apposition, nor under the government of the same word: the former, εκβασιν, is the accusative case, governed by the participle αναθεωρουντες, considering; the latter, Ιησους Χριστος, is the nominative to the verb εστι understood. Verse 8 forms a sentence wholly distinct and independent, and ought to be separated from verse 7 by a period; and the genius of our language requires that the verb, omitted in the original, should be supplied. The two verses might advantageously be thus rendered:—'Remember them who had the rule over you, who spoke unto you the word of God; of whose conversation considering the end, follow their faith. Jesus Christ is the same yesterday, and to-day, and for ever.'

In Matthew xix, 28, it is not absolutely determined by the original, whether the clause, εν τη παλιγγενεσιᾳ, be connected with the preceding words, οι ακολουθησαντες μοι, or with the following ones, ὁταν καθιση ὁ ὑιος του ανθρωπου, κ. τ. λ. The same ambiguity hangs about our version of the passage; hence many have connected the clause, *in the regeneration*, with the preceding words, and this has given birth to the phrase, 'to follow Christ in the regeneration.' This expression is certainly objectionable; inasmuch as it appears to represent the Lord Jesus as having been a subject of that spiritual change called regeneration: a change which to sinful and polluted creatures is indispensably necessary, but of which the Redeemer could not have been susceptible; for He 'who knew no sin' needed no regeneration. The punctuation both in the Greek text, in the Latin Vulgate, and in our own version, is in favor of the other construction, which joins the clause to the following words, 'When the Son of man shall sit,' &c; and this interpretation is adopted by the most competent judges. By a slight alteration in the arrangement of the words, the meaning is rendered plain and unequivocal:—'In the regeneration, when the Son of man shall sit in the throne of His glory, ye also, which have followed me, shall sit upon twelve thrones,' &c. This arrangement is adopted in some of the modern versions of the New Testament, as the French, the Italian, and the Portuguese.

A few slight grammatical inaccuracies may be noticed in our version of the Bible; although, for general accuracy and elegance of language, it holds a very high rank, and stands unrivalled among the publications of the age which produced it.

'And so was also James and John, the sons of Zebedee,' Luke v, 10—should be, 'And so *were* also James and John,' &c.

'On the morrow, because he would have known the certainty,' &c, Acts xxii, 30—should be, 'On the morrow, because he would *know* the certainty.'

'They might have had opportunity to have returned,' Hebrews xi, 15—more correctly, 'They might have had opportunity to *return*.'

'And now abideth faith, hope, charity, these three,' 1 Cor. xiii, 13—more correctly, 'And now *abide* faith, hope, love, these three.'

'If a man say, I love God, and hateth his brother,' &c, 1 John iv, 20—should be, 'If a man say, I love God, and *hate* his brother.'

'And if we know that he hear us,' &c, 1 John v, 15—should be, 'And if we know that he *heareth* us.'

'If thou bring thy gift to the altar, and there rememberest,' &c, Matt. v, 23—should be, 'If thou bring thy gift to the altar, and there *remember*,' &c.

'Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?' Matt. vii, 9, 10. To convey the sense in correct English, we should say, 'What man is there of you, *who*, if his son ask *for* bread, will give him a stone? Or if he ask *for* a fish, will give him a serpent?' Or thus, 'If there be any man of you from whom his son shall ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?'

The expression, 'a far country,' wherever it occurs, ought to be 'a *distant* country.'

'Thine often infirmities,' 1 Tim. v, 23, ought to be 'thy *frequent* infirmities.'

The terms *wot*, *wotteth*, *wist*, being at present obsolete, we should substitute for them, *know*, *knoweth*, *knew*.

'We do you to wit of the grace of God,' &c, 2 Cor. viii, 1, should be, 'We *make known unto you* the grace of God.'

'The fruit tree yielding fruit after his kind,'—'every winged fowl after his kind,'—'If the salt have lost his savour.' In these, and all similar cases, *his* should be altered into *its*.

'If men strive together, and one smite another with a stone or with his fist, and he die not, but keepeth his bed,' Exodus xxi, 18—should be, 'and he die not, but *keep* his bed.'

'Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?' Matt. xviii, 12—should be, 'Doth he not leave the ninety and nine, and *go* into the mountains, and *seek* that which is gone astray?'

The Greeks frequently express a universal negative by means of the adjective πας and the adverb ȣ or ȣκ; but such sentences, literally translated into English, do not precisely or fully convey the sense of the original. Thus, Matt. xii, 25, Πασα ϖολις ἡ οικια μερισθεισα καθ' ἑαυτης, ȣ ϛαθησεται—'Every city or house divided against itself, shall not stand:'—speaking more correctly, according to the idiom of our language, we ought to say, '*No* city or house divided against itself shall stand.' And in 1 John ii, 19, Αλλ' ἱνα φανερωθωσιν ὁτι ȣκ εισι ϖαντες εξ ἡμων—They went out, that they might be made manifest, that they were not all of us;' we should rather say in the last clause, 'that *none* of them were of us.' So also, in Hebrews vii, 7, Χωρις ϖασης αντιλογιας—'without all contradiction,'—should rather be, 'without *any* contradiction.'

'Where moth and rust doth corrupt,' Matt. vi, 19—should be, 'where moth and rust corrupt.'

In examining a translation executed two hundred and twenty years ago, according to the strict rules of modern English grammar, the wonder is, not that any inaccuracies should be detected, but that those actually detected should be so few. And though these errors render our version less correct and less elegant than it otherwise would be, they rarely, if ever, affect the sense of any passage. W. P. B.

PROPHECIES AND MIRACLES OF THE SACRED SCRIPTURES.

It is asserted by skeptics, that, having no other account of the prophecies and of the miracles except what is found in the sacred Scriptures themselves, this account cannot be fairly considered as substantial proof of the truth and Divine authority of those Scriptures. In considering this question, as it is successfully contended by Christian writers that there are prophecies contained in the sacred volume which were fulfilled after the close of the canonical Scriptures, and are even now fulfilling, we will leave out of our inquiry the prophecies, and confine ourselves wholly to the miracles, which they assert to have been wrought by the finger of God.

That the objection may appear in its entire weight, we will endeavor to state it fairly, that we may look it fully in the face, and see if we can furnish it with a satisfactory answer.

In the first place, it must be observed, that the objection takes for granted that the only account we have of the flood, of the confusion of tongues, the deliverance of Israel from bondage, the passage of the Red Sea, &c, as recorded in the Old Testament; the birth of Jesus Christ, the miracles which He wrought in confirmation of His doctrine, His crucifixion and death, of His resurrection and ascension, of the effusion of the Holy Spirit upon the day of pentecost; and also of the various miracles recorded in the Acts of the Apostles; that the truth of all these things rests solely on the authority of the Scriptures themselves; and that therefore, before we receive them as true, we take for granted the truth of the Scripture narratives; and that hence it follows, that those reputed miracles cannot be justly adduced as proofs that the Scriptures are true. This seems to be the weight and burden of the objection. And we are compelled to allow, from the respect we have for the majesty of truth, that, granting the truth of the proposition, in all its length and breadth, we cannot gainsay it; that is, allowing that we have no *other* account nor evidence of these miracles than what is found in the Holy Scriptures, and no *other* evidence of their truth, we cannot infer the truth of the miracles themselves without first inferring the truth of the Scriptures. And hence it follows most undeniably, that the miracles cannot be adduced as a proof of the Divine authority of the Scriptures until the sacred Scriptures themselves are allowed to be true; and when this is done, the reality of the miracles follows as a necessary corollary, though their existence is not necessary to substantiate a truth already established. From all this, it follows, that the truth of sacred Scripture must be proved *before* we can rationally believe that such miracles were wrought as are recorded in them. All this must, we think, be fully granted: namely, that the reputed miracles of the Scriptures cannot be adduced *a priori* in favor of the Divine authority of these sacred records.

To illustrate this point. A man affirms that *Robinson Crusoe* lived so many years upon a desolate island—that he subsisted at first upon roots and herbs—obtained fire by rubbing two sticks together—constructed him a habitation in a cave, which he fortified—and that he was finally delivered by means of the crew of a shipwrecked vessel. We ask him how he came to the knowledge of all these facts and circumstances? He answers, by reading the history of Crusoe's adventures. Do you believe the facts you have related? Yes, verily. *Why* do you believe them? Because, says he, the book itself is proved to be true, from the marvellous events therein related. Does this prove the genuineness and authenticity of the book? By no means. The truth of the narrative is *assumed* before the incidents of Crusoe's life and adventures are believed. This every one must at once perceive.

Well; apply this to the case in hand. We take up the New Testament; and read that, at such a time, Jesus was born—that, in the course of his short life, he wrought various miracles, by healing the sick, raising the dead, &c,—that he finally died on the cross, rose again, and ascended to heaven. How do we know the things therein related to be true? Do we infer the truth of the narrative, because of the marvellous nature of the events therein recorded? This sort of evidence would convert the most marvellous adventures into truth, merely because the narrator saw fit to embellish his story with marvellous tales; and the more unheard-of and naturally incredible the events which are related, the stronger the evidence of their truth! This mode of reasoning would destroy all distinction between things credible and incredible; and would oblige us to swallow all the marvellous stories, which have been related by designing impostors, however false and absurd! Before, therefore, we can rationally believe in the miracles recorded in the Bible to be true, we must first prove that the Bible is itself true, independently of all the miracles therein recorded. But, when we have thus established the truth of the Bible, we have fully ascertained the truth of all it contains, and of course the genuineness of its miracles: and hence also the Divine Hand is fully and unequivocally recognized in the production of all these mighty events; for surely nothing short of omnipotence could effect such miracles as are recorded in the Bible, allowing them to have been effected as therein related.

Now, the question is, Are the sacred Scriptures susceptible of any such proof as is required in the present case? We think they are. And the *first* sort of proof is what has been very properly called *internal;* and the second *collateral,* or that which arises from analogous testimony of other authors, who flourished and wrote about the same time respecting the same events and transactions which are recorded by the sacred historians.

In respect to the first sort of testimony, it arises out of the nature of the subject on which the inspired writers treat—the manner in which they wrote and spoke—the agreement of their testimony—and the harmony of their sentiments. There is, in the language of truth, an honesty of expression—an independence and dignity of thought—a purity of sentiment, and a boldness of manner—which inspire confidence almost irresistibly; and which it is extremely difficult for imposture to counterfeit. That these marks of truth apply to the Holy Scriptures throughout, seems to be generally admitted. Nor is it easy to find a justifiable motive for either falsehood or deceit in any of the writers or transactions of the sacred Scriptures. They often suffered for their testimony; and their lives declared the sincerity and integrity of their hearts in what they professed with their lips.

We cannot enter into a full examination of those several branches of testimony on the present occasion; but merely allude to them, to show what is meant by that sort of internal testimony by which the sacred writers commend themselves to the belief and approbation of mankind. We are of the opinion, however, that a thorough examination of this subject will lead to the conclusion, that this sort of testimony is the strongest which can be adduced in favor of the truth of Christianity. The authors of this system of religion were too *honest* to *lie*—too *good* to *deceive*—and too *wise* to be *imposed* upon; and the predictions which they uttered were pregnant with events too vast for mere human conception, and the precepts which they delivered were too pure in their character to proceed from any hearts that were tinctured with hypocrisy, or from lips that were accustomed to utter deceit. The strict adherence, also, of the authors of these truths, amidst privations of the most painful character, and sacrifices of the most costly kind, is no slender proof that they fully believed what they spoke and wrote; and therefore, that if they labored under a delusion, it was a delusion perfectly compatible with the purest sincerity and the most inflexible integrity. Nor are the effects which Christianity did produce, and even now produces, on the tempers and lives of its professed believers and followers, to be considered as slender evidences of the truth and friendly bearing of the system, wherever it gains an entrance into the understandings, and becomes a regulator of the consciences and conduct of men.

Whether these topics of evidence will satisfy the speculative mind or not, they appear to us to carry a weight with them which cannot be easily resisted; and to amount, in their united influence, to a moral demonstration in support of the Divine authority of the sacred Scriptures. We say, none but God could have enabled men to utter such predictions, because none else could have conceived them possible,—that none but God could have inspired such truths—could have delivered such precepts of morality—and have revealed such doctrines, so holy and sublime,—and that none but a *God of love* would have devised and executed an entire system of religion so admirably adapted to promote the present and future well being of the human family. Let those who doubt these conclusions candidly examine the system in all its length and breadth, and make up their minds according to the lights of truth and a good conscience. But, as before said, we cannot dwell upon this branch of our subject, but must content ourselves with only some brief hints in reference to it. And let those who doubt of its weight and applicability, recollect that this or some *other* sort of testimony, independently of prophecies and miracles, *must* be brought to bear on this subject *before* the miraculous interferences recorded in the Holy Scriptures can be rationally received as unquestionably true. To argue the truth of the Scriptures from the reality of the miracles, and then to infer the reality of the miracles from the truth of Scripture, is but an imitation of the sophistry of the Roman Catholic writers, who undertake to prove the infallibility of the canons of their Church, because popes, cardinals, or councils have decreed them; and then to infer the infallibility of popes, cardinals, or councils from the infallibility of the said canons. This is what has been very properly called *arguing in a circle;* you proceed in a perpetual round of argumentation without ever coming to the end by a sound conclusion.

We are not left, however, to this solitary testimony in support of a truth of such tremendous importance; although, if we were, we need not despair of finding our way to heaven unobstructed by any impassable gulfs. The summit of truth would still loom up before us as we approached the end of our voyage, irradiated in the distance by the beams from the Sun of righteousness; even those beams which shone so conspicuously upon the minds of patriarchs and prophets, and conducted them to glory and immortality. How, it may be asked, did Abel, Noah, and Abraham know that the Lord had spoken to them? They had no written canon to which they could appeal; they had no book of Scripture, in which were found the records of miracles, of strong and powerful interpositions, which had been manifested in behalf of either themselves or their ancestors: and yet they doubted not but that God had spoken to them; and so convincing were the evidences that God had indeed appeared to them, revealed to them His will, and given them His law, that thousands of the wisest and best of men believe it even to this day. There must, therefore, be some internal and direct evidence, by which God makes Himself known as the God of the universe, anterior to all such evidence as is derivable from the present canon of Scripture, and from the miracles therein recorded. God must have a language in which He speaks to man, and a manner of utterance which man must hear and recognize as the voice and language of the Deity. Whenever He proclaims Himself, He does it in such a way, in such terms, and under such circumstances, that those to whom the proclamation is made can assuredly recognize the Divine presence, and understand the message as coming from Himself, and from none other; and when the instances of these Divine manifestations are recorded, it is done, if done under His direction, in such terms, and under such circumstances, that the record is recognized as a record of the Divine will. The rays of the sun exhibit the sun itself; and, indeed, every object, on which the eye of man ever gazed, is its own revelator, though it may be indebted to a medium extraneous from itself for making itself known. 'Whatsoever doth make manifest is light:' so spake an inspired apostle. And while it is the exclusive province of light to make manifest the vast variety of objects with which we are surrounded, it is equally certain that this light is only the medium through which and by which those objects *manifest themselves* to the senses, and to the understandings of men; so although all spiritual illumination comes from 'God, who is light, and in whom is no darkness at all,' yet He shines upon the moral world through such mediums as He has seen fit, and may now and hereafter see fit to select. He may communicate Himself either directly to the heart and understanding by His Spirit, by visible symbols of His presence, as He did to

Abraham and others, or by the voice of His prophets and evangelists; and, as He now does, through the medium of the sacred volume. But still it is *God proclaiming Himself.* He shines by His own light. He exhibits His own character in His own way. And in this light of Himself He makes *Himself* manifest, according to the plain declaration of the inspired writer, 'In thy light we see light.'

Is it to be supposed, that when God was making His Book for the instruction and edification of His offspring, that He could not accompany its pages and announcement with such a sort of testimony respecting its origin, as to convince all its readers from whence it came, independently of all extraneous testimony? Allowing that He could do this, does it not follow, that, whenever this Book is taken up and read with candor and attention, this evidence of its truth is perceived and felt? And does it not also follow, that this evidence is anterior to all other testimony; and, therefore, of the strongest and most indubitable character?

We cannot, however, pursue this branch of the subject farther at this time. Let us therefore inquire, whether there be any collateral testimony, which may be relied upon as corroborating the sort of evidence to which we have alluded. To illustrate our meaning upon this point, we will allude to the history of Robinson Crusoe again. Suppose that other authors had described the same island, stating the same facts respecting its local situation, its soil, and productions, the cave in which the unfortunate adventurer resided, &c; and should add, that they had examined the grotto, and other places which he had described; and affirm that they had been accurately described by the author of Crusoe; and moreover that they had seen fragments of bones of lamas, which had been killed, cooked, and eaten, and other marks that the island had been visited by some civilized man or men about the time Crusoe is said to have resided there; would not all this be a strong corroboration of the truth of the history of his adventures?

Now, let us apply this to the case in hand. Moses relates, that, in the days of Noah, about 1656 years after the creation, a flood came upon the earth, at the command of God, and destroyed all its inhabitants except Noah and his family. Is there any thing in the writings of other authors which seems to refer to this event, and thereby to corroborate its truth? We think there is. It has been contended by some, that antiquity abounds with testimonies relating to this most extraordinary event; that even the whole heathen mythology sprang from traditional accounts, often indeed obscured by fabled embellishments, of the general deluge; that Prometheus, Deucalion, Atlas, Theuth, Zuth, Xuthus, Inachus, Osiris, Dagon, and others, are all only different names by which Noah was intended. It is certain, that traditions concerning the destruction of the old world, either partially or entirely by water, are found among the fragments of the most ancient heathen writers. Eusebius has preserved a passage from Abydenus's history of Assyria, to the following effect:—

'After these reigned many others, and then Seisisthrus, to whom Saturn foretold that there shall be a prodigious flood of rain, on the 15th day of the month Desius; and commanded him to deposit all his writings in Heliopolis, a city of the Sipparians. Having obeyed this injunction, Seisisthrus, without delay, sailed into Armenia, and found the prediction of the god realized. On the third day, after the waters were abated, he sent out birds, that he might ascertain whether the earth had yet appeared through the flood. But these, finding only a boundless sea, and having no resting place, returned to Seisisthrus. In the same manner did others. And again he sent the third time; for they had returned to him having their wings polluted with mud. Then the gods translated him from among men: his ship came into Armenia, the wood of which is used for a charm.' He refers also to the dove of Noah. Speaking of the natural sagacity of animals, he says, 'Deucalion's dove, sent from the ark, upon her return, brought a sure indication that the tempest had yielded to tranquillity.' The striking resemblance between this account of the flood and that of Moses, must be perceived by every reader; and we cannot but consider it a strong corroboration of its truth. For even allowing that for which some contend, that the heathen borrowed his account of this matter from Moses, it by no means weakens the force of the testimony. Whether he derived his information from the sacred records, or from a more uncertain tradition, the manner in which he records it shows that he fully believed it, and that it was currently believed among his nation.

Berosus is said to have flourished about 270 years before the Christian era. He signalized himself by his astronomical productions, and particularly by writing a history of Chaldea, some fragments of which are preserved by Josephus in his book against Appian. In his first book, he makes the following statement:—'This Berosus, treading in the steps of the most eminent writers, has recorded the same facts as Moses, in relation to the deluge—the destruction of mankind by it—the ark in which Noah, the father of our race, was preserved—and its resting upon the tops of the Armenian mountains.' After this relation, Berosus adds:—'It is reported that part of the ship now remains in Armenia, on the Gordyean mountains; and that some bring thence pitch, which they use as a charm.'

Lucian, who was born near the close of the first century of the Christian era, and rose to great eminence as a scholar, and was certainly no friend to Christianity, speaks of a very remote history of the ark, laid up in Heliopolis of Syria; and, according to him, the account which the Greeks give of the deluge, is as follows:—'The first race of men were self-willed, perpetrating many crimes, regardless of oaths, inhospitable, uncharitable; for which cause great calamities fell upon them. For suddenly the earth threw out much water—a deluge of rain fell from heaven—rivers overflowed exceedingly—and the sea itself overspread the globe to that degree, that all things were overwhelmed by the water, and the whole of mankind perished. Deucalion alone remained, the source of another generation. He was preserved thus:—In a great ark, which he had prepared, he placed his wives, and his children, and entered also himself. After them went in bears, and horses, and lions, and serpents, and all other living creatures upon the face of the earth, by pairs. He received all those animals, which had no power to injure him, but were extremely familiar, being overruled by Divine influence. These all floated together, in the same ark, so long as the waters were upon the earth.'

It is well known to the learned, that among ancient writers the same persons were designated by different names. This arose from the custom adopted by those writers in translating from one language into another. Instead of retaining the original names, more especially those which were descriptive, or bore a verbal adjective signification, they changed them into another corresponding in meaning in the language into which the translation was made. Thus Alexander, the historian, writing concerning Isaac in Greek, does not retain the original Hebrew name, יצחק (*Isaac*) which signifies *laughter*, but calls him in Greek Γέλωτα, (*Gelota*,) a word of the same meaning. So also in the different names used in the several accounts given by different nations of the deluge, the same person is described; and that person is *Noah*. This word נח signifies *rest* or *consolation*, and was doubtless given to him in anticipation of the *comfort* he should derive from *resting* from the commotion occasioned by the general deluge of waters. Diodorus says, it is the tradition of the Egyptians that 'Deucalion's was the universal deluge.' And Plato corroborates this testimony, by saying, 'that a certain Egyptian priest, related to Solon out of their sacred books the history of the universal deluge, which took place long before the partial inundations known to the Grecians.'

Now it seems hardly credible, that so many traditional accounts, resembling each other in so many important particulars, could have been the effect of pure imagination, or were the mere fables of men, invented without any corresponding fact for their foundation. As before remarked, allowing that all these accounts of this singular event were derived from one common source, namely, the Mosaic records, it shows most conclusively that these records were believed to be genuine by all those who have been instrumental in handing them down to us. Thus much is undoubtedly proved, that the truth of the general deluge does not rest solely on the testimony of Moses, but that his account of it is corroborated by several heathen writers in the extracts we have quoted.

Memorials of the deluge are preserved in India, both in their sacred books, and in the objects of their worship. It is supposed that the *Dagon*, mentioned in the sacred Scriptures, is an allegorical representation of the preservation of Noah from the destruction of the deluge. The Hebrew word דג (*dag*,) signifies a *ship*, or *fish*; and by allowing a transposition of the two last letters which compose the word דגון (*dagon*,) so as to read *dag-nau*, instead of *Dagon*, and the word might be translated the *fish* of *Noah*. As implying *fruitfulness*, this deity is generally represented by a *female*, with the lower parts of a *fish*. At any rate, the image is compounded of the body of a *fish*, and the upper parts of a human figure, indicating that the deity, whom this image represents, came up out of the sea, where for some time he had had his dwelling; and hence this is supposed to be no obscure memorial of the flood, and of the salvation of Noah, as the second father of the human family, from its devouring elements; and as this is one of the most prominent deities of the east, it is supposed that the fact respecting the destruction of the old world by water, was generally believed among that people.

That this fact has been preserved in their sacred books, Sir William Jones has proved beyond the possibility of doubt. In his literal translation of their Bhagavat, he gives a translation of the first Purána, entitled *Matsya*, or *fish*, from which we give the following extracts; which will show most conclusively, that, among their traditions, they have preserved an account of the general deluge:—

> 'At the close of the last calpa, there was a general destruction occasioned by the sleep of Brahma; where his creatures in different waters were drowned in a vast ocean.'

The following comes so near to the account of the preservation of Noah, as detailed by Moses, that it is not possible to resist the conviction, that it alludes to the same event. After having represented the 'king of the waters' as making supplication to the God of the universe for preservation amidst the general deluge, it is added as follows:—

> 'The Lord of the universe, loving the pious man who thus implored Him, and intending to preserve him from the sea of destruction, caused by the depravity of the age, thus told him how to act:—In *seven days* from the present time, O thou terror of enemies, the three worlds will be plunged in an ocean of death; but, in the midst of the destroying waves, a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by *seven saints*, encircled by pairs of brute

animals, that shall enter the spacious *ark*, and continue in it, secure from the flood, on one immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent on my horn; but I will be near thee, drawing the vessel, with thee and thy attendants. I will remain on the ocean, O chief of men, until a night of *brahma* shall be completely ended. Thou shalt then know my true greatness, rightly named the supreme Godhead; by my favor all thy questions shall be answered, and thy mind abundantly instructed.'

After having delivered this comforting speech to the 'pious king,' it is stated that

'The sea, overwhelming its shores, deluged the whole earth; and it was soon perceived to be augmented by showers from immense clouds.'

That all this is descriptive of the deluge, as related by the sacred historian, there can be no cause to doubt. In respect to the *antiquity* of these Indian records, Sir William Jones, the learned translator, who was thoroughly versed in the language of the country, and familiar with its writings, and therefore a competent judge in these matters, says, that 'in whatever age they might have been first promulgated, they could not have received their present form above 3000 years ago.'*

Respecting the *manner* in which the several nations of the earth came to the knowledge of this very singular event, allowing its truth, it is not at all difficult to perceive. Noah being the second progenitor of the human race, it is natural to suppose that his immediate descendants would preserve a record of an event which marked such an epoch in the world's history; and that they would transmit it to their posterity, and so on from one generation to another; and thus by tradition, either oral or written, and probably in both ways, its history would be handed down in the several branches of his family, both in their books and by monumental records, as well as by hieroglyphical representations, in the manner we have seen in the figure of Dagon, which was part fish and part human; the fish representing Noah's preservation during the flood, and the breast, arms, and head of a man, denoting his human intelligence and strength. But, in whatever way we may interpret these hieroglyphical representations, *our* purpose is completely answered, namely, that those records, found among heathen nations, strongly corroborate the truth of the Mosaic account of the universal deluge.

But we have supposed, not only that the naked fact itself might be supported by contemporaneous testimony, but also that marks may be found which bear witness to the truth of the narrative. Those who have traversed the earth for the purpose of making philosophical experiments, have discovered, even on the highest mountains situated most remotely from the present bed of the ocean, marine substances, deeply embedded in the earth, and mixed with hard substances, in a manner altogether unaccountable on any other hypothesis, than that which assumes a general deluge at some remote period of the world.

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* See Fragments to Calmet's Dictionary, articles Dagon, and Indian history of the deluge.

We are aware that some have attempted to account for these phenomena by those volcanic eruptions, by which islands have been raised from the bed of the ocean; but is it not an utter improbability that the vast mountains, which now lift their heads to the skies on the different continents of the earth, as well as the continents themselves, should owe their origin to these submarine eruptions? This must be allowed before it can be admitted that the existence of these marine substances is to be attributed to volcanic eruptions only. That such substances are found in those islands which have been upheaved from the bottom of the sea, is granted. But have they been found only in such places? Have they not been discovered embedded in the earth far remote from the shores of any ocean? How came they here? Can the fact be satisfactorily accounted for on any other hypothesis than that which supposes that the earth was once submerged under the waters? These are some of the *marks*, which the Ruler of the universe hath left of His mighty footsteps when He trode upon this earth, and 'broke up the fountains of the great deep, and opened the windows of heaven,' by which means the earth was deluged with water.

How this magnificent event was brought about, we pretend not to know; and we think it is altogether useless to speculate concerning the process by which it was accomplished. Admit the fact as recorded by Moses, and all difficulties vanish. The grand Agent was fully competent to the task. 'And the Lord said, I will destroy man whom I have created.' This sentence, so sublimely expressed, is sufficient to satisfy the queries of all those who credit the fact of the deluge, as herein recorded. And to attempt to deny the fact, and then speculate on its abstract impossibility, is absurd. Nor is it less so to admit it on the authority of the sacred historian, and then doubt its truth because it is unaccountable on the principles of human philosophy.

As a matter, however, of curiosity, we will present our readers with the two following calculations on the quantity of water requisite for a universal deluge. The first is from Dr. Geddes:—

> '*Fifteen cubits upward did the waters prevail; and the mountains were covered.* This has been always accounted one of the most unaccountable phenomena of the deluge, and has, more than any other circumstance attending it, perplexed and puzzled commentators.

The most ingenious solution of the difficulty which I have ever met with, is one sent to me, some years ago, by Sir Henry Englefield, which I shall here give in his own words:—

"The diameter of the earth being taken at 8000 miles; and the highest mountain being supposed four miles high above the level of the sea,* the quantity of water requisite to cover them will be a hollow sphere of 8008 miles diameter, and four miles thick; the content of which, in round numbers, is 800,000,000 cubic miles. Let us now suppose the globe of the earth to consist of a crust of solid matter, 1000 miles thick, enclosing a sea, or body of water, 2000 miles deep; within which is a central nucleus of 2000 miles in diameter: the content of that body of water will be 109,200,000,000 cubic miles; or about 137 times the quantity of water required to cover the surface of the earth, as above stated. Now water, by experiment, expands about one 25th of its whole magnitude, from freezing to boiling, or one hundredth of its magnitude for 45 degrees of Fahrenheit's thermometer. Suppose, then, that the heat of the globe, previously to the deluge, was about 50 degrees of Fahrenheit's, a temperature very near that of this climate; and that a sudden change took place in the interior of the globe, which raised its height to 83 degrees; a heat no greater than the marine animals live in, in the shallow seas between the tropics; those 23 degrees of augmented heat would so expand the internal sea, as to cause it to more than cover the surface of the globe, according to the conditions above mentioned: and if the cause of heat ceased, the waters would of course, in cooling, retire into their proper places. If the central nucleus be supposed 3000 miles, and the internal sea only 1500 miles deep, its contents will then be 99,200,000,000 cubic miles; or, 125 times the water required: and in that case, an additional heat of 36 degrees to the previous temperature of the earth, will be sufficient to produce the above described effect. It is scarce necessary to say, that the perfect regularity here supposed to exist in the form of the interior parts of the globe, is of no consequence to the proposed hypothesis; which will be equally just, if the above given quantity of waters be any how disposed within the earth. Neither is it here proposed to discuss the reality of a central fire, which many philosophers maintain, and many deny. It may not be unworthy to remark, that the above hypothesis, which does not in any way contradict any law of nature, does singularly accord with the Mosaic narrative of the deluge: for the sudden expansion of the internal waters would, of course, force them up through the chasms of the exterior crust in dreadful jets and torrents; while their heat would cause such vapors to ascend into the atmosphere, as, when condensed, would produce torrents of rain beyond our conception."

'The possibility of a universal deluge, then—of a deluge rising *fifteen cubits above the highest mountains*—can hardly be denied. It is not at all necessary to suppose, with Sir Henry, that the antediluvian mountains were as high as those of the present earth. They may have been of a very different form and size, and composed of other materials.'

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* 'This is more than the height of the Andes.'

The second is by the bishop of Landaff, on the quantity of water exhaled from the earth in a summer's day, and is as follows:—

'Who would have conjectured, that an acre of ground, even after having been parched by the heat of the sun in summer, dispersed into the air, above 1600 gallons of water, in the space of twelve of the hottest hours of the day? No vapor is seen to ascend; and we little suppose, that in the hottest part of the day, it more usually does ascend than in any other. The experiment from which I draw this conclusion, is so easy to be made, that every one may satisfy himself of the truth of it. On the 2d day of June, 1779, when the sun shone bright and hot, I put a large drinking glass, with its mouth downward, upon a grass plot, which was mown close. There had been no rain for above a month, and the grass was become brown. In less than two minutes, the inside of the glass was clouded with a vapor; and in half an hour, drops of water began to trickle down its inside, in various places. This experiment was repeated several times with the same success.

'That I might accurately estimate the quantity thus raised, in a certain portion of time, I measured the area of the mouth of the glass, and found it to be twenty square inches. There are 1296 square inches in a yard, and 4840 square yards in a statute acre; hence, if we can find the means of measuring the quantity of vapor raised from twenty square inches of earth, suppose in one quarter of an hour, it will be an easy matter to calculate the quantity which would be raised, with the same degree of heat, from an acre in twelve hours. The method I took to measure the quantity of vapor, was not, perhaps, the most accurate which might be thought of, but it was simple and easy to be practised. When the glass had stood on the grass plot one quarter of an hour, and had collected a quantity of vapor, I wiped its inside with a piece of muslin, the weight of which had been previously taken. As soon as the glass was wiped dry, the muslin was weighed again; its increase of weight showed the quantity of vapor which had been collected. The medium increase of weight, from several experiments made on the same day, between twelve and three o'clock, was six grains, collected in one quarter of an hour, from twenty square inches of earth. If the reader takes the trouble to make the calculation, he will find, that above 1600 gallons, reckoning eight pints to a gallon, and estimating the weight of a pint of water at one pound avoirdupois, or 7000 grains Troy weight, would be raised at the rate here mentioned, from an acre of ground in twenty-four hours.

'It may easily be conceived, that the quantity thus elevated will be greater when the ground has been well soaked with rain, provided the heat be the same. I did not happen to mark the heat of the ground, when I made the fore-mentioned experiments. The two following are more circumstantial:—The ground had been wetted the day before I made them by a thunder shower. The heat of the earth, at the time of making them, estimated by a thermometer laid upon the grass, was ninety-six degrees. One experiment gave 1973 gallons from an acre in twelve hours; the other gave 1905. Another experiment made when there had been no rain for a week, and the heat of the earth was one hundred and ten degrees, gave after the rate of

2800 gallons from an acre in twelve hours. The earth was hotter than the air, as it was exposed to the reflection of the sun's rays from a brick wall.'

These testimonies and reasonings we leave with the reader, hoping that his good sense will enable him to make a right use of them; and we are persuaded that they will tend to strengthen his faith in the authority of that revelation, which is a light to his path, and a lamp to all his ways.

The second Scripture facts we shall select are the building of Babel, the confusion of tongues, and the dispersion of the human family into distinct tribes.* These facts are recorded by Moses in the eleventh chapter of Genesis. 'And they said, Go to, let us build a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth:' and the Lord confounded their language, and 'scattered them abroad from thence upon the face of all the earth; and they left off to build the city.'

Here are facts distinctly stated. Are we to receive them simply on the credit of the sacred historian; or is their truth corroborated by other testimony? Assuming the fact that Moses wrote under Divine inspiration, we want no additional testimony to command our assent. But may we not derive evidence in favor of the claim of Moses being divinely inspired from the testimony of collateral writers, who have either directly attested the same facts, or manifestly alluded to them under obscure allegory or by more direct historical detail?

In respect to the naked fact itself, that Babylon was built on the plains of Shinar, or in the land of Chaldea, we have the testimony of all antiquity. Of this, therefore, there can be no doubt. But does profane history furnish us with any accounts of the attempt to build this tower, the confusion of tongues which happened at that time, and of the dispersion of the human family, any way analogous to the Mosaic account of these matters? We think it does. In the first place, an obvious allusion to an event somewhat analogous to this is found in Homer's Odyssey, book xi, line 375–390, in which he represents men as giants attempting to climb up to heaven, by piling mountain on mountain:—

'There Ephimedia trod the gloomy plain,
Who chain'd the monarch of the boundless main;
Hence Ephialtes, hence stern Otus sprung,
More fierce than giants, more than giants strong;
The earth o'erburden'd groan'd beneath their weight,
None but Orion e'er surpassed their height;
The wondrous youths had scarce nine winters told,
When high in air, tremendous to behold,

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* For our views on the confusion of tongues, and the consequent dispersion of mankind, see our number for April 1833, vol. iv.

Nine ells aloft they rear'd their towering head,
And full nine cubits broad their shoulders spread.
Proud of their strength, and more than mortal size,
The gods they challenge, and affect the skies.
Heav'd on Olympus tottering Ossa stood;
On Ossa, Pelion nods with all his wood.'—Pope.

Virgil evidently alludes to the same event in his Georgics, book i, line 279–283, where he says,—

———'And cruel Typhæus, and the brethren, leagued to scale heaven. Thrice, indeed, they attempted to pile Ossa upon Pelion, and to roll woody Olympus upon Ossa; thrice the Father of heaven overthrew the mountains, thus heaped up with thunder.'

Ovid also, in his Metamorphosis, book iv, line 151–155, alludes to the same event:—

'Nor were the gods themselves more safe above,
Against beleaguer'd heaven the giants move;
Hills piled on hills, on mountains, mountains lie,
To make their *mad approaches to the sky,*
Till Jove, no longer patient, took his time
T' avenge, with thunder, their audacious crime;
Red lightning play'd along the firmament,
And their demolish'd work to pieces rent.'—Dryden.

The only difference between the accounts is, Moses represents the people on the plains of Shinar as attempting to 'build a *tower*, whose tops should reach unto heaven;' but the poets of heathenism represent them as *piling mountain on mountain* for the purpose of making *war upon the gods:* Moses brings in the Almighty as *confounding* their *language* or *designs*, and thus *dispersing* them abroad upon the earth; whereas the heathen writers tell us, that *Jove, by thunder and lightning, demolished their works*, or *overthrew the mountains* upon the impious builders, and thus crushed them; or, as Homer has it,—

'His shafts Apollo aim'd, at once they sound,
And stretch'd the giant monsters on the ground.'

And these points of resemblance are as near as could be expected between the truth of sober history, and the embellishments of profane poetry, when relating to the same event.

Josephus quotes from one of the sybils, in the words following:—'When all mankind spoke the same language, some of them elevated a tower immensely high, as if they would ascend up into heaven; but the gods sent a wind, and overthrew the tower; and assigned to each a particular language; and hence the city of Babylon derived its name.' Abydenus uses similar language. He says,—'There are, who relate that the first men born of the earth, when they grew proud of their strength and stature, supposing that they were more excellent than the gods, wickedly attempted to build a tower, where Babylon now stands. But, the work advancing toward heaven, was overthrown upon the builders, by the gods, with the assistance of the winds; and the name Babylon was imposed upon the ruins. Till that period men were of one language; but then, the gods sent among them a diversity of tongues. And then commenced the war between Saturn and Titan.'

Of the tower of Babylon, and its destruction, Abydenus, as quoted by Origen, and afterward by Eusebius, speaks in the following language:—'The first men were born of the earth, and of great bodily strength; and affecting great antiquity they built a tower of immense height, where Babylon is now situate. When they had raised it very high toward heaven, a great wind from the gods threw it down; and from its rude mass of ruins Babylon derives its name. Till that time men had all been of one language.'

These extracts are sufficient to show that the facts as related in the Bible respecting this memorable event are supported by strong collateral testimony from heathen authors; and that, although some of these testimonies are mixed up with fabulous notions, which were the mere inventions of the poet, introduced probably to gratify that natural fondness for the marvellous by which all men are distinguished, they nevertheless go far to confirm the truth of sacred history on those points.

We will introduce only one more fact from the Old Testament history, as illustrative of our views on this subject; and that is the destruction of Sodom and Gomorrah. It is stated by Moses, Gen. xix, 24, 25, 'Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.' This is the simple fact, as stated by Moses; and however inexplicable it may appear upon any philosophical principles, that 'brimstone and fire' should be 'rained from the Lord out of heaven,' we are bound to believe the fact, if supported by competent testimony. There is no necessity, however, for us to understand these terms literally, as though a shower of brimstone and fire actually descended from the highest heavens, and thus consumed those cities, without the intervention of any natural agent. The simple fact to be believed, as before said, is, that those devoted cities were *really destroyed* according to this declaration of Moses. The *means* by which this destruction was accomplished, whether natural or supernatural, were doubtless under the immediate control and direction of the Divine Hand; and therefore the event was strictly *miraculous.* The most probable supposition is, that a shower of nitrous particles was precipitated from the atmosphere, at the command of that God who controls the elements of nature, and makes them subservient to His will, which, by the action of the electric fluid, ignited, and thus consumed the cities. This set fire to the inflammable matter with which the 'plains of Sodom' abounded, such as the bituminous substances said to exist there in abundance, by which those plains were also burnt up. And thus the Divine prediction respecting the entire overthrow of those wicked cities, and the surrounding plain, was verified, by means of agents which are always at His command, and by which He can, at any time, execute His purposes of either mercy or vengeance.

The inquiry now is, whether the truth of this narration of facts derives any support from contemporaneous testimony, and from visible marks which have been discovered by those who have visited this place since the awful catastrophe here detailed.

Tacitus, the elegant historian of Rome, asserts, that traces of the fire which consumed those cities were visible in his days. 'At no great distance,' says he, 'are those fields, which, as it is said, were formerly fruitful, and covered with great cities, till they were consumed by lightning; the vestiges of which remain in the parched appearance of the country, which has lost its fertility.'

Diodorus Siculus describes the Lake Asphaltitus at large, in two different parts of his work; and concludes his account by saying, 'The region round about, burning with fire, exhales a stench so intolerable, that the bodies of the inhabitants are diseased, and their lives contracted.'

Strabo has the following remarks:—'There are many indications that fire has been over this country; for about Masada they show rough and scorched rocks, and caverns in many places eaten in, and the earth reduced to ashes, and drops of pitch distilling from the rocks, and hot streams, offensive afar off, and habitations overthrown; which renders credible some reports among the inhabitants, that there were formerly thirteen cities on the spot, the principal of which was Sodom; so extensive as to be sixty furlongs in circumference; but that by earthquakes, and an eruption of fire, and by hot and bituminous waters, it became a lake as it now is; the rocks were consumed, some of the cities were swallowed up, and others abandoned by those of the inhabitants who were able to escape.'

Solinus holds a similar language. He says,—'At a considerable distance from Jerusalem, a frightful lake extends itself, which has been struck by lightning, as is evident from the ground, black; and reduced to ashes.'

Beside these testimonies of ancient heathen writers, we have the evidence of more modern scientific travellers, who have visited the country, and examined for themselves the same mournful vestiges of destruction. According to these, the country is stripped of its herbage; the lake, and the surrounding soil are salt and bituminous; and vegetable life is nearly extinct in that whole region of country.

time approaches! Behold, the vast globe, with its ponderous convexity, bows to thee!—the lands—the expansive seas—the sublime heavens! See how all things rejoice in this advancing era! O! that the closing scenes of a long life may yet hold out, and so much fire remain, as shall enable me to celebrate thy deeds!'

Though the Prophet Isaiah struck a deeper shade, and sung in much more elevated strains of inspired eloquence, than did the Roman bard; yet, it must be acknowledged, that the latter has poured forth the meltings of his soul in lofty strains of poetry. This sublime eclogue was sung about forty years before the birth of our Savior; and from whatever source he derived his prophetic information respecting this grand event, whether from tradition or from intercourse with the Jews, it is certain that the advent of our Savior is here portrayed in no obscure terms, together with the blessings which should accompany and follow that event. This passage, and others to which we have referred, are quoted to show that an expectation respecting the coming of some extraordinary personage to bless the world with peace and prosperity, was not confined to the people of Israel, but prevailed very generally among the other nations of the earth.

Others have spoken of the *star*, which made its appearance about that time. Pliny speaks of 'a certain splendid comet, scattering its silver hair, and appearing a god in the midst of men.' Chalcidius writes concerning 'the rising of a certain star, not denouncing death and diseases; but the descent of a mild and compassionate God to human converse.' Josephus bears the following testimony to the *life* of Jesus Christ, which proves that *he*, at least, believed that there had been such a person on the earth:—

'At this time there was one Jesus, a wise man, if I may call Him a man; for He did most wonderful works, and was a teacher of those who received the truth with delight. He won many to his persuasion, both of the Jews and of the Gentiles. This was CHRIST; and although He was, at the instigation of our nation, and by Pilate's sentence, suspended on the cross, yet those who loved Him at the first, did not cease so to do: for He came to life again the third day, and appeared to them. And to this day, there remains a set of men, who from Him have the name of Christians.' The objection of infidels, that this passage is an interpolation of some Christian for the purpose of verifying the Gospel history of our Savior, has no weight, as it has all the marks of genuineness with any other parts of that celebrated history. Beside, it is just such a testimony as we might expect from such a historian as Josephus was; for it would have been very strange, indeed, if Josephus, who died within ninety-three years after Christ, in writing the history of the Jewish wars, at the very time when it is confessed on all hands that such a person as Jesus of Nazareth did make His appearance among that nation, should have omitted the notice of an event of such notoriety. Nor is it to be wondered at that the enemies of Christianity should wish to invalidate the authority of this testimony, seeing it authenticates the whole history of the life, the miracles, the death, and resurrection of Jesus Christ.

2. We notice, in the second place, the *death* of the Lord Jesus. And the first source of evidence in support of this event, in corroboration of the Scriptural account of it, is the universal testimony of ancient writers, that, at the time of His sufferings and death, those identical rulers, mentioned in the evangelists by their name, actually were the governors of that day in the land of Judea, and the other places designated. Secondly, the evangelical histories, which record the death of Jesus Christ, were written soon after that event happened; and hence, had it been false, there were persons alive who could have easily refuted it to the shame and everlasting confusion of its authors. But no such refutation has ever appeared, or even been attempted; and for this very obvious reason, that the death of Jesus Christ upon the cross, in the manner related by the evangelists, was a fact of such notoriety, and so universally admitted as true, that an attempt at its refutation would have been stamped with the utmost folly.

In the third place, we may remark, that it was customary for the prefects and rulers of the distant provinces of the Roman empire to transmit to the emperor a summary account of all the extraordinary events and transactions of their administration. And that Pontius Pilate, the Roman governor of Judea at that time, did send a relation of this event, is most evident from the following facts:—*Justin Martyr*, who lived about a century after our Saviour's death, and who suffered martyrdom in Rome, was largely engaged with the philosophers of that age in controversy respecting the truth of Christianity, and more particularly with Crescens, the Cynic. In this controversy he challenged Crescens to dispute the cause of Christianity with him before the Roman senate. But Crescens declined the combat. Now it is not to be believed that he would have declined this contest, or have missed the opportunity of confounding his adversary, before such an august body as the Roman senate, if he could have had the smallest hope of doing so by detecting any forgeries in the writings of the evangelists relating either to the life or death of Jesus Christ. This same Christian father, in his Apology, speaking of the death of our Savior, refers the emperor for the truth of his assertions to the acts of Pontius Pilate. This would have been the merest folly imaginable, had there been no such acts in existence in the imperial records. *Tertullian*, who wrote his apology about fifty years after *Justin*

Martyr, says that the Emperor Tiberius, having received an account out of Palestine in Syria of the DIVINE PERSON who appeared in that country, paid him a particular regard, and threatened to punish any who should abuse the Christians; and even affirms, that the emperor would have admitted him among the deities whom he worshipped, had not the senate refused their consent. Tertullian was one of the most learned men of his age, and well skilled in the Roman laws. And he certainly would not have hazarded his reputation among his countrymen by asserting a fact so publicly, when he must have known, that, if false, it would have been easily proved so, to his own confusion.

The death of our Lord, and the manner of it, under Pontius Pilate, in the reign of Tiberius, have been mentioned both by Tacitus and Lucian.

Among the phenomena which appeared at the time of our Savior's crucifixion, it is said that 'the sun was darkened, and the veil of the temple was rent in the midst.' This eclipse of the sun, if it happened at all, must have been supernatural. The feast of the passover, the day on which Jesus suffered, was celebrated on the fourteenth day of the month, which was the day of the *full* moon; at which time there could be no *natural* eclipse of the sun, as the moon at that time is on the side of the heavens opposite to the sun, and *our* earth is then between the two bodies; consequently this eclipse was an extraordinary, or a *supernatural* one. Another proof of its being supernatural, level to the understandings of every one, is that, in the ordinary eclipses of the sun, the darkness *cannot* continue more than from twelve to fifteen minutes; whereas this awfully ominous darkness lasted no less than *three hours.* If there were indeed *such* a darkness as here mentioned at that time in that land, it is but reasonable to suppose that it would be alluded to by other writers. Accordingly we find that Phlegon, a famous astronomer, who flourished during the reign of the Emperor *Trajan*, according to the testimony of *Origen*, said, that 'in the fourth year of the twenty-second Olympiad, which was the time of Christ's death, there was such a total eclipse of the sun at noon day, that the stars were plainly visible.' It is also related of Dionysius the Areopagite, who was then at Heliopolis in Egypt, on beholding this wonderful phenomenon, exclaimed, 'Either the Author of nature is suffering, or He sympathizes with some one that does—or the frame of the world is dissolving.'

Though these testimonies have been disputed by some as fabulous, yet they have been very generally received as authentic; and so far as they may be relied on they confirm the truth of the evangelical narrative of the death of the Lord Jesus.

3. As to the *resurrection* of the Lord Jesus from the dead, His appearing to His disciples, and going in and out among them for forty

days, as well as His ascension to heaven—these facts rest, as far as we know, upon the credibility of the evangelists and apostles only; but they are related in a manner which shows that the writers were particularly acquainted with all the facts and circumstances of the case, and hence *knew* them from the testimony of their own senses. Beside, if we have succeeded in establishing the truth of the narrations respecting His birth and death, we are perfectly safe in concluding that they have spoken the truth respecting His resurrection. And as this is one of the most important items in the Christian faith, it became them to establish it beyond the reach of controversy. This, allowing the truth of the New Testament, they have triumphantly done; and thus set the seal of eternal truth upon the entire narrative of our Savior's miracles, death, and glorious resurrection from the dead.

The grand conclusion to which we come, from this view of the subject, is this:—*That having arrived at satisfactory evidence of the truth of the facts recorded in the sacred Scriptures, it follows most undeniably that they were given by Divine inspiration*—that signs and wonders were wrought, as therein related; for they cannot speak the truth at all, without speaking *Divine truth*—nor yet utter a solitary fact, without recognizing the *Divine Hand* in its production, or at least, in permitting it, in some sense, to exist. As they profess to speak in the name of Jehovah—under His inspiration—and to record His doings—to proclaim the miracles which He wrought—so, if they speak the truth in any sense, then we must admit *all* that they say, and also in the *sense* in which they meant to be understood. To say that they speak the truth, and then deny that they thus speak in the name of God, &c, is a most manifest contradiction. There is, therefore, no medium between admitting that the Scriptures were given by the inspiration of God, as they profess to have been, or rejecting them altogether as a true and faithful record. The facts, doctrines, and precepts, therein contained, must be Divine, or they are *false*. They must be the one, or the other.

We say, therefore, that, allowing to the inspired writers the credit which is generally awarded to other historians of undoubted truth, we have allowed that prophecies were delivered—that miracles were wrought—that the dead were raised—and that Jesus Christ not only died, and rose from the dead, but that He shall also come again to judge the world in righteousness—all these things being clearly revealed, and plainly set forth as articles of our faith. See, then, upon what an immovable rock the Christian stands! Let the billows of error beat against him never so furiously, they cannot wash him from this firm and immutable foundation. And having arrived to this conclusion, we are bound to believe the facts and doctrines contained in the book of revelation, however mysterious or incomprehensible they may appear to human judgment, because they come to us with all the weight of Divine authority, and with all the influence which Divine inspiration can exercise. The poet therefore required nothing unreasonable when he said,

> 'Believe, and show the reason of a man.'

For the Methodist Magazine, and Quarterly Review.

JUDGMENT FOR THE OPPRESSED;

A sermon, preached in the Wesleyan chapel in Vestry-st., New-York, on the 4th of July, 1834, *in behalf of 'The American Colonization Society,' by* Rev. Joseph Holdich.

(*Published by particular request.*)

'The Lord executeth righteousness and judgment for all that are oppressed,' Psa. ciii, 6.

Nothing is more important than to maintain a constant belief in the government of Heaven, and to keep up in our own minds the remembrance of the connection between God and his providences. We are aware that there is an impious philosophy at work in the world that would exclude the Divine agency from all human affairs, and by an act of profane divorce separate the Deity from the world that He has made. Into such secrets, however, we have no desire to come, and to such assemblies our honor shall not be united. Believing in God as a Being of infinite perfections, whose absolute intelligence,—knowing the end from the beginning, and comprehending all causes with their effects,—is adequate to all enterprises, who is overpowered by no magnitude, who is not perplexed by multitude, nor eluded by even insignificance, we must acknowledge Him as the Ruler of the affairs of our world, and the Arbiter, directly or indirectly, of all human destinies. These sentiments are not contradicted by the seeming inconsistencies around us. If the proud for a season are seen to go on prosperously in their career, it is for the accomplishment of some hidden purpose of Divine benevolence. If the wicked perplex us by their undeserved successes, and excite in us a doubting or cavilling temper, when 'we go into the sanctuary of God we understand their end;' that the Almighty sets them purposely 'in slippery places' for their probation, but that 'He reserves them for a day of judgment;' and, if they are unfaithful and impenitent, 'will cast them down to destruction.' If some are oppressed and afflicted by the cruel and tyrannical, we learn that it is God who suffers it for a season, that they may learn to commit their way unto Him, who 'will give them the desires of their hearts, and bring forth their righteousness as the light, and their judgment as the noon day.' Surely then 'the Lord reigneth. Let the earth rejoice; let the multitude of the isles be glad thereof.' For although 'clouds and darkness are round about Him, yet justice and judgment are the habitation of his throne.'

Our doctrine is exemplified by the event we have this day assembled to celebrate. The success of the American revolution can surely be regarded only as an actual illustration of the sentiment contained in our text. 'The Lord executeth righteousness and judgment for all that are oppressed.'

Our first remark, therefore, shall be,—

I. That the independence of the United States is, in a special manner, the work of God.

This impression seems to be sealed on every page of the history of these transactions. There was, at the commencement, every discouragement to encounter, and scarcely any thing to promise success. There was a want of almost every thing that was necessary, according to human judgment, for the enterprise—of every thing, except heroic spirits. For soldiers, they had to drill raw recruits, or to govern refractory militia; for officers, they were obliged to select men who had scarcely seen a battle; for arms and ammunition, they had to trust for what Heaven would send them; and for money, we need only name the continental paper. To crown all, there was a want of that, which, in such a cause, is, of all things human, most necessary to insure success, unity in counsel. Various interests and temperaments, as might be supposed, occasioned different judgments about the project. Nor was the spirit of disunion entirely allayed during the heat of contest; for it attempted to effect what would have been a death blow to the cause of freedom, the removal from command of America's greatest boast, and the world's chief admiration.

Turn to the opposite view, and the difficulties are not diminished. She had to contend against the first nation in the old world; a nation which held at command the most ample resources. Old and experienced officers, numerous and well disciplined armies, flushed with the memory of former victories, and pledged to support their pretensions to military eminence, were the opponents of raw militia and unschooled generals. It was against Great Britain, in the very zenith of her power, revelling among the laurels gathered under her previous monarch both in the eastern and western worlds, that this nation had to contend. An infant against a giant; a pigmy against a mammoth. Such, indeed, was the disparity between the two nations; and so obvious to all, that when Virginia's favorite orator* first dared to breathe the word 'revolt,' it was some time before it was quite settled whether he should be regarded as a patriot, a rebel, or a madman!

To what then, under these circumstances, are we to ascribe the success of the American cause, but to the might of the Divine Arm. 'It was the Lord's doing, and marvellous in our eyes.' The truth is, oppression had been carried too far. The sympathies of Heaven were enlisted, and stirring up all the energies of deathless spirits, and embarking the hearts of noble and daring men in the cause, efficiency was given to their counsels, and success to their arms. But, let America ever remember, that 'the Lord executeth righteousness and judgment for all that are oppressed,' 'to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.'

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* See Wirt's Life of Patrick Henry.

We are now led to consider,

II. The benefits which have resulted to this nation from that event.

These are exceedingly multiplied and various. Among them we may name the increasing light of science, the advancement of the arts, the improvement of the soil, the culture of the mind; in short, all the blessings of social and intellectual, as well as political life, are closely connected with this event. We have every reason to believe, that none of these would have been enjoyed to as great an extent as they now are, had not this been made a free and independent nation. For if it should be urged, on the one hand, as we are aware that it sometimes is, with no little plausibility, that, by a continuance of the connection between this and the mother country, we should have derived greater benefit from her larger experience, and more advanced state of improvement—should have drawn more largely upon those resources which have been accumulating for ages; yet, on the other hand, we may reply, that the burdens and disabilities under which this nation groaned were such as to counterbalance all those apparent advantages, and render her incapable of profiting by them. Nor should it be forgotten, that the continued vassalage of this country would have necessarily drained off her wealth, talent, and genius, and have kept her for ever low in the scale of being. England must have necessarily been the great theatre of action for all subjects of the British crown. The refinement and luxuries of the aristocracy would have drawn off the wealthy, the liberality of patronage would have attracted genius, and the eclat of the court would have allured the ambitious. England, in short, would have been considered 'home,' as it was until the revolution; and the charm of that name alone would have still had a powerful influence over all hearts. This land would have been chiefly the resort of adventurers, who had a fortune to make, or a character to retrieve; and having attained their end, would have withdrawn to figure nearer to the seat of royalty. Few would have domesticated themselves in the provinces, except such as could not do otherwise; and although there might be many among them of elevated worth and intellect, yet, crippled as they must have been in their powers and resources by the causes above named, it would have been impossible to have raised this country to any commanding position among the nations of the globe.

But we now evidently see the benefits resulting to this nation, in the following particulars:—

1. In her independence.

Resting on her own basis, whatever she does or gains is for her own glory and aggrandizement. Whatever improvements are made, or wealth acquired, or talent developed, is for her own advantage and elevation. While dependent upon another power, she was but tributary to its glory and celebrity. The independence was a removal, at once, of this check upon improvement, and the application of a mighty stimulus to patriotic hearts and expansive minds. Of course a new impulse was given to enterprise—a dormant spirit was roused; and it has sped its way over the land, until to enumerate its consequences would be endless.

2. In the freedom of her government.

We see her now governed by her own peculiar laws; laws enacted by her own representatives; and those representatives elected by the free and spontaneous votes of the people, affording a just and impartial representation of the country. A legislature thus chosen must be amenable to their constituents, who are the free citizens of the country; and the ballot box renders the verdict for or against their official demeanor. And although there may be abuses in this system, as must be the case in every thing earthly, yet they are seldom serious, and always remediable. And this, we apprehend, is much more than can be said under the rotten borough system of the mother land; in which one man, in many instances, having gained all the real estate of a borough into his own hands, elects, by his single vote, a member, and sends him to represent in parliament the interests of the community or of his patron, as his interests may prompt, or his conscience perchance direct.

3. In her exemption from the excessive taxation, which is necessary to maintain an expensive and corrupt government. Such a taxation must, in every nation, eat up the fruits of the poor man's industry, and impede the advancement of society.

4. In her general improvements, which are a consequence of the above. It is true, the more refined works of intellect and taste have not made as great advances as could have been wished. But in the substantial materials of a nation's prosperity she has gained rapidly upon her compeers; and, in some things, outstripped them. Her public buildings and private residences, for neatness, classic beauty, and simple elegance, are justly admired. Her internal improvements, her rail-roads and canals, are an astonishment. But what nation in the world has not seen, or heard of, and admired her ships and her steam boats?

5. In her religious liberty.

No preference is given to one sect, at the expense of the rest, in the laws and government of the land. Every Christian denomination is not only tolerated, but protected in their rights, and in the free exercise of their religious belief and worship. Thus all are placed on equal ground; and as no one is specially fostered by the state, and made to feel its independence, so no one is inordinately depressed and discouraged. To all the field of usefulness, in every class of society, is equally open; and a spirit of friendly and pious competition is encouraged.

6. In her religious prosperity.

This has, no doubt, resulted, in a great measure, from her religious liberty. The freedom of action enjoyed by the Churches—the dependence of the ministers upon their flocks for support—the mutual influence of the Churches upon each other, producing what, we trust, has been in the main a godly strife, and a salutary 'provoking of one another to good works'—have produced the most happy results. Ministers have been excited to greater diligence; Churches have been spirited up to higher enterprises; individual Christians have been stimulated to nobler deeds. Hence we have seen the multiplication of Churches, the spread of revivals, the establishment of liberal and enlarged charities. Our benevolent and charitable institutions have been and are efficiently sustained, and have called forth some of the brightest instances of splendid charity in modern days. It was in this land that the first movement was made in the project of supplying every family in the world with the pure word of life. It was here that the blessed temperance reformation took its origin, which is now extended over the land, and establishing itself in Europe. Thus has this nation been favored; and it becomes us to render thanks to Him, who hath put all these thoughts into the people's hearts, and who 'hath wrought all our righteousness in us.'

7. In her influence upon other nations.

America seems to have been the stage on which Heaven has been giving, for the last half century, an exhibition of the operation of liberal principles. An example is set of the success of a republic, of the triumphs of Christianity when untrammelled by state interference, of the efficiency and power of an economical and unimposing form of government. Already this example has effected much. It has changed the dynasty of France; it has revolutionized Belgium; it is now agitating Great Britain; it has shaken all Europe from centre to circumference. It is the abhorrence and dread of all tyrants, and the shelter and protection of the oppressed from every clime.

On a review of the whole argument, we may certainly say, that whatever evils or errors may exist among us in social or political life, and we do not conceal our belief that there are both, that this country possesses, in an eminent degree, all the elements of true prosperity; and if we are not the happiest nation on the face of the earth, it must be by our own fault and crime.

We propose to consider,

III. The obligations devolving on us as a people.

Certainly one of our first duties is a suitable acknowledgment of that Divine Hand which has conferred these benefits upon us. 'The Lord our God is a jealous God;' and He will not allow that we should arrogate His glory to ourselves, nor that we should ascribe it to another. The admonitions of Moses to the Israelites when they were about to enter the promised land are extremely appropriate to our case, and should be duly considered by us:—'When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy flocks and herds multiply, and thy silver and gold are multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, out of the house of bondage. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers,' Deut. viii, 10–18.

Acknowledging, then, our obligations to Heaven for these mercies, we are required to be deeply, humbly grateful for them; to make a suitable improvement of them; to be jealous of the honor of our God and of His laws; to cultivate especially national virtue, piety, and intelligence, the only conservative principles of our independence and prosperity; and finally to devote ourselves, as a nation, to the service of our Maker, and of His Son, our Lord and Savior Jesus Christ, in the general promotion of human felicity.

Upon each of these particulars we cannot enlarge, as we might do under other circumstances. The occasion demands that these several considerations be directed to one point, on which, indeed, they have a powerful bearing—we mean, the improvement in the condition of our colored population. If it be true, that 'God executeth righteousness and judgment for all that are oppressed,' we have every reason to believe that He will take the cause of this people in hand. If we rejoice in the blessings of our freedom, and are truly grateful to Heaven on account thereof, we are taught thereby to relieve the oppressed. And if God wrought by human instrumentality in the delivery of this nation, we may expect such instrumentality to be employed in their case. And who are so suitable as ourselves for this work? For we have robbed them, and peeled them, and served ourselves of them; and we are bound to remunerate them for past evils, 'and to do unto them as we would that men should do unto us.' This subject is to occupy the remainder of our discourse. We shall not pretend, however, to go into a labored argument on the question. We profess no more than to give what seems to us a plain and common-sense view of the matter.

First, then, let us observe, that such a race we find among us, some in a state of slavery, others nominally free; but which class is in the happier circumstances, taken on the whole, is a point scarcely settled to the satisfaction of candid men. It cannot be denied, that both classes are in a state of great degradation, and powerfully appeal to the sympathy of all benevolent minds for relief. Relief, too, we must afford them. We are pledged to it by all the virtues of humanity, by all the considerations of religion, and by all the peculiar obligations under which we rest, as a nation. This is a principle now universally admitted; but the question returns upon us, What shall be done? What method can we adopt most effectually to secure the end?

I know but one answer to this deeply-important question; it is, *Colonize them in Africa.* Yes; I am constrained to avow, that I see no hope for them but in colonization. I am aware that objections have been urged against this scheme; but it forcibly strikes us, that all that has been said against it only confirms the truth of a long-tried and unshaken principle, that it is much easier to find fault with any thing than to do better; and, in the present case, it is vastly easier to start objections than to provide a worthy substitute. That we, however, are the advocates of all the sentiments, or even all the measures of the colonizationists, we trust will not be imagined. But admit that there are some errors to be deplored, or that some circumstances have not been entirely favorable; yet, surely, these cannot be urged as an objection against the project itself. For no human enterprise could endure the test of such an ordeal. But one or two objections deserve notice.

1. It has been said, that this plan tends to promote slavery. Now, owing my birth and earliest sentiments to a land where slaves cannot exist—to a land which has not a particle of atmosphere to inflate the lungs of a slave; the first beams of whose sun melt his servile bonds; and whose boast and glory it is to say, that

'Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall;'—

Owing my earliest impressions to such a land, I can have no fellowship with slavery in any form. I am no renegade from the principles of my childhood; and, I trust, I shall ever regard slavery as an evil of most monstrous atrocity. If therefore I believed the objection to be founded in truth, I would never say a word to advocate colonization. But, on the contrary, I see no force in the objection whatever; and it seems strongly opposed by matter of fact. There are these three reasons especially which lie very strongly against it:—1. The leading objection to this society, in the southern states, has always been that it is, in effect, an anti-slavery society. 2. The large majority of the colonists, probably not less than four-fifths, are liberated slaves; and were liberated with an express view to colonization. 3. It has actually promoted emancipation more than any thing else in our country. While other efforts at emancipation have but rivetted their bonds more tightly, and increased their burdens, this has lightened their load, and in many, many instances already knocked off their fetters. We believe that we shall not be contradicted in stating, that since the operation of the Colonization Society, there have been more slaves liberated south of the Potomac than in a whole century before. How any one, in face of these plain facts, can believe that its tendency is to confirm and perpetuate slavery, is hard to imagine. 'But,' says the objector, 'it does not profess to be an emancipation society.' Well, suppose it does not; but it actually is such the more effectually for this very reason. Had it openly professed it, its operation would have been precluded from the southern states entirely. As it is it was admitted, and is now doing the work of an emancipation society among the slaves. This is, no doubt, the view taken by those wise and good men who framed its constitution.

A second objection is, that 'the colored people are not willing to go.' But what then? Certainly nobody intends to force them. They go willingly, or not at all. 'But you persuade them, and this is much the same.' Not quite. You are convinced that it would be greatly to your friend's advantage to go to the western country, and you lay all the inducements, plainly and honestly before him, until he is convinced, and emigrates. Or, many individuals in the old world have believed that their neighbors would improve their circumstances, and materially benefit their posterity, by removing to America. They were convinced of it, and have made their homes among you. But who, in such a case, would complain of the injustice of a compulsory expatriation? Yet it would be just as wise and rational, as to charge the colonizationists with a cruel ejection of the blacks, because they honestly endeavor to prove that it would be to their advantage to go. And surely all this may be done without infringing upon a single attribute of their liberty, or depriving them of a single prerogative of free men. They who are opposed to colonization denude them of those rights; and say, 'here they are oppressed and degraded, and here they shall remain.' On the contrary, colonization provides a refuge for such as, being free, or being emancipated for this purpose, are willing and anxious to go. And there are many such; many more than the funds of the society will allow them to send. There are now no less than ten thousand enrolled on the society's books waiting their opportunity to go, and panting for Liberia. And now the question comes home to you, Are you willing to gratify their desire?

In order to form our views of what is duty in this case, and ascertain what are our obligations, it is necessary to inquire what benefits are to result from colonization in Africa.

In answer to this inquiry, I choose to select the acknowledgments of an enemy to the project, 'Mr. Charles Stuart, who has been,' says the last number of the African Repository, 'its most diligent and determined opposer in England,' and who has just arrived in this country to join hands with anti-colonizationists here, wrote not long since a letter to the editor of the 'London Herald of Peace,' from which the following is copied:—'But is there nothing good in the American Colonization Society? *Yes; there is.* 1. For Africa it is good. It intercepts the African slave trade within its own limits; and the least interruption to that nefarious traffic *is an unspeakable good.*[*] 2. For the few colored people, who prefer leaving their native country and emigrating to Africa, IT IS UNQUESTIONABLY A GREAT BLESSING. 3. To the slaves, whose slavery it has been, or may be the means of commuting to transportation, it is a blessing, just as far as transportation is a lesser evil than slavery; *and that is by no means a trifling good.*[†] 4. But its highest praise—and a praise which the writer cordially yields to it—is the fact, that it forms a new centre, whence, as from our Sierra Leone and the Cape of Good Hope, civilization and Christianity are radiating through the adjoining darkness. IN THIS RESPECT, NO PRAISE CAN EQUAL THE WORTH OF THESE SETTLEMENTS!' Here we are ready to pause in astonishment, and inquire, Can it be possible, after all these admissions, that any man can oppose the Colonization Society? We would demand in the name of humanity, of justice, of consistency, how can Mr. Stuart and his partizans impede the progress of this noble cause? How can they turn the tide of public sentiment and prejudice against it? How can they attempt to dry up the streams of public benevolence or liberality toward it, or turn the current to another channel? Is it possible they can say, the Gospel shall not go to Africa to be the salvation of her sable children, and her one hundred and fifty millions shall not be added to the family of civilized man? Be it remembered I now argue on Mr. Stuart's own admissions; admissions which, we think, can scarcely be withheld by an honest and unbiassed mind.

To these admissions of an opponent in favor of the enterprise, some other arguments may be safely added:—

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[*] A British officer informed Mr. Elliott Cresson that five thousand slaves had already been actually liberated from slavery by means of the colony; and the hopeless slavery of ten thousand prevented. Fifty-six slave vessels have been detained at Mesurado to his own knowledge.

[†] The reader is requested to compare this reason with the preceding one; and he may be led to doubt whether Mr. Charles Stuart is quite as zealous an emancipator as his friends suppose. For free colored people, who wish to go to Africa, 'it is unquestionably a great blessing;' but for a slave to be liberated in order to go, it is only a blessing as far as transportation is preferable to slavery! One might infer that Mr. Stuart's belief is, that the free blacks are in a worse condition than the slaves. But let us not judge harshly. Probably, in his fear of admitting too much in favor of colonization, he overlooked this discrepancy.

1. It is well known that there are many benevolent slave holders in the southern states who regard slavery as a great misfortune. They received their slaves by inheritance, and hold them unwillingly. Yet such is the state of things that it is impossible to free them, as they would not then have property sufficient left to give the security for them which the laws require. Other embarrassments are said to be in the way, of which no one can be a proper judge who is not personally and intimately acquainted with the state of things at the south. But, be these things real or imaginary, or, if you please, just or unjust, it is sufficient for our argument to know, that though they cannot, or, if you choose, will not, liberate them here, they are willing to send them to Liberia. Indeed many look upon African colonization as their only hope; and are only waiting to liberate their slaves until the society is prepared to send them. It is but a few months since one gentleman left one hundred and ten slaves free at his death, on condition of their being sent out by the society; and unless the amount necessary be soon made up, they return again to bondage. To urge that the number liberated is small, is absurd, when that number has always been greater than the society could send, even though a number have been sent at the expense of their former owners. Now who shall say that these gentlemen shall not liberate their slaves? Or that those slaves shall be doomed to hopeless, remediless bondage? When the door of freedom is opened, what sacrilegious hand shall close it up again? Yet must all this follow if the colonization cause be put down.

2. We think it can hardly be denied that Africa is the black man's appropriate home. His complexion, his origin, and his constitution* all identify him with Africa. It is there the will of Heaven originally placed him; and it was by a violation of that will that they were brought away. We are now called upon to return them to the clime and soil of their forefathers. But in returning them to their original home, let us send them back indemnified for their wrongs. Let them take with them the Gospel of peace, and the elements of civilization. They shall plant upon her shores the tree of knowledge, and the tree of life; 'the Sun of righteousness shall arise upon them with healing in His wings,' and shall shine upon them who now 'sit in darkness, and in the region and shadow of death,' to give them 'the light of the knowledge of the glory of God in the face of Jesus Christ.'†

3. We give it as our opinion, that the blacks will be in happier circumstances there than they ever can be here. Here they are evidently oppressed and degraded; nor do we see any prospect of their

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* This is so marked, as a missionary lately returned from Africa told me, that while six out of ten white men had died from the peculiarities of the climate, scarcely two in fifty of the blacks had fallen from that cause.

† Another means of accelerating the civilization of Africa, which stands closely connected with the progress of the Colonization Society, is, the closer intimacy that will exist between this country and the natives of that. What they see and hear at the colony will naturally excite their curiosity to visit the United States; and a perception of its advantages will strengthen this inclination. Such has already been the case. We have two African princes in this country, sent by their father expressly for the purpose of instruction and improvement. Other instances of the kind will, no doubt, occur. And by the information such persons will convey home, and the influence they will be able to exert, the cause of African improvement will be essentially advanced.

rising above that condition. We know that efforts have long been made to remove their disabilities, and elevate their rank in society. But we see no approximation yet to the object. Our halls of legislation are not yet open to them. No black man occupies the judicial bench, or pleads at our bars of justice, or enters our colleges or seminaries, or is permitted to exercise the functions of a pastor over a white congregation. Even they of the most ultra views on this subject seem yet hardly to think of carrying them out to their full extent. They are scarcely more disposed to give and take in marriage among the colored people than others.* And until it actually comes to this, there will and must be a distinction between us. We do not say a superiority or inequality, but a distinction or separation; such a one, too, as must give rise to envy, jealousy, and a vast deal of unpleasant feeling, which will be as unhappy for one class as for the other.† Now we do not undertake in this place to argue the right and the wrong of the matter. With that subject, at present, we have nothing to do. We merely state the *fact* that such distinction does exist; and we fully believe that it will for ever exist.

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* Since this discourse was delivered, we have been informed that a black man was pastor of a white congregation in one of the eastern states. Still our remark, as a general one, is correct; and this instance was but a solitary exception. We never heard of any other case, and presume no other ever existed.

We have also seen the singular advertisement from West Chester, Pa. But the shock which that proposition gave to the public mind shows what is the state of feeling on the subject. But the doctrine of intermarriage between blacks and whites has been publicly disclaimed by the abolitionists of our city; and it is therefore no longer a subject of argument. Indeed, what motive or obligation can induce men to break over the natural barriers that Heaven has interposed between the two races, and thus propagate a mongrel tribe in the world, it is difficult for a reasonable mind to conceive. It strikes us as being not less repugnant to common sense, than to some other senses.

† It is also a consideration that has no doubt occurred to many minds, that the nearer the blacks are brought to an equality with the whites, without the privilege of intermarriage, the greater will be the difficulties between the two classes. It is a well-known principle in psychology, that jealousy or rivalry can only exist where there is a near approach, or, at least, a claim to equality. Thus, for instance, a beggar never attempts to rival a king, nor a fool a philosopher. Where the inequality is evident and admitted, there is an end to competition. This latter is put forth just in proportion to the approach to equality, and is sustained only by the hope of excelling. Now if reason or nature sanctioned the principles of amalgamation, there would be no objection to this equality, or the competition that would grow out of it. But since public feeling never has been, and, we believe, never will be reconciled to intermarriages, what must be the state of feeling engendered by the constant association of the two classes in schools, in social circles, in public and civil relations, in the most intimate familiarities of social life, and yet the right of intermarriage entirely denied? The consequences would be most deplorable. We should not only have the constant exasperations of jealousy and envy, but we should have revenge and madness, with shocking debauchery and profligacy. We should have a state of universal concubinage such as now exists in the West Indies, where, with all their vaunted views of perfect equality, connections between the sexes of different color are hardly to be found in any other way; where the mulatto carries the stamp of illegitimacy on his skin.

We are referred to the existence of the Jews as a distinct race, without any of the above jealousies and exasperations resulting. But they who urge this objection to our views, seem to forget, not only that their preservation is a fulfilment of prophecy, and is a work of special providence; but also, what is more important to our argument, that the repugnance to intermarriage is as great on one side as on the other. It never has been either claimed or refused; consequently we stand on equal ground. But the blacks are far otherwise. As early as this they have told us, that the whites would be benefited by having a little negro blood in their veins. Of course a very different state of feeling must ensue. For what would they say, if denied intermarriage, when otherwise admitted to equality?

This being the case, we should conscientiously advise them to run away from it as fast as possible, as the only method of meliorating their condition. For as long as it exists, this country is evidently no home for them. They labor under insuperable disabilities and privations. To urge that it is wrong, that it ought to be done away; and then to stand arguing and contesting the point with a view to change public opinion and feeling, is a slow and hopeless way of coming at the remedy: it is a mode, too, not adopted in other somewhat similar cases. Our pilgrim fathers were laboring under disabilities in England, which deprived home of its attractions. Were not their oppressions as unreasonable, as unjust, as assailable by reason and argument, and as remediable too, as the evils of our colored race? But did they stay at home until public opinion and the laws should be altered in their favor? No, certainly. They preferred to emigrate, and found a new empire; and we, their children, enjoy the fruit of their labors and privations. But were they wise in this step, or were they not? Let the triumphs of the 'star-spangled banner' give the answer. Let the rejoicings of our nation's birth day, and the joyous beating of millions of free and happy hearts, respond. Do we put the question, Were they wise? From all the mountains and valleys of our extended continent echo will send you back the deep-toned response. And to these add the testimony of thousands of pious bosoms, assembled this day in the houses of their God, glowing with thankfulness to Him who 'executeth righteousness and judgment for all that are oppressed.'

Such blessings we anticipate for Africa. The colored man, therefore, we can cordially invite to go; and to the wealthy we would appeal in his behalf for aid. If this cause meet the public countenance and support, nothing can prevent its triumphant success. There are means and funds sufficient in these states to drain off the entire black population, if that be desirable. But, at any rate, to send the light of science and Christianity to Africa, and regenerate her entire continent. And surely this is a worthy object, if even it should not accomplish all that its friends anticipate. We appeal then to the public, and call upon you for aid. This work is before you; and it is for you to say whether it shall be done. Africa may be made 'light in the Lord;' and her sons, though 'black as the tents of Kedar, may be comely as the curtains of Solomon.' Then shall the Lord indeed have 'executed righteousness and judgment' for them; 'and then' Africa, 'thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephsibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.'

ESSAY ON A THEOLOGICAL EDUCATION.

Written by request of the "Junior Preachers' Society of the New-England Conference."

BY REV. LA ROY SUNDERLAND,

Member of the said Conference.

No other merit is claimed for the following remarks than that they are written on a subject of great importance; and in which, it is believed, many of the most pious and eminent ministers and laymen of the Methodist Episcopal Church feel a very lively interest.

It was in the hope of calling the attention of our people more generally to this subject that this essay was at first presented for insertion in the Christian Advocate and Journal; but the senior editor, who has since resigned, thought it unadvisable to insert it, as the subject had not been discussed in that paper. The next week the subject was proposed in the Advocate, in an editorial article, under the head of 'An educated ministry among us;' but it was soon after discontinued.

Perhaps it were but justice to add here, that confidence in the judgment of a number of brethren in two or three different conferences, and for whom the writer feels it a pleasure to indulge the most profound respect, induces him to submit the following pages to the candor and pious reflection of the friends and members of the Methodist Episcopal Church.

New-York, Aug. 1, 1834.

The infinite God is the great Author and Patron of science. He is the 'Father of lights;' the lights of natural, moral, intellectual, and religious knowledge all emanate from Him.

The highest and most profitable science which has ever engaged the attention of men comes from the Book, of which God is the Author. And hence from the beginning God has shown Himself the constant Patron of *theological learning*, especially in that He has made a revelation of His will adapted to man's condition, and put within his reach all desirable means for acquiring a thorough and saving knowledge of its nature and design. He has, moreover, from the earliest ages of the world, designated men, and made it their peculiar duty to engage in the study and acquisition of this kind of learning, that such might become the suitable guides and teachers of others.

The science of Christian theology is loved and patronized by the angels in heaven. From the untold joys of that bright world, those happy spirits, we are informed, turn down their anxious minds to look into the mysteries of salvation. And this science has been patronized, studied, and taught by the wisest and best of men; and so it has been made the greatest blessing to the world. Hence we perceive why the ministers of religion hold such a distinguished place in the economy of salvation; and the reason also why God has declared, that 'the priest's lips should keep knowledge.' He that teaches others should, above all things, know himself the science which he teaches, and the most appropriate means by which it may be communicated to the salvation of his fellow men.

But how can one teach what he himself has never learned? How can any one learn without study? And how can any one study to any good purpose without having the necessary means and time at his command?

Hence the Bible and ecclesiastical history unite in the testimony, that, by nearly every Christian Church, which has ever been distinguished by the Divine approbation, a *theological education* has been considered an indispensable prerequisite for persons entering upon the duties of the Christian ministry.

And by almost every Church in Christendom, of any considerable reputation for zeal in the cause of God, some standard has been fixed on, by general consent or otherwise, as to what constitutes a Christian education, and without which no one can be considered as fully qualified for the responsible office of a public teacher of religion; and, by almost every Church which has ever existed, from the days of St. John to the present time, some *provision* has been made for the avowed and express purpose of educating and fitting men for the work of the Gospel ministry.

In this respect, excepting, of course, our own people, as a Church, the generality of Christians, from the earliest ages to the present, have not differed materially, either among themselves, or from the Mohammedans, Jews, and even the heathen, as to their sense of the *importance* of *knowledge* in all persons previously to their becoming ministers of religion. Indeed, there does not seem ever to have been a time since men were first called to the duty of proclaiming the word of God, when some conviction as to the necessity of superior learning and extraordinary qualifications for this holy work was not felt and acknowledged by most men, both religious and profane. Hence we read of the *schools of the prophets*, which existed as long ago as the days of Samuel, and more than a thousand years before the Christian era, which were established for the purpose of propagating *theological learning*.

The first time in which these schools or colleges are mentioned in the Bible we find in 1 Sam. x, 5, where Saul is directed to proceed to the 'hill of God,' and informed that he should meet 'a company of prophets coming down from the high place;' that is, as all commentators are agreed, the place where the school or college was kept, which that company of the prophets attended. And that Samuel was the principal of that school, or that it was kept under his supervision, is highly probable from the fact that he was, at this time, the only prophet to be found in that quarter; and from what is said in another place of his being a preceptor among the prophets. In 1 Sam. xix, 20, we read of another 'company of the prophets, prophesying, and Samuel standing, as *appointed over them*;' from which it undeniably follows, that Samuel was *president* of the school kept in that place for the education of the prophets.

'The students in these colleges were called sons of the prophets,' as one learned author observes, 'who are frequently mentioned in after ages, even in the most dangerous times. Thus we read of the sons of the prophets that were at Bethel; and of another school at

Jericho; and of the sons of the prophets at Gilgal.' And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master—that is, thy *instructor*, *preceptor*—from thy head to-day? 2 Kings ii, 5. And so also we find Elisha is mentioned in another place, 2 Kings iv, 38, as a *teacher* in the school of the prophets. 'In these schools,' says Watson, from Dr. Goodwin, 'young men were educated under a proper master, who was commonly, if not always, an inspired prophet, in the knowledge of religion and sacred music, and were thereby qualified to be public preachers; which seems to have been part of the business of the prophets on the Sabbath days and festivals. It should seem that God generally chose the prophets, whom he inspired, out of these schools. Amos, therefore, speaks of it as an *extraordinary* case, that, though he was not one of the sons of the prophets, but a herdsman, "yet the Lord took him as he followed the flock, and said unto him, Go, prophesy unto my people, Israel," Amos vii, 14.' That is, his being called to prophesy, without such an *education* as it was usual for all such to receive who were endowed with the prophetic office, is considered by him as a thing *so extraordinary*, and so far out of the common course of God's proceeding, that it was worthy of being recorded on the page of inspiration.

These schools of the prophets, it appears, were continued down from the time mentioned above to the Babylonian captivity, and after which they were succeeded by the synagogues, which are so frequently mentioned in the New Testament. In these it was usual for the doctors to lecture and expound the law to their disciples and others, and also to answer questions. Hence it is said of Christ, that, at twelve years of age, he went to hear the doctors, and to ask them questions. We know that the extraordinary gifts of the Holy Spirit superseded the necessity of an acquired education in the case of the apostles. But, then, even these miraculous gifts, bestowed upon the apostles, prove most conclusively the necessity of *qualifications* for the sacred office; and *qualifications* which no one can, or ever did possess, merely by feeling it his duty to enter into this office. A man's being moved by a laudable desire to become a merchant, certainly does not make him one; nor does an honest desire to become a mechanic constitute any one a mechanic who indulges it; any more than a person's being moved by the Holy Ghost to call sinners to repentance qualifies him, in every sense of the word, for the most successful performance of this work. How long the extraordinary gifts of the Holy Spirit were continued to the Church after the apostolic age, we have no means of determining precisely; but there are conclusive reasons for believing that these gifts were withheld as the necessity ceased to exist for which they were at first bestowed. Hence we find, that, as early as about one hundred and thirty years after the ascension of Christ, a theological school was established at Alexandria in Egypt, by the successors of the apostles, for the purpose of educating men expressly for the work of preaching the Gospel. Of this school it is thought some of the early Christian fathers appear to speak as having existed in the first century after Christ; and Jerome refers to a tradition which existed in his time, that attributed its foundation and commencement to St. Mark. Whether this be true or not, it is certain that such a school was commenced in Alexandria as early as the time above mentioned; and also that it was the first and most important one of the kind which existed for some centuries after the death of the apostles. Similar schools were formed also at Cesarea, Antioch, Edessa, and a few other places.

'That this school,' says Professor Emerson, 'was in high repute, and exerted an extensive influence, is amply apparent from the manner in which the fathers every where speak of it, as well as from the frequency with which it is mentioned. Eusebius calls it the school of the faithful, *ἡ τῶν πιστῶν διατριβή*, and *διδασκαλεῖον τῶν ἱερῶν λόγων*, the school of sacred science; "which," he adds, "we are informed, is furnished with men who are very able scholars, and industrious in Divine things."' Clement of Alexandria and Origen were among the first teachers in this seminary.

It is not my design, in the course of these remarks, to attempt a history of theological education, though this might be made to appear, as it certainly is a subject of the highest importance. I merely refer to the above facts to show, as I stated at the commencement, namely, *That a theological education—an education expressly adapted to the work of preaching the Gospel—has been considered an indispensable qualification in all persons who enter upon the duties of the Christian ministry, by the great proportion of the Church of God, from the earliest ages of the world!* And as the professor above quoted observes, 'the pages of ecclesiastical history are filled with the records of clerical education. We see how Christ trained the first preachers of the Gospel; and also what precepts *they*, in their turn, gave to those they were rearing for their successors. We see how popery trained *her* ministers, from period to period of her darkening and domineering sway. And we see how the glorious reformation, in different stages of increasing light, has been training *hers*.'

But, why has the Methodist Church, as one body, from the beginning, formed an exception in the above remarks? Why has *she* never instituted any kind of theological *training* for such as contemplate the work of the ministry within her pale? Why has she never made any provision for qualifying such to preach the Gospel as she believes the Holy Spirit calls to this work? It is true that a limited course of study is now generally required of persons *on trial* in our conferences after they have entered the ministry; but my inquiry is, why *no kind of study*, either literary or theological, has ever been required, either in the Discipline or general usage of the Methodist Church, as a requisite for persons *before* they commence in the actual service of God's sanctuary?*

Now this certainly cannot have happened from any prejudice which existed in the mind of Wesley, or any of his coadjutors, against a theological education, previous to one's entering the ministry. The Wesleys themselves were trained and educated for this sacred work in the very way of which we have been speaking. How many thousands of times it has been said of them, that 'they were educated for the ministry;' and so also was Fletcher, and Dickinson, and Benson; and what is not generally known, probably, to many Methodists of the present day, who sicken at the thought of educating men for the Gospel ministry, that pious and devoted man, Fletcher, himself was once the president of a theological seminary;* at the same time he was a Methodist, and in good faith and fellowship with Wesley and his people.

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* It affords me pleasure in being able to add here, that since this Essay was written, a course of literary and theological study has been specified by the New-England conference, which all persons must have pursued *before* they can be *admitted on trial* in this body. And since the foregoing was in type, a similar requisition has been made in the Pittsburgh conference. This is good; it augurs well for the cause of Methodism.

And efforts are now in operation for the establishment of a theological seminary in England, by the Wesleyan Methodists of that country. A writer in the Wesleyan Methodist Magazine for May last, speaking on this subject, says,—'The most prominent feature of the proposed institution, and that which forces itself upon the attention is, that, so far from its involving any thing new in Methodism, which might endanger its great first principles, the design itself is decidedly Wesleyan. By an extract from the unpublished minutes of conference, quoted by Mr. Watson, it appears to be clearly proved that Mr. Wesley had, on one occasion, fully made up his mind to establish what he termed "a seminary for laborers;" and that his design failed to be carried into effect simply because it appeared at that time impracticable to find a tutor competent to conduct such an establishment. That the followers of Mr. Wesley should have been content to go on for so many years, without actually carrying into effect what was so evidently the purpose of their great founder, may well excite surprise.'†

This same writer quotes from a letter, written by Dr. Clarke in 1806, as follows:—'We want some kind of seminary for educating such workmen as need not be ashamed. I introduced a conversation on the subject this morning; and the preachers were unanimously of opinion, that some strong efforts should be made, without delay, to get such a place established. Every circuit cries out, "*Send us acceptable preachers.*" How can we do this? We are obliged to take what offers. The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God than lettered irreligion did formerly. Speak, O speak speedily, to all our friends! Let us get a plan organized without delay.' In this view, Watson, and the generality of the British connection, I believe, were agreed; nor am I aware that there is now any dissimilarity of opinion among them on this subject.

Than the Rev. John Wesley, perhaps, no man in the world ever more highly appreciated education, in the broadest sense of this term; and considering the times in which he lived and labored, perhaps no man in the world could have done more to promote it—not excepting that species of it which belongs especially to ministers of the Gospel. And it was not because Wesley had any idea that a theological education was unnecessary, that he employed men in the work of the ministry who never had received such a qualification; it was rather from the exigencies of the times; it was because God saw fit to make use of those illiterate, and, humanly speaking, unqualified men, in order to confound the wisdom of such as had the learning, and the means to be useful, but lacked the spirit and the heart to use them. This was the light in which Wesley himself viewed the labors of such, whom he, with propriety enough, certainly, called *assistants* or *helpers*. And as it was impossible for these to obtain an education any way, so Wesley encouraged them to preach without it; but then he evinced the deep and abiding conviction which he ever felt of its importance, by enjoining it so strictly upon them, one and all, *to read and study*, or *quit the ministry*. And so desirous was this great and good man to supply their deficiency in the want of an education, that he often embraced opportunities of instructing them personally himself, not only in the science of Christian theology, but also in the very first principles of English literature; and a number of times, I think, he mentions his reading to the preachers from a system of logic or grammar, when he had collected a number of them together, for this very purpose. God grant, my brethren, that if we ever have the occasion, we may possess enough of Wesley's spirit to follow his example!

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* And of the faculty in this seminary, Mr. J. Benson also was, for nine months, a member.

† Hence the idea of theological seminaries among the Methodists is not something *new*, as many suppose; and their establishment *would not be an innovation* on the *original plan* of Wesley!

Nor can a satisfactory answer to this inquiry be given from the fact, that the Methodist Church from the first has not produced some of the most eminent men for science and theological learning. This the world knows, or ought to know, she has done. And by the way, perhaps, this very fact may be one considerable reason why the Methodists, as a Church, have never felt more than they have the importance of some kind of a theological education, in all such as seek her approbation as ministers of the Gospel. We know that a few have struggled into the light of science and education without the direction, or any kind of assistance from the Church; and so we have unconsciously imbibed the idea, that nothing is either due, or ought to be expected of this kind from the Church.

But, if the Church does nothing, *nothing* toward furnishing her ministers with a suitable, or a superior education, then certainly in all reason and justice for the education which some of her ministers may *happen* to have, the Church should not have the *credit*. No thanks to the Church, if she have done nothing either to cause them to feel its importance, or to furnish the means by which it might be obtained. It is certain that the apostolic fathers and early Christians did not think, that, because the apostles of our Lord were inspired, and endowed with extraordinary powers from heaven, that their successors in the sacred office would not need the helping hand of the Church in training them and fitting them for the work of the ministry; and hence seminaries of learning were established as early as one hundred and thirty or forty years after the ascension of Christ, and in less than one century after the death of the apostles.

There are two ways in which one may be really indebted to the Church, of which he is a member, for his education. One is, when the Church is the means of his feeling and realizing its importance. This may be done by her general usages, and the general sense which those usages give of the necessity of such an education in the Church of which he is a member. Now it is very true, that the history of the Methodist Episcopal Church, as well as the history of the Wesleyan Methodists in England, will show that the Methodists, as a people, have never been so very indifferent in the cause of general literature and education as many have imagined. The schools established in the British connection, as well as the seminaries and colleges established by them in this country, will show this;* and never, perhaps, was the prospect brighter for the cause of education among us, as a people, than it is at the present day. But has the Methodist Church any usage or practice in any department of her membership from which one might be led to infer that an education of any kind is indispensably necessary before one can be licensed as a preacher of the Gospel? Nay, are not many of her usages the most directly calculated to give the impression, that an education is not necessary? Do we not say in the constant practice of our quarterly and annual conferences, that, if one has gifts, grace, and a sound understanding, it is enough? Do we not often say, practically, that one is qualified to go out into the world in the awful and responsible office of a public teacher of Christian theology, when, in fact, that very person, for all that any of our rules say to the contrary—that very teacher of Christian theology has never read or studied one single book on any subject embraced in the science which he is licensed to *teach* to others! Nay, more; when he himself will tell you, that he has, indeed, never studied any thing enough to acquire a knowledge of the very first principles of his vernacular tongue!

Need we marvel, my brethren, that some of the brightest and most promising young men in the country leave our congregations, and not unfrequently our Church, to seek and find an education among another people? And when they are encouraged and helped to an education among another people, do we marvel that they return no more among us? Instances of this kind occur every year, five or six of which, within a short time, have come within my own personal knowledge.

Another way in which one may become obligated to the Church, of which he is a member, for his education, is, when the Church encourages him to seek it, and affords him the means by which it may be obtained. Wesley never forgot his obligations to the Church of England for his education; nor did Fletcher; nor, in fact, does any man; nor can any man rid himself of the sense of obligation which his education will impose upon him, especially when that education raises him, by any means, above the common level of society.

Many Churches, it is well known,† have societies organized expressly for the purpose of finding out, and encouraging suitable persons to seek an education for the ministry; and especially for furnishing such with funds as may not be able to help themselves. Now, it will not answer certainly for *us* to say, that all persons who become ministers of the Gospel in this way are not called of God! It would be fool-hardiness in any one to say this. Was not Wesley called of God to preach? And yet he was *made* a minister in the very same way, both by the Divine and human agencies, precisely as the education societies make ministers at the present day.*

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* The Methodist Episcopal Church has now six colleges and fourteen seminaries under its patronage in the United States.

† At the last session of the New-England annual conference, an association was formed by the members of that body, called 'The Missionary Education Society,' the object of which is to assist such as God may call into the missionary field in obtaining an education suitable for this work, either as preachers or teachers in our own, or in foreign lands. Many of the most ardent friends of Methodism, I doubt not, will look upon this event as one of the most thrilling interest in the history of our Zion. Observe, the object of the above-named society is not to *make ministers*, but to assist such in preparing for the work of the missionary enterprise, either as preachers or teachers, as God may call to this work.

I have already alluded to the course of study recommended to the candidates for deacon's and elder's orders in some of the conferences. On this subject, I wish to remark somewhat more particularly.

The Discipline makes no provision for the conferences to point out a course of study for candidates on trial. All the Discipline authorizes is to be done by the bishops through the presiding elders. In many cases, however, nothing is done. The candidate never has any course of study pointed out by any one; at least, this has been the case, I know, in this conference. Lately, however, in the South Carolina, Philadelphia, Mississippi, Alabama, and Georgia conferences, a uniform system of study has been adopted, which candidates for deacon's and elder's orders are required to pursue; and according to which they are to be examined, it seems, once a year for four years successively. A similar course had been prepared and printed by a committee of the New-York conference, and approved of by the bishops, which has been used with good effect, I am informed, in that conference. It was afterward adopted by the New-England conference; but without any benefit, I believe, to any one, as it was never, to my knowledge, used to any extent in this conference, either by the candidates or the examining committee. Indeed, I presume, it never was used by the examining committee through the course of even one examination. But the course of study adopted by the conferences above named, and which has been published a number of times lately in the Christian Advocate and Journal, is generally considered, probably, as the highest and the very best course of study which has ever been recommended, or required of candidates for membership in any of our conferences.

I have expressed the opinion before that this course of study is but *limited*—it is *partial;* and considering the nature of the sacred office, I do think it must appear to be extremely so, to any one who looks into the subject with attention. And how could it well be otherwise? The persons for whom these plans for study are recommended, it must be remembered, have already commenced the multifarious and arduous duties of the Gospel ministry, without any considerable knowledge of theology, and sometimes, perhaps, without any kind of an education whatever; so that about all they know, both of letters and divinity, they must pick up, after they have engaged in their pastoral labors,—labors, which, under any circumstances, are enough, as every faithful minister knows, to require *all* the *time*, and *patience*, and *attention*, which any one can bestow.

But, then, if our education has been deficient before we entered the ministry, this would seem to be a most conclusive reason why it should not be so afterward. Certainly a man's deficiency in one kind of knowledge cannot supply his lack in another.

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* It is true, as Newton says, "None but He who made the world can make a minister." But then, who will pretend to say *how* God shall make His ministers? The truth is, God will have His own way of calling and fitting men for the work of the Gospel ministry; nor can there be any reasonable doubt but that ordinarily He does this through the instrumentality of His Church; and it does not alter the case at all, whether suitable persons are led into the Gospel field through the medium of an 'Education Society,' or a 'quarterly,' or an 'annual conference.'

The course of study alluded to above, which the conferences *require* candidates for deacon's and elder's orders to pursue, embraces, on the subject of Christian theology, *seven different works!* Watson's Dictionary, Preacher's Manual, Wesley's Sermons, Fletcher's Portraiture of St. Paul, Porteus' Evidences, Watson's Apology for the Bible, and Watson's Theological Institutes—in all *seven* different works!* And are these thought sufficient to give a student a competent knowledge of the science of interpreting the Bible? A sufficient knowledge of Christian theology for a public teacher of religion, to be derived from some half a dozen books!†

In the above course, it will be perceived, two of the most important branches of theological study are nearly, if not entirely, omitted; those branches which are most generally called 'exegetical,' and 'practical theology.' Exegetical theology has reference, among many other things, specially to the knowledge, criticism, and interpretation of the Bible. The works above noticed give us some knowledge of the labors and interpretations of *others*; but every theological student wants a knowledge of some consistent *rules* and *principles*, by which he himself may arrive at the true sense and meaning taught in the Bible, and by which he may interpret this Book for *himself*.

Practical theology, it is said, embraces all the different branches of theological science which have reference to *preaching*; the multiplied ways in which the truths of the Gospel may be most successfully set home to the hearts and consciences of men; in a word, every thing relating to the theory of sacred eloquence, and the performance of every duty connected with the care of souls. Nor is this deficiency supplied in the additional works mentioned in the above course, which are 'recommended,' merely, to such as have leisure and means to study them. These are all of them excellent works; and works, the study of which must be indispensable to every minister of the Gospel; and there are others, certainly, which are equally so, especially some such as give a knowledge of the theory and practice of interpreting the Bible.

Let us be impressed, my brethren, with the infinite importance of a suitable education in all such as take upon them the sacred office of public teachers of religion. 'For such,' says a certain writer, 'are commanded by God, and destined by the arrangements of his providence to educate the people; and hence a ten-fold importance is at once seen to accrue to the education of these same ministers of sacred knowledge and improvement. Their education is virtually the education of the whole; and a radical fault, or primary excellence here, must extend, in its effects, with a widening, deepening influence, throughout the whole sphere.' (*Prof. Emerson.*)

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* There are two or three other books mentioned in this course; but I have not named them with the above, as they were certainly not recommended in the study of hermeneutics.

† 'The cursory perusal of a few books is thought to be sufficient to make any man wise enough to be a minister! And not a few undertake ordinarily to be teachers of others, who would scarcely be admitted as tolerable disciples in a well-ordered Church. But there belongeth more unto this wisdom, knowledge, and understanding than most men are aware of. Were the nature of it duly considered, and withal the necessity of it to the ministry of the Gospel, probably some would not so rush on the work as they do, which they have no provision or ability for the performance of. It is, in brief, such a comprehension of the scope and end of the Scriptures; such an acquaintance with the system of particular doctrinal truths, in their rise, tendency, and use; such a habit of mind in judging of spiritual things, and comparing them one with another; such a distinct insight into the course of the mystery of the love, grace, and will of God in Christ, as enables them in whom it is to declare the counsel of God, to make known the way of life, of faith, and obedience unto others, and to instruct them in their whole duty to God and man therein.'—OWEN.

'It is not the ability to read the New Testament in Greek, which makes a man a learned divine, though it is one of the ingredients,' says Bp. Marsh, 'without which no one can become so. The main difference consists in this, that, while the unlearned in divinity obtain only a knowledge of what the truths of Christianity *are*, the learned in divinity know also the *grounds* on which they rest. And that this knowledge ought to be obtained by every man who assumes the sacred office of a Christian teacher, nothing but the blindest enthusiasm can deny.'

But I cannot better conclude what I could wish to say upon this subject, my brethren, than in the language of another.

'In urging the necessity of an extended course of theological study, nothing could be farther from my design,* than to cast any reproach on those, who, like myself, entered the ministry before the facilities which now exist for such a course of study were provided. It is equally remote from my purpose to say, that every candidate for the ministry, without regard to age, and other circumstances, should pursue a three years' course of study in theology. But what I mean to say is, and the time, in my opinion, has come to say this very distinctly, that henceforward such a course of study is short enough, as a general rule. If any one is providentially prevented from pursuing it, that should be submitted to, as his calamity. I am the more confident in my opinion on this subject, from the fact, that, during twenty-five years' experience as an instructer of theological students, nineteen of which have been passed in my present relations,† I have heard not a few young men lament their own haste in entering the ministry; but not an individual have I known to intimate, that he had spent too much time in preparatory studies.

'But we must now drop this prefatory matter, and come to the main point, why a thorough intellectual preparation for the sacred office is necessary.

'When Paul says to Timothy, that a bishop should not be a *novice*, there is a figurative allusion in the original word that is very significant. Literally the expression is, 'not an infant.' It denotes that want of knowledge or skill which we see in a new-born child, that would certainly fail of success, if set to accomplish any work requiring the strength and intelligence of a man. There is a secondary sense, too, that is scarcely less pertinent. It refers to a tree or plant recently set in the earth, which has not had time to become *rooted*, and is easily disturbed by the wind, or any external violence. The meaning is, that a Christian minister ought not only to be mature in religious experience; but to have a sound, well-furnished understanding. But these requisites he needs, lest, being inflated with pride, he fall into the condemnation of the devil. The stability of character which can resist temptation, and qualify a man to be a guide in the Church, must come from fixed religious opinions, grounded on a thorough acquaintance with Divine truth. The apostle, that he might be certainly understood on this subject, often exhorts Timothy to diligence in reading, and meditation, and study of the Scriptures, the great store house of Divine knowledge; through which the minister might become furnished for his work.

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* Dr. Porter, on the cultivation of spiritual habits, and progress in study.

† He was, when this was written, president of the Theol. Sem., Andover, Massachusetts.

'In remarking on this subject, then, I would advance no theories that are extravagant—none that are new—none, indeed, that are not sanctioned by apostolic authority. Let any man (if in this age of light there is any man who advocates the cause of clerical ignorance,) read the epistles to Timothy and Titus, and then answer this plain question;—Did a teacher of religion, who had the gift of inspiration to understand the Scriptures, and the gift of tongues to preach; a teacher, too, born amid the scenery and customs described in the Bible, and familiar with the language in which important parts of it were written; did he need the aid of study to qualify him for his work? And can a man, who has not one of all these advantages, be qualified for the same work, *without* study? How is he to know what is in the Bible, till he has *studied* the Bible? And how can he *study the Bible*, so as to have, concerning what is peculiar in its language, local allusions and usages, the knowledge requisite for a public teacher, without much reading of other books? Does he claim to be an inspired man? Let him stand forth, and prove his inspiration, by working a miracle. Just as well may his hearers claim to be inspired, so as to have no need of him, or of any one, as a religious teacher.

'Now the positions, which I would take to show the connection between *intellectual furniture* and *success* in a minister, are these four:—A man must have *knowledge* himself before he can teach others; he must have *capacity* to learn before he can acquire knowledge; he must have *time* to learn; and he must have *instruction*. The first is self evident. The second admits no diversity of opinion, except as to the *degree* of native talent, which is necessary to a minister. Concerning this too all will agree thus far, that the highest powers of genius may find ample scope in this work; and that, on the other hand, decided weakness of intellect is a disqualification. He that stands on middle ground between these two limits—he that has a fair average of native talent with other men—may, with a good heart, and adequate culture, be a successful minister. *Good sense he must have*; but brilliant powers are by no means indispensable. It is self evident, too, that he must have *time* to learn before he can hope for success in his work. Common sense decides so in regard to *all* acquisitions, which are to be made by *study*. In the first schools of Europe, established for the two great professions, law and medicine, the period of study is *three*, *four*, and in some cases *five* years, superadded to an academical education. In the same departments three years of professional study is made a legal requisite, in different parts of our own country. But is the care of men's *immortal* interests a business that demands less maturity of preparation than that of their *bodies* or *estates?* Is the interpretation of the sacred oracles, and the preaching of the everlasting Gospel, so trifling an affair, that it may be safely left to any novice who chooses to undertake it? Plainly he cannot be a successful teacher in the Church of God who has not had *time* to learn. The knowledge that he needs is to be gained, not by intuition, not by inspiration, not by any "royal road;" but by patient, long-continued study. Solomon has told him all the secret of gaining this knowledge; he must *dig* for it, as for hid treasures.*

'Need I add, that he must have *instruction?* The obvious necessity of this was felt by the fathers of New-England, those pious and sagacious men, who founded colleges with the primary view of raising up an educated ministry for their descendants. And to these wise provisions men of like spirit have added the endowment of theological seminaries, that the sons of the Church, instead of rushing self taught into this work, might enjoy the best advantages of professional instruction.

'But, it is said, "how can a young man of ardent piety spend year after year in preparatory study, while there are so few religious teachers, and so many destitute Churches, and perishing sinners, around him? That young man ought to go at once to these starving souls with the bread of life." So excellent men, and even ministers, have argued, and often remonstrated with the pious student, and perhaps have thrown him into serious perplexity as to his own duty. Now, to relieve this perplexity, should he come to me for counsel, I would ask him, Why did *Christ* delay the commencement of his ministry till he was thirty years of age? Was he not as well qualified as you to preach at twenty-five? Were there no perishing sinners about him? Was there no lack of ministers then to teach the way of God in truth? Had you been in His place, you would have begun to preach, it seems, just as soon as you had happened to feel deeply the dreadful condition of sinners; and would have summoned to your aid, not *twelve* apostles, but *twelve thousand.* Are you then more wise than Christ?—more benevolent than Christ, to the souls of men?

'Beside, is a young man, of course, qualified to be a religious teacher, because he is ardently pious? Then the wisest men, in every age, have been mistaken. Then colleges, and theological seminaries, and education societies, are a useless incumbrance to the world. But, if preparation is *necessary*, God has decided that these vacant Churches and perishing sinners must *wait* till the preparation is made by *study;* for it is not made now by miracles. And there is no hardship, on this supposition, more than on the other. If piety were all that the Churches should desire in ministers, still they must *wait* for God to make pious men. For if all such men, who hope to enter the ministry, were taken from our seminaries, and colleges, and academies, too, and made preachers at once, the cry for more laborers would still come from every corner of the land.

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* 'If knowledge is not to be despised, then it will follow that the means of obtaining it are not to be neglected, viz. study; and that this is of great use in order to a preparation for publicly instructing others. And though having the heart full of the powerful influences of the Spirit of God may, at some times, enable persons to speak profitably, yea, very excellently, without study; yet this will not warrant us needlessly to cast ourselves down from the pinnacle of the temple, depending upon it that the angel of the Lord will bear us up, and keep us from dashing our foot against a stone, when there is another way to go down, though it be not so quick.'—EDWARDS.

'How few read enough to stock their minds? and the mind is no widow's cruse, which fills with knowledge as fast as we empty it. Why should a clergyman labor less than the barrister? since in spiritual things, as well as in temporal, it is the hand of the diligent that maketh rich.'—BICKERSTETH.

'Still, some may urge, by way of objection, that facts, and the aspects of Providence, are against this reasoning. Ministers have been very successful with but little study; and the wants of the world are so urgent that we must dispense with preparatory qualifications, except a good heart and good sense.

'That such men as John Newton and Thomas Scott have been a great blessing to the Church, it were as idle to doubt, as it is that their usefulness would have been far more eminent with an adequate early education.* But see what is the result, if you try the principle assumed in the objection by common sense. A man of capacity and integrity is a farmer; does it follow, that, with all his good sense and knowledge of husbandry, he could manage a *ship* in a tempest? and, if he should do it, would it therefore be safe to commit all concerns of navigation to farmers? Another man is a skilful *merchant*, and knows the quality and price of every article he deals out to his customers; is he therefore qualified to deal out medicine to the sick? Another is a skilful *lawyer*; but give him the surgeon's knife, and call him to perform an operation; are you sure that he would do it with success? I need not wait for an answer to such inquiries. Then take this farmer, this merchant, this lawyer, and suppose each to be ardently pious, if you please; and ask common sense, whether he would, of course, be a successful preacher of the Gospel, or interpreter of the Bible?

'If any one demands that I should tell more particularly *how* deficiency in theological knowledge will hinder a preacher's success, I answer:—In the first place, his public instructions will fail to interest intelligent hearers. Some such hearers he will have in this age of mental activity, when reading and thinking are so customary even among common men. Should they be satisfied for a few weeks or months, they will ultimately come to perceive that his sermons are trite and feeble in thought. This result is quite certain, if he is only a common man, with common efforts.

'Or, in the second place, if he aims to retrieve the past deficiencies of his education, by great and special efforts in his preparations to preach, while at the same time he sustains the great and various, and arduous duties of his office, *he is a dead man;* he will sink into hopeless infirmity, or a premature grave.

'Or, in the third place, if he attempts to bring up all arrears by incessant study, while he saves his life by neglect of pastoral duties, though he should become a tolerable *preacher*, he is a *dead man* in another respect; there will be a sad failure in the amount of his usefulness.

'Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have been so impatient to hasten into the ministry, that they have fatally blighted their own prospects; and, instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was *knowledge*, in the thirteenth century, is *ignorance* now. What was *energy* then is *imbecility* and *stupidity* now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, like the ship that is moored to its station, only to mark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink with its teachers into insignificance. Give to the Church a feeble ministry, and the world breaks from your hold; your main-spring of moral influence is gone.'

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* And of how many other ministers might the same remark be made, with equal truth and propriety.

Such, my brethren, are some of the views with which suitable young men in other Churches are exhorted to commence the work of preparing for the labors of the Gospel ministry. And other things considered, can we doubt, for one moment, the influence which such views will have wherever they are indulged? They are just such views as, I would to God, were engraven upon the heart of every member in the Methodist Episcopal Church! And I think, I may add, that, from personal knowledge, I have given, in the foregoing remarks, the sentiments of the most enlightened, pious, and useful members, both of our ministry and membership, throughout the country.

There was certainly some similarity between the call of the apostles, and their qualifications for preaching the Gospel, and the call and qualifications of the first Methodist preachers, in the early days of Methodism. Wesley himself always believed that the work in which he was engaged was an *extraordinary* work; and hence he supposed the instruments by which it was principally carried on, unlettered as they were, were called and qualified in an *extraordinary way*, and not as the ministers of the Gospel are ordinarily called of God to preach His word.

But there is scarcely any perceptible similarity between the age in which we live now and that in which Wesley lived; as little, indeed, as there is to be seen between the manner of God's calling men into the ministry then, and the manner of His doing this now. The regular and ordinary ministers of Wesley's day were generally backslidden, or such as never possessed the life and power of godliness; and the same remarks will apply to the days of Christ. Hence God called men in an extraordinary way to do the work which others had left undone.

But it is not true, now, that the great proportion of ministers in this country, who believe the fundamentals of the Christian faith, and who have come into the ministry in the ordinary way, are destitute as many of their predecessors have been of the unction of the Holy Ghost. This is not the fact. Many of them, we know, have the Spirit of Christ. They are blessed in their labors with Scriptural revivals of religion; and their preaching is attended in the demonstration of the Spirit of God and with power, as much so as any Methodist preachers who have ever lived.

And I feel it a great pleasure in being able to say, that I am personally acquainted with not a few who have been inducted into the ministry through some of the theological seminaries in this country, who would not suffer in a comparison of their spiritual habits, and devotion to God and his cause, with any ministers of any denomination, whom I ever heard proclaim the word of life.

And can we, my brethren, reflect for one moment on the character of the age in which we live—the power of the enemies we have to encounter—the wants of the heathen, who need missionaries among them capable of giving correct versions of the Bible,—nay, can we consider the progress of education, and intellectual knowledge, among all classes of people around us—and stand still, and pause, when God and His Church have claims so high!

It is as clear as the light of noon day, that, for the Methodist Episcopal Church to do her part toward evangelizing the world, she must advance in the education of her ministers. Nay, if we mean to do our part of the work, which is due from the Church of God to the people of these United States, we must advance in the education of our ministers. This is a new country; the moral and intellectual habits of the people are yet, in no small degree, to be formed. This must be done by education, by *sanctified learning*. Matter is moved by mind, And who will furnish the reading and the influence which is to mould and fashion the general character of this great and growing people? Those ministers who take the lead in promoting the means and blessings of sanctified learning will wield the future destinies of this powerful nation.

From the Wesleyan Methodist Magazine.

ANECDOTES OF THE LATE CHARLES WESLEY, ESQ.

The notice of Mr. Charles Wesley's death, inserted in the last number of the Wesleyan Methodist Magazine, brought to my recollection some particulars respecting that very excellent and remarkable man, which cannot fail to interest your readers. He was the eldest son of Mr. Charles Wesley, and the nephew of the founder of Methodism. The father was not more distinguished by his genius as a writer of hymns, than the son as an organist. The following account of his early life, and of the developement of his musical talents, was written by his father, and given to the honorable Daines Barrington, by whom it was published in his 'Miscellanies,' in the year 1781.

'Charles was born at Bristol, Dec. 11th, 1757. He was two years and three quarters old when I first observed his strong inclination to music. He then surprised me by playing a tune on the harpsichord, readily, and in just time. Soon after he played several, whatever his mother sung, or whatever he heard in the streets.

'From his birth she used to quiet and amuse him with the harpsichord; but he would not suffer her to play with one hand only, taking the other and putting it on the keys, before he could speak. When he played himself she used to tie him up by his backstring to the chair, for fear of his falling. Whatever tune it was, he always put a true bass to it. From the beginning he always played without study or hesitation; and, as the masters told me, perfectly well.

'Mr. Broadrip, organist of Bristol, heard him in petticoats, and foretold he would one day make a great player.

'Whenever he was called to play to a stranger, he would ask, in a word of his own, "Is he a musicker?" and if answered, "Yes," he played with the greatest readiness.

'He always played *con spirito*. There was something in his manner above a child, which struck the hearers, learned or unlearned.

'At four years old I carried him with me to London. Mr. Beard was the first that confirmed Mr. Broadrip's judgment of him, and kindly offered his interest with Dr. Boyce, to get him admitted among the king's boys. But I had then no thoughts of bringing him up a musician.

'A gentleman carried him next to Mr. Stanley, who expressed much pleasure and surprise at hearing him; and declared he had never met with one of his age with so strong a propensity to music. The gentleman told us, he never before believed what Handel used to tell him of himself, and his own love of music, in his childhood.

'Mr. Madan presented my son to Mr. Worgan, who was extremely kind; and, as I then thought, partial to him. He told us, he would prove an eminent master, if he was not taken off by other studies. Mr. Worgan frequently entertained him with the harpsichord. Charles was greatly taken with his bold, full manner of playing, and seemed even then to catch a spark of his fire.

'At our return to Bristol we left him to ramble on till he was near six; then we gave him to Mr. Rooke for a master; a man of no name, but very good natured, who let him run on *ad libitum*, while he sat by more to observe than to control him.

'Mr. Rogers, the oldest organist in Bristol, was one of his first friends. He often set him on his knee, and made him play to him, declaring that he was more delighted in hearing him than himself.'

To this account Mr. Barrington adds, 'What follows contains the strongest and fullest approbation of Mr. Charles Wesley's manner of playing on the organ by the most eminent professors; to which commendation they who have the pleasure of hearing him at present will give the most ample credit.'

So perfectly was his mind absorbed in music, that he seemed incapable, through the greater part of his life, of directing his undivided attention to any other subject. During his boyhood he received the rudiments of a classical education under the tuition of his father; but he was only able to learn his Latin grammar by setting his lessons to music.

He had a younger brother of the name of Samuel, who now survives him. He exhibited the same propensities in early life; and excited great attention by his extraordinary musical compositions when very young. As the brothers advanced in life they acquired the highest celebrity as performers, and their concerts presented attractions to the first personages of the land. Their father cherished a full persuasion that music was their providential calling; but their uncle strongly expressed an opposite opinion.

King George the Third is well known to have been very fond of music, particularly of that of Handel; and as Mr. Charles Wesley excelled almost every other man in playing the compositions of that great master, he became a special favorite with his majesty, and received many marks of kindness from him, and from other members of the royal family. At one time he offered himself as a candidate for the vacant situation of organist at St. Paul's cathedral, when he met with a painful repulse. On appearing before the ecclesiastics, with whom the appointment lay, and presenting his claims to their confidence, they said to him, with less civility than decision, 'We want no Wesleys here.' The king heard of this unseemly act, and was deeply grieved. He sent for the obnoxious organist to Windsor, and expressed his strong regret that he should have been refused in such a manner, and for such a reason; adding, with his own frankness and generosity, 'Never mind. The name of Wesley is always welcome to me.'

After the king had lost his sight, Mr. Wesley was one day with his majesty alone, when the venerable monarch said, 'Mr. Wesley, is there any body in the room but you and me?' 'No, your majesty,' was the reply. The king then declared his persuasion that Mr. Wesley's father and uncle, with Mr. Whitefield, and Lady Huntingdon, had done more to promote the spread of true religion in the country, than the entire body of dignified clergy, who were so apt to despise their labors.

Mr. Wesley was once dining with a venerable prelate, remarkable for his theological learning, and the zeal and ability with which he has defended the principles of Protestant Christianity. In the company was a young clergyman, who seemed desirous of attracting attention by the avowal of his partialities as a minister of the established Church. 'My lord,' said he, addressing the bishop, 'when I was passing through ——, I saw a man preaching to a crowd of people in the open air. I suppose he was one of John Wesley's itinerants.' 'Did you stop to hear him?' rejoined the bishop. 'O no!' said the clergyman; 'I did not suppose that he could say any thing that was worth hearing.' The bishop effectually ended the conversation, by saying, 'I should think you were very much mistaken, Mr. ——. It is very probable that that man preached a better sermon than either you or I could have done. Do you know, sir, that this gentleman,' pointing to Mr. Wesley, 'is John Wesley's nephew?'

Mr. Wesley used to speak of George the Fourth as an admirable judge of music. He was very partial to Mr. Wesley, not only on account of his abilities as a performer; but because such was the tenacity of his memory that he scarcely ever had occasion to refer to his books. Whatever favorite composition his majesty might call for, Mr. Wesley was prepared to play, without delay or hesitation. In one of his visits to Carlton palace, one of the pages refused to admit him by the front entrance; and ordered him to go round, and seek admission by some less honorable way. He obeyed: the king saw him approach, and inquired why he came to the palace in that direction. Mr. Wesley explained; and his majesty, sending for the page, gave him such a rebuke as he was not likely soon to forget; and commanded that, whenever Mr. Wesley visited the palace, he should be treated with all possible respect.

As a performer upon the organ Mr. Wesley has rarely been equalled, and perhaps never surpassed. Those who have never heard him can form but a very inadequate conception of his powers. The instrument, under his hands, really seemed to speak, and to be endued with intelligence and feeling; while the entranced hearer appeared to be transported beyond the precincts of the material creation, and placed in those regions of purity and love where are heard 'thousands of blest voices uttering joy.' In every mind that was capable of being affected by hallowed sounds, he produced sensations of wonder and delight, resembling those which Milton cherished when he sung,—

'But let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear,
As may, with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.'

It does not appear that Mr. Wesley ever devoted much time to musical composition. A few of his pieces are known, and are admired by all competent judges for their correctness and beauty; but his principal attention, through life, was directed to the performance of the best productions of the great masters. In this he doubtless judged right; since few men have ever been known at once to excel in composition and in execution. One or two of his tunes have appeared in 'The Youth's Instructer;' and he corrected his uncle's 'Sacred Harmony,' for the use of the Methodist congregations. A new edition of this admirable collection of congregational music, revised by Mr. Charles Wesley, was published in the year 1821, with a beautiful preface, written by the late lamented Mr. Watson. But perhaps the best original production of Mr. Charles Wesley's genius was the music which he composed to his father's fine 'Ode on the Death of Dr. Boyce,' written February 7, 1779. As that ode is at present little known, and shows the light in which the father and the son viewed the nature and uses of sacred music, it is here subjoined:—

'Father of harmony, farewell!
  Farewell for a few fleeting years!
Translated from the mournful vale;
  Jehovah's flaming ministers
Have borne thee to thy place above,
Where all is harmony and love.

Thy gen'rous, good, and upright heart,
  That sigh'd for a celestial lyre,
Was tuned on earth to bear a part
  Symphonious with that warbling quire,
Where Handel strikes the golden strings,
And plausive angels clap their wings.

Handel, and all the tuneful train,
  Who well employ'd their art Divine,
To' announce the great Messiah's reign,
  In joyful acclamations join,
And springing from their azure seat,
With shouts their new-born brother meet.

Thy brow a radiant circle wears,
Thy hand a seraph's harp receives,
And singing with the morning stars,
Thy soul in endless rapture lives,
And hymns, on the eternal throne,
Jehovah and his conquering Son.'

Mr. Wesley was never married; but in early youth he formed an attachment to an amiable girl of inferior birth. This was strongly opposed by his mother and her family, who mentioned the subject, with much concern, to his uncle, Mr. John Wesley. Finding that this was the chief objection, the venerable founder of Methodism, who was superior to every feeling of this kind, said, 'Then there is no family blood? I hear the girl is good, but of no family.' 'Nor fortune either,' said the mother of poor Charles. Mr. John Wesley made no reply; but sent his nephew fifty pounds as a wedding present; and there is reason to believe he sincerely regretted that the youth was ultimately crossed in his inclination.

After Mr. Wesley was deprived of his parents, he lived with his sister to the period of her death in the year 1828; and indeed he greatly needed the care of such a friend. He presented in his character several of the eccentricities of genius; and through the whole of his life seldom succeeded in dressing himself, so as not to disturb the gravity of strangers who might happen to see him, unless he was assisted by some friendly hand in the adjustment of his wig and apparel. His sister, the late Miss Wesley, was a lady of a most elegant and cultivated mind; and for many years, in a great measure, supported the family by the productions of her pen, although she was not in the habit of connecting her name with her publications. For a considerable time she wrote under the direction of the late Dr. Gregory; and there is reason to believe that some of the works which bear his name were her compositions. She and her brother were both below the middle stature. Neither of them had any extraordinary partiality for modern fashions; and when they walked abroad together in London, as they frequently did, their singular and antique appearance attracted the attention of many a passenger, who seemed to regard them as the relics of a former age, without being aware of the peculiarities of mind by which they were both distinguished.

Few professors of music have passed through life with a more pure and upright character than that which Mr. Wesley maintained, or have applied that sublime science to more hallowed and salutary purposes. Like the early masters of music and song, he 'handled the harp and the organ' especially for devotional purposes, and the advancement of piety. For this

'his volant touch,
Instinct through all proportions, low and high,
Fled and pursued transverse the resonant fugue."

Thus imitating the holy angels, of whom our great poet says—

'Their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preamble sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, such concord is in heaven.'

Mr. Wesley's powers of memory were prodigious. He was perfectly familiar with nearly the whole of Handel's music, as well as with the most admired compositions of other eminent men; and scarcely ever had occasion to make the slightest reference to his notes. This gave him a great advantage as a performer. It is said that the late king, when once at Brighton, asked one of his musicians to play a particular piece, who apologized for his inability to fulfil the royal command, saying that he had not the book with him. The king replied, in a tone of mortification, 'Mr. Wesley never wants a book. He can play from memory every thing that I request, after a few moments of recollection.'

We sometimes meet even with religious people who speak contemptuously of music and of musical performers; but this generally arises from one of two causes: either there is a defect in their ear, which renders them in a great measure incapable of those emotions which arise from 'gushes of sweet sound;' or they do not discriminate between music and its abuse. One distinguished scholar of modern times has even charged 'the sweet singer of Israel' with corrupting the worship of the Jewish Church, by introducing musical instruments in connection with it; thus forgetting that David was a prophet, and in effect striking out of the sacred canon, as uninspired, those psalms in which the use of such instruments is recommended! 'See,' said good Richard Baxter, 'what this overdoing comes to.' In our present state we know little of heaven; but we learn from the New Testament that its happiness consists greatly in holy music and holy love; and the piety of the Church on earth would be improved, and our worshipping assemblies more nearly resemble heaven, if due attention were paid to psalmody. Would that all the light and airy tunes, by which modern barbarity spoils our public devotions, were burned, and their places supplied by the fine melodies of the old masters, the men who understood music as a science! The true use of musical instruments in religious assemblies, I conceive to be to guide and assist the congregation in singing the praises of God; and not to overpower, much less to supersede, the voices of the people, whose business it is to 'sing with the spirit and with the understanding.'

I conclude with two poetical compositions of the Rev. Charles Wesley, the father of the esteemed musician whose death has called forth these remarks. The latter of these pieces, I believe, never before appeared in print; and the first is at present little known.

THE TRUE USE OF MUSIC.

Listed in the cause of sin,
  Why should a good in evil end?
Music, alas, too long has been
  Press'd to obey the roaring fiend!
Drunken, or light, or lewd the lay,
  To thoughtless souls destruction flow'd,
Widen'd and smooth'd the downward way,
  And strew'd with flowers the' infernal road.

Who on the part of God will rise,
  Restorer of instructive song,
Fly on the prey, and take the prize,
  And spoil the gay Egyptian throng?

Who will the powers of sound redeem,
  Music in virtue's cause retain,
Give harmony its proper theme,
  And vie with the celestial train?

Come, let us try if Jesu's love
  Will not its votaries inspire:
The subject this of those above,
  This upon earth the saints should fire:
Say, if your hearts be tuned to sing,
  What theme like this your songs can claim?
Harmony all its stores may bring,
  Not half so sweet as Jesu's name.

His name the soul of music is,
  And captivates the virgins pure,
His name is health, and joy, and bliss,
  His name doth every evil cure:
Jesus's name the dead can raise,
  Can ascertain our sins forgiven,
And fill with all the life of grace,
  And bear our raptured souls to heaven.

Who hath a right like us to sing,
  Us, whom his pardoning mercy cheers?
Merry the heart, for Christ is King,
  And in the brighten'd face appears:
Who of his pardoning love partake,
  Are call'd for ever to rejoice;
Melody in our hearts we make,
  Return'd by every echoing voice.

He that a sprinkled conscience knows,
  The mirth Divine, the mystic peace,
The joy that from believing flows,
  Let him in psalms and hymns confess;
Offer the sacrifice of praise—
  Praise ardent, cordial, constant, pure,
And triumph in harmonious lays,
  While endless ages shall endure.

Then let us in the triumph join,
  Responsive to the harps above,
Glory ascribe to grace Divine,
  Worship, and majesty, and love:
We feel our future bliss begun,
  We taste by faith the heavenly powers,
Believe, rejoice, and still sing on,
  And heaven eternally is ours!

AN APOLOGY FOR THE ENEMIES TO MUSIC.

Men of true piety, they know not why,
Music, with all its sacred powers, decry,
Music itself (not its abuse) condemn,
For good or bad is just the same to them.
But let them know, they quite mistake the case,
Defect of nature for excess of grace:
And, while they reprobate the' harmonious art,
Blamed, we excuse, and candidly assert,
The fault is in their ear, not in their upright heart.

Didymus.

From the Wesleyan Methodist Magazine.

ANECDOTES OF THE EARLY LIFE OF SAMUEL WESLEY, ESQ.

By his Father, the late Rev. Charles Wesley, M. A.

Samuel was born on St. Matthias's day, February 24th, 1766—the same day which gave birth to Handel eighty-two years before. The seeds of harmony did not spring up in him quite so early as in his brother; for he was three years old before he aimed at a tune.* His first were, 'God save great George our King,' Fischer's Minuet, and such like, mostly picked up from the street organs. He did not put a true bass to them till he had learned his notes.

While his brother was playing he used to stand by, with his childish fiddle, scraping, and beating time. One observing him, asked me, 'And what shall this boy do?' I answered, 'Mend his brother's pens.' He did not resent the affront as deeply as Marcello;† so it was not indignation which made him a musician.

Mr. Arnold was the first who, hearing him at the harpsichord, said, 'I set down Sam for one of my family.' But we did not much regard him, coming after Charles. The first thing which drew our attention was the great delight he took in hearing his brother play. Whenever Mr. Kelway came to teach him, Sam constantly attended, and accompanied Charles *on the chair.* Undaunted by Mr. Kelway's frown, he went on; and when he did not see the harpsichord,‡ he crossed his hands on the chair, as the other on the instrument, without ever missing a time.

He was so excessively fond of Scarlatti, that if Charles ever began playing his lesson before Sam was called, he would cry and roar as i he had been beaten. Mr. Madan, his godfather, finding him one day so belaboring the chair, told him he should have a better instrument by and by.

I have since recollected Mr. Kelway's words: 'It is of the utmos importance to a learner to hear the best music;' and, 'If any ma would learn to play well, let him hear Charles.' Sam had this double advantage from his birth. As his brother employed the evenings in Handel's oratorios, Sam was always at his elbow, listening and joining with his voice. Nay, he would sometimes presume to find fault with his playing, when we thought he could know nothing of the matter.

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* His mother, however, gave to Daines Barrington the following convincin proof that he played a tune when he was but two years and eleven months old, b producing a quarter guinea, which was given to him by Mr. Addy, for this extra ordinary feat, wrapped in a piece of paper, containing the day and year of the gi as well as the occasion of it. Mrs. Wesley had also an elder son, who died in h infancy, and who both sung a tune, and beat time, when he was but twelve month old.

† This alludes to a well-known story in the musical world. Marcello, the cel brated composer, had an elder brother who had greatly distinguished himself i this science; and being asked what should be done with little Marcello, h answered, "Let him mend my pens;" which piqued the boy so much, that h determined to exceed his elder brother.

‡ Incredible as this may appear, it is attested by the whole family; and that h generally turned his back to his brother while he was playing. "I think, how ever," says Mr. Barrington, "that this extraordinary fact may thus be accounte for. There are some passages in Scarlatti's lessons which require the crossing hands; (or the playing the treble with the left, and the bass with the right;) bu as what calls for this unusual fingering produces a very singular effect, the chil must have felt that these parts of the composition could not be executed in an other way. It is possible, indeed, that he might have observed his brother cross ing hands at these passages, and imitated him by recollecting that they were thu fingered."

He was between four and five years old when he got hold of the Oratorio of Samson; and by that alone taught himself to read words; soon after he taught himself to write. From this time he sprung up like a mushroom; and when turned of five could read perfectly well; and had all the airs, recitatives, and choruses of Samson and the Messiah, both words and notes, by heart.

Whenever he heard his brother begin to play, he would tell us whose music it was (whether Handel, Corelli, Scarlatti, or any other;) and what part of what lesson, sonata, or overture.

Before he could write he composed much music. His custom was to lay the words of an oratorio before him, and sing them all over. Thus he set (extempore for the most part) Ruth, Gideon, Manasses, and the death of Abel. We observed, when he repeated the same words, it was always to the same tunes. The airs of Ruth, in particular, he made before he was six years old, laid them up in his memory till he was eight, and then wrote them down.

I have seen him open his prayer book, and sing the *Te Deum*, or an anthem from some psalm, to his own music, accompanying it with the harpsichord. This he often did after he had learned to play by note, which Mr. Williams, a young organist of Bristol, taught him between six and seven.

How and when he learned counterpoint, I can hardly tell; but without being ever taught it, he soon wrote in parts.

He was full eight years old when Dr. Boyce came to see us, and accosted me with, 'Sir, I hear you have got an English Mozart in your house. Young Linley tells me wonderful things of him.' I called Sam to answer for himself. He had by this time scrawled down his Oratorio of Ruth. The doctor looked over it very carefully, and seemed highly pleased with the performance. Some of his words were—'These airs are some of the prettiest I have seen. This boy writes by nature as true a bass as I can by rule and study. There is no man in England has two such sons.' He bade us let him run on *ad libitum*, without any check of rules or masters.

After this, whenever the doctor visited us, Sam ran to him with his song, sonata, or anthem; and the doctor examined them with astonishing patience and delight.

As soon as Sam had quite finished his oratorio, he sent it as a present to the doctor, who immediately honored him with the following note:—

'Dr. Boyce's compliments and thanks to his very ingenious brother composer, Mr. Samuel Wesley; and is very much pleased and obliged by the possession of the Oratorio of Ruth, which he shall preserve with the utmost care, as the most curious product of his musical library.'

For the year that Sam continued under Mr. Williams, it was hard to say which was the master, and which the scholar. Sam chose what music he would learn, and often broke out into extemporary playing, his master wisely letting him do as he pleased.

During this time he taught himself the violin. A soldier assisted him about six weeks; and sometime after Mr. Kinsbury gave him twenty lessons. His favorite instrument was the organ.

He spent a month at Bath, while we were in Wales; served the abbey on Sundays; gave them several voluntaries; and played the first fiddle in many private concerts.

He returned with us to London greatly improved in his playing. There I allowed him a month for learning all Handel's overtures. He played them over to me in three days. Handel's concertos he learned with equal ease, and some of his lessons and Scarlatti's. Like Charles, he mastered the hardest music without any pains or difficulty.

He borrowed his Ruth to transcribe for Mr. Madan. Parts of it he played at Lord D.'s, who rewarded him with some of Handel's oratorios.

Mr. Madan now began carrying him about to his musical friends. He played several times at Mr. W.'s, to many of the nobility, and some eminent masters and judges of music. They gave him subjects and music which he had never seen. Mr. Burton, Mr. Bates, &c, expressed their approbation in the strongest terms. His extemporary fugues, they said, were just and regular; but they could not believe that he knew nothing of the rules of composition.

Several companies he entertained for hours together with his own music. The learned were quite astonished. Sir J. H. cried out, 'Inspiration! inspiration!' Dr. C. candidly acknowledged, 'He has got that which we are searching after;' although at first, out of pure good nature, he refused to give him a subject. An old musical gentleman, hearing him, could not refrain from tears.

Dr. B. was greatly pleased with his extemporary play, and his pursuing the subjects and fugues which he gave him; but insisted, like the rest, that he must have been taught the rules.

Mr. S. and Mr. B. expressed the same surprise and satisfaction. An organist gave him a sonata he had just written, not easy, nor very legible. Sam played it with great readiness and propriety, and better (as the composer owned to Mr. Madan) than he could himself.

Lord B., Lord A., Lord D., Sir W. W., and other lovers of Handel, were highly delighted with him, and encouraged him to hold fast his veneration for Handel, and the old music. But old or new was all one to Sam, so it was but good. Whatever was presented he played at sight, and made variations on any tune; and as often as he played it again he made new variations. He imitated every author's style, whether Bach, Handel, Schobert, or Scarlatti himself.

One showed him some of Mozart's music, and asked him how he liked it. He played it over, and said, 'It is very well for one of his years.'*

He played to Mr. Kelway, whom I afterward asked what he thought of him. He would not allow him to be comparable to Charles, yet commended him greatly, and told his mother it was a gift from heaven to both her sons; and as for Sam, he said, 'I never in my life saw so free and *degagé* a gentleman.' Mr. Madan had often said the same, that Sam was every where as much admired for his behaviour as for his play.

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* Mozart, at that time, was a youth.—EDIT.

Between eight and nine he was brought through the small pox by Mr. Br—'s assistance, whom he therefore promised to reward with his next oratorio.

If he loved any thing better than music, it was regularity. He took to it himself. Nothing could exceed his punctuality. No company, no persuasion, could keep him up beyond his time. He never could be prevailed on to hear any opera or concert by night. The moment the clock gave warning for eight, away ran Sam, in the midst of his most favorite music. Once he rose up after the first part of the Messiah, with, 'Come, mamma, let us go home, or I sha'nt be in bed by eight.'

When some talked of carrying him to the queen, and I asked him if he was willing to go? 'Yes; with all my heart,' he answered; 'but I won't stay beyond eight.'

The praises bestowed so lavishly upon him did not seem to affect, much less to hurt him; and whenever he went into the company of his betters, he would much rather have stayed at home; yet, when among them, he was free and easy; so that some remarked, 'He behaves as one bred up at court, yet without a courtier's servility.'

On our coming to town this last time, he sent Dr. Boyce the last anthem he had made. The doctor thought, from its correctness, that Charles must have helped him in it; but Charles assured him that he never assisted him, otherwise than by telling him, if he asked, whether such or such a passage were good harmony; and the doctor was so scrupulous, that when Charles showed him an improper note, he would not suffer it to be altered.

Mr. Madan now carried him to more of the first masters. Mr. Abel wrote him a subject, and declared, 'Not three masters in town could have answered it so well.'

Mr. Cramer took a great liking to him, offered to teach him the violin, and played some trios with Charles and him. He sent a man to take measure of him for a fiddle; and is confident a very few lessons would set him up for a violinist.

Sam often played the second, and sometimes the first fiddle, with Mr. Treadway; who declared, 'Giardini himself could not play with greater exactness.'

Mr. Madan brought Dr. N. to my house, who could not believe that a boy could write an oratorio, play at sight, and pursue any given subject. He brought two of the king's boys, who sang over several songs and choruses of Ruth. Then he produced two bars of a fugue. Sam worked this fugue very readily and well, adding a movement of his own; and then a voluntary on the organ, which quite removed the doctor's incredulity.

At the rehearsal at St. Paul's Doctor Boyce met *his brother* Sam; and showing him to Dr. H., told him, 'This boy will soon surpass you all.' Shortly after he came to see us, he took up a jubilate which Sam had lately written, and commended it as one of Charles's. When we told him whose it was, he declared he could find no fault in it; adding, 'There is not another boy upon earth who could have composed this;' and concluding with, 'I never yet met with that person who owes so much to nature as Sam. He is come among us dropped down from heaven.'

From the Presbyterian.

HENRY BLACK.

Comparatively few individuals ever attain a knowledge of their own capabilities. The desire of whiling away the passing moments with the greatest possible amount of ease, and the least possible expenditure of exertion, is seemingly so inherent in human nature, that we are convinced ninety-nine individuals in a hundred go out of the world for the most part ignorant of the full range of their faculties. Man is essentially Epicurean in his dispositions. '*Carpe diem,*' (seize the passing enjoyment of the hour,) as far as animal enjoyment goes, is the guiding maxim of his life; and it is, generally speaking, only by the occurrence of some convulsive crisis that he is startled into the knowledge and use of the abilities with which nature has endowed him. To hear people talk, one would be led to conclude that the Almighty is excessively partial in the distribution of mental gifts; while instances are every day occurring around us to prove that the imagined discrepancy rests almost entirely with ourselves. How often have we smiled at such and such a one being pointed out as a *remarkably clever man;* while we were aware that, *had circumstances permitted him,* he would never have been in the slightest degree distinguished among his fellows.

It is a melancholy truth, that the motives which stimulate most men to exertion, and lead them to a discovery of their own talents, are either such as are condemned by the principles of correct morals, or originate in circumstances which they most unwillingly submit to. Vanity, ambition, avarice, necessity—all are powerful agents in the good work; but how few proceed upon the only truly commendable principle—the duty incumbent on them to make the fullest and best use of powers with which they are gifted! How few voluntarily apply themselves to the disciplining and improving of their own minds, as if they imagined the process was merely one of trouble and inconvenience, without any immediate equivalent benefit, or enjoyment accruing therefrom! For example, we know many men whose necessary occupations—requiring little or no *mental* exertion, be it observed—do not engage more of their time than from nine in the morning till four in the afternoon, (that is to say, seven hours out of the twenty-four,) the other *seventeen* are consumed in eating, drinking, sleeping, and desultory amusements. Yet these individuals regard themselves, and are indeed regarded by the world, as fulfilling respectfully all the purposes of life. They are moral in their behavior, punctual and attentive to business, and maintain themselves in independence—some of them in affluence—and what more can be demanded of them? How have we regretted to think that there are among them more than one who, did they but dedicate one fifteenth part of their leisure time to study and self improvement, are qualified by nature to become the brightest ornaments of society, and attain distinction in any department of literature, art, or science, to which they might direct their attention; but who will go down to the grave perfectly undistinguished, and ignorant in themselves of the fine gifts which they have suffered to remain uncultivated and unemployed. It was a beautiful, an animating theory of the philosopher,* and one which, however visionary it may be reckoned, it were well if it was acted on as if true; viz. that there are gradations of happiness in futurity, to which the souls of men will be raised, according to the state of moral and intellectual excellence they have attained in the body; meaning thereby, that those who have made the greatest progress in self improvement on earth, will experience (as they will be capable of appreciating) a more refined and exalted species of bliss hereafter, than others who have neglected the same opportunities.

Why so large a portion of the human race should come to regard the cultivation of their faculties, and improvement of their minds, as an irksome task, and the intervals of escape from these as the only periods of enjoyment, would lead us into an investigation far too lengthy and metaphysical for our pages. But unquestionably, independent of the natural pre-dispositions of the human mind to idleness, much, very much, is to be attributed to errors in early training. That system is yet too much in practice which naturally leads a boy to infer that his hours of study and instruction are periods of harsh penance and unnatural restraint. The boy who is taught to consider the hours of *play* as the only seasons of delight, and to look upon the prolongation of it as a *reward*, inevitably carries forward with him the same feelings into the more advanced and perilous stage of life. Necessity, indeed, may compel him to exert himself for subsistence; but he who works from a sense of compulsion, seldom works to permanent advantage. He performs his duties with reluctance and disgust, and flies from them whenever he can; and, unless he happily acquires more correct views of life, it is odds that he either altogether sinks, or drags out his existence a discontented, unsettled, and poverty-stricken man, painfully drudging through one hour, that he may have the means of idling away the next. But even should fortune prove favorable to him, there still remains the great moral evil which we have been endeavoring to point out. He considers his exertions in the necessary occupation of life as the only call imperative upon him; he neglects all the finer qualities of his nature, and remains totally unacquainted with the extent of his own faculties, the sacred duty and advantage of cultivating them, and the refined enjoyment that flows from doing so.

In illustration of these remarks, we will here give an instance, where a young man of talent and principle was happily rescued from the consequences of indolence and bad early training, and awakened to the knowledge and exertion of his faculties. Many years have now elapsed since the circumstance took place; but the principles of human nature are as invariable as they are unlimited; and we may mention that the anecdote was told us by one who was personally acquainted with the parties concerned.

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* See Duncan's Logic.

It is now upward of fifty years since a young man, named Henry Black, was attending the classes of the Edinburgh university. His parents were highly respectable, but extremely poor; and the cost of his maintenance and education was defrayed by a rich uncle, to whose wealth, in the absence of all other relatives, it was natural to suppose he would become heir. Knowing this, Henry Black adopted the idea which most young men in his situation are apt to do—namely, that, seeing he had the certainty of an ample fortune before him, it would be but a waste of time and labor to vex himself with hard study, and learning things *which he would never have any use for.* In this humor he passed easily through his classical cruriculum, for little was exacted from the students then beyond personal appearance in the class room; but as decency required him to fix upon some profession as an ostensible means of subsistence, at the end of his course he selected that of medicine. At that time, a young physician in Edinburgh had lately begun—a somewhat rare circumstance in those days—to give a course of private lectures; and so fast had his reputation risen, that it soon was considered by the students an indispensable part of their professional education to attend him for a season. Henry Black, of course, became a pupil; but he soon found reason to regret taking out his ticket. His new instructer was a very different man from the easy-going, indulgent professors. He instituted a system of rigorous and frequent individual examination upon the subjects of his lectures, not by the usual mode of appointing fixed days for that purpose, but calling upon the students indiscriminately, and when least expected, so that they were necessitated always to be in their place and on the alert. The effects of poor Black's indolent habits and indifference to his studies were soon visible; and he soon became conspicuous in the class for his ignorance and inattention. The teacher was stern and unrelenting, and would not be satisfied with the invariable reply of 'not prepared,' with which his pupil endeavored to shelter himself from his interrogatories. On the contrary, he redoubled his calls upon him, and his reprimands became more and more severe, until Henry at last thought proper to wait upon him, and state that his attendance at the class was merely by way of pastime, that he had no intention of following out his profession; and, in short, explained his situation and future prospects with no small degree of self importance. The physician listened to him with a smile of contempt; but said nothing. In the class next day, however, he took occasion to advert to the mean spirit of some young men, who, because born to a competency, reckoned themselves entitled to forego all personal exertion—to sit down in sloth and ignorance, and basely content themselves with feeding upon the earning of others. He expatiated at great length upon the sinfulness as well as degradation of such conduct, illustrating his remarks by the parable of the slothful servant, who hid the *talent* given him by his master in the earth. The lecturer did not speak of Henry Black by name, but the allusions were too pointed to be misunderstood; and, in fact, the confusion manifested by the pupil would have betrayed him. The young man retired from the class room, burning with shame and indignation; but the latter feeling soon obtained the mastery of the former; and in his foolish rage he wrote a violent letter to the physician, demanding an apology. This only made matters worse. Next day, the lecturer took out the epistle from his pocket, and read it aloud to his pupils, commenting upon it, as he proceeded, in terms of severe and cutting irony. He had scarcely reached home, when a young man waited upon him, as Mr. Black's *friend*, with a demand either of a public apology, or of what was then, as now, termed the *satisfaction of a gentleman!* The physician treated both alternatives with scorn; adding, that whatever were Mr. Black's *prospects*, the difference between their present respective ranks in life sufficiently entitled him to refuse any meeting of a hostile nature. The young man then requested a few lines, stating the latter view of the matter for the satisfaction of his principal, which the physician readily gave him, and he returned to Black, expecting a renewed scene of passion and violence. But the result was very different. For some time after reading the physician's note, Henry Black appeared so stunned and overwhelmed that his friend began to fear for his reason; but he gradually recovered himself, and seemed to be forming some internal resolution. He at last calmly took the physician's note, wrote something on the back of it, and enclosed it in an envelope, which he sealed and delivered to his friend.

'Keep this, my friend,' said he. 'This affair shall go no farther at present, I promise you; and I beg you will endeavor to forget all the circumstances connected with it, until I again ask this packet from you.'

The other stared with surprise, but undertook the charge requested him; mentioning, at the same time, another place of deposing it, in case of his own death, or his leaving the country.

From that hour Henry Black was a changed man. From notorious idleness and vacancy of mind, he became remarkable for studiousness and assiduity. Nothing could divert him from his studies, which were now principally directed to the science of surgery; and, in due time, he received his diploma, with the most flattering remarks of his instructer's approbation. At this time his relatives strongly urged him to commence practice in his native district; but he resisted all their solicitations, and proceeded to London, where, after prosecuting his studies for some time farther, he obtained an appointment on board a man-of-war, then about to proceed to the concluding scene of the American contest. There the ship was engaged in several actions, and Henry Black discharged his duties with a professional skill, and an anxious humanity, that endeared him both to the officers and crew. Upon the conclusion of the war in 1783, the ship was ordered to a station in one of the West India Islands, and thither the young surgeon also proceeded. He had scarcely arrived, when he received a notification of his uncle's death, who had left him sole heir to all his great wealth. The only reply he made to this communication was a letter, appointing certain individuals trustees upon his property—directing the greatest part of his income to be paid over to his parents in the meantime, and the remainder to be invested in the funds. He was determined to remain and practise in the island, and was fortunate enough to be soon afterward appointed surgeon of the naval hospital at the sea port where his ship was stationed. He acquired, by degrees, great celebrity; but it is needless to detail his career during the ten years he remained on the island. Suffice it to say, that, between the emoluments of his situation, and the produce of his general practice, he acquired in that period a fortune much more ample than what had been bequeathed to him. He then embarked for his native land; and, upon his arrival in London, graduated as a physician.

Meanwhile his former instructer had increased in fame and opulence; and at the period at which we have now arrived, had held a professor's chair in the university for several years—which, by the way, he occupied to the extreme limits of a very long life. He was seated in his study one evening, when a gentleman on urgent business was announced; and the stranger without ceremony followed the servant into the apartment.

'You are Doctor ———, sir, I believe,' said the stranger.

'I am.'

'Then, sir, I am *Doctor* Black,' observed his visiter, emphatically.

'Pray, sir,' asked the professor, after a considerable pause of surprise at his tone and manner, 'is this a professional visit?—for—excuse me—I am sure—that is, I do not recollect of our having met before, Dr. Black.'

'We *have* met, sir; but it was when we were differently situated toward each other. Do you not remember a Mr. Henry Black, a pupil of yours, some fourteen years ago, whom you wantonly exposed to shame, and treated with insult before your whole class, and afterward refused the slightest satisfaction to his wounded feelings?'

'Really, sir, such a circumstance has altogether escaped me.'

'Perhaps, sir,' observed Black, handing him a slip of paper, 'this document may recall it to your recollection.'

The other took and read the contents, and then replied, musingly, 'I think I do recollect some of the circumstances connected with this writing; and that the individual who wished to provoke me to fight was an idle young man, who, because he had the prospect of succeeding to the fortune of some rich relation, thought it unnecessary to apply himself to his studies. But may I ask your purpose in recurring to an affair of this nature after such a length of time?'

'Because it is only now that he could speak to you upon an equal footing. I am the individual, sir. I have been prosecuting my profession abroad almost ever since the date of that paper, until within the last few months. I have earned a fortune by my own exertions. The difference of our rank is now removed. There, sir, are the certificates of my degrees. And now, sir, I am come to claim that satisfaction as a physician, which you refused to grant me as a student.'

'This is most singular,' said the professor, in astonishment. 'Is it possible, sir, that you have brooded over this matter for the space of fourteen years? Excuse me if I say, sir, that such a disposition is but little consistent with the principles of a Christian.'

'That is nothing to the purpose now, sir. To obtain my present privilege has been the grand aim of my life; and but for that, I would not have been the independent and professional man I now am.'

'In that case,' replied the professor, kindling with a pleased emotion, 'it would ill become me to refuse such a boon to a man whom I have caused to labour so hard for it. Let me hope, however, that you will agree to pacific terms. I must certainly have been guilty of something unduly and undeservedly severe toward a man capable of exerting such remarkable determination of purpose. Dr. Black, I beg you will accept of my apology, and along with it—if it seem worth your while—my friendship.'

'I accept of both,' returned the visiter, 'with pleasure and gratitude. And now, allow me to say, that from the bottom of my heart I thank you for the lessons you read me. I knew not myself till then. It is you I have to thank for awakening me to a sense of the sacred duties of existence; and let me add, should you ever again find a pupil surrendering himself, as I did, to habits of idleness and indolence, I hope you will administer a dose that will operate as salutarily as that which has proved my own salvation. In the meantime, however, be pleased to look at the back of that paper, and observe what were the first violent effects of your prescription. That a resolution, formed in the spirit of revenge, should have been blessed with such happy results, is more than I deserve.'

The professor turned over the slip of paper, and there read in words too solemn to be here set down, a vow, that the writer would toil without intermission until he had made an independence by his own exertion, and attained a rank and reputation to entitle him to demand satisfaction for the injury he had received.

Such is a veritable account of the remarkable history of Henry Black. Of the early part of his character, there are at all times but too many prototypes to be found—of his subsequent career, unfortunately too few. But it is not so much of the young and thoughtless that we are at present speaking, as of the great mass of individuals, who, without the necessity of laboring hard for their daily bread, dissipate their leisure time in the most frivolous, and too often in the most pernicious amusements. It is upon these that we would wish to impress, not only the sinfulness, but the positive amount of pure, rational, and satisfactory enjoyment they deny themselves, by suffering their faculties to lie dormant. They neither fulfil the intentions of their Creator, nor do justice to themselves or their fellow creatures; and it is feared, that in this and other respects, the sins of *omission*, so seldom and so lightly thought of by mankind, would, upon strict investigation, be found even to outweigh those of palpable transgression.

From the Presbyterian.

PHYSICAL TRAINING;

An Essay, read before the Society of Inquiry in the Theological Seminary, Princeton, N. J., Aug. 1834.

A FONDNESS for experiment is one of the characteristics of the present day; and education, as well as other things, has caught the infection of novelty. Some real improvements have undoubtedly been made; but many pretended improvements have been found to be mischievous innovations. Hence men of sense are becoming suspicious of things which are introduced under the imposing garb of a new invention, or a valuable improvement. They have been taught by many a useful lesson, that all novelties are not improvements, and that all innovations are not blessings to mankind. There seems to be a kind of reaction. For a time, the study of the Grecian and Roman classics was, in many places, almost abandoned. But men soon began to regret that the ignorant or the misguided should have tempted them to forsake the well-tried road to intellectual wealth. We hear less than formerly of becoming learned, without laborious study. The present generation cannot expect to be carried over the broad fields of learning with the accelerated speed of steam boats and railroad cars. Still, however, in the great hurry, which, like an epidemic, seems to have infected the whole mass of society, men need sometimes to pause, and take time for sober reflection. The crying evil is not want of action, but want of patient thought. A thing which cannot be done in a hurry, can hardly be done at all. Books are made in a hurry, read in a hurry, and their contents in a hurry forgotten. I have said, there is no want of action. But if we speak of bodily action, in respect to students, it is not strictly true. So great is the haste to fill the brain with the motley multitude of compends and abstracts, which abound in all the arts and sciences, that little opportunity is afforded for thorough mental discipline—little time is found for the protracted investigation necessary for profound learning in any important branch of knowledge—and little is done to preserve and invigorate those bodily powers, which are so great an aid and comfort to the student, as well as to the man of business. If this last remark be true, it appropriately brings us to the consideration of a subject, which is often unjustly set down among the novelties of the nineteenth century: I mean the subject of manual labor schools, or schools in which manual labor is connected with study.

We shall not here inquire particularly into the excellencies or defects of manual labor schools, as they are at the present time conducted in this country; but shall proceed to consider manual labor in connection with study, in some form or other, as highly necessary and practicable.

1. The necessity of some expedient for preserving the health of students is every year more and more generally and deeply felt. The question has often been asked, and as often correctly answered, Why are so many young men of promise brought to an untimely grave? Or, if not to an untimely grave, why does the bloom of a healthful countenance so often fade, after a short residence within the walls of a literary institution? Why is the Church so often called to mourn over so many of her noblest sons, who have come into the field, if they have come at all, only to fall in the first conflict in the Christian warfare? Is there any thing in the vigorous pursuit of learning, which of necessity must strip us of the blessing of good health? No one believes in any such necessity.

But why argue a point which no one disputes? All readily trace the evil to the neglect of those habits of diet and exercise, which, in all ages of the world, have been deemed indispensable to the preservation of sound health. And schools furnishing suitable means for bodily exercise will be sufficiently vindicated from the charge of novelty and innovation, by recollecting that manual labor schools, or something equivalent to them, were better understood two thousand years ago than they are at the present day. The Persians, even before the time of Xenophon, will afford us an example. In some of the ancient republics the systems of mental culture were superior, and of physical education, not inferior to those of the Persians.

Great care was taken in the first six or eight years of life to lay the foundation for sound health; nor was this care afterward remitted during the whole course of education. 'Many of the schools of Athens,' says Dr. Good, 'attained a very high degree of reputation, and were crowded with youths from other Grecian states, and even from foreign countries. For the first five or six years, however, not the smallest effort was made to improve the mind; the whole of this period of time being devoted, according to the advice of Plato, and even of many of the earlier sages, to sports and pastimes, for the purpose of giving strength to the body; exercises which were ever afterward continued with the greatest punctuality, under particular regulations, and constituted a very important branch of Athenian education.'

Thus even in those distant times, when men had not learned by the arts and refinements of modern cookery to cloud the mind and torment the body, the importance of connecting manual labor with study was better understood than at the present day; and indeed something equivalent to manual labor was deemed indispensable in all the schools of antiquity. True, one object was, that the youth might have bones of brass and sinews of iron to enable him to endure the toils of war. But does the Christian soldier need no muscular strength? Does not he who is exposed to trials and dangers among the heathen?—nay, does not the minister of Christ in our own country need a sound body? And shall he who is enlisted under the Captain of his salvation be less solicitous to furnish himself, both in body and mind, for the conflict, than the heathen were, who looked forward to a conflict on the field of blood? And if it be true that the ancients have furnished us with some of the most finished productions of the human mind; and if, after having made the experiment of obtaining a good education without these productions, we have returned to them with a higher estimate than ever of their importance to the student—if we thus regard these productions, shall we spurn those principles of physical education by which their authors were guided, and to which they were indebted for the vigor requisite for producing such works as have for centuries been the wonder of mankind?

But, the question is asked, Why the necessity of system in this business? We might as well ask, Why the necessity of a system in any thing else in a public school. But, it is asked again, Is there any reason in compelling a man to exercise every day? Are not a man's muscles his own? With as much, and even more propriety, we might ask, Why compel a man to exercise his mind? His mind, as far as freedom of action is concerned, is even more his own than his body; and yet, in every well-regulated school, the pupil is obliged to perform his daily task of mental exercise. And is it not, then, as reasonable and profitable to compel the body as the mind to work? Indeed, if there must be compulsion at all, it should first of all be in respect to bodily exercise; for whatever can be done to promote sound health, is so much done to remove the obstacles both to mental and bodily exertion; and of course the necessity of compulsion. Indeed it is an intolerable hardship to be compelled to study, when the mind is clogged and clouded by the torpor of a languid body. It may be said, that young men in our higher seminaries can exercise their own discretion, and keep so important a blessing as that of health. And so perhaps they *can;* but, with some exceptions, they give us no indications that they ever *will;* at least, till the wreck of a once firm constitution reminds them of their mistake, when it is too late to regain the wasted treasure. Wherever we turn our eyes, among the seminaries of our country, the ghostly forms of men which appear before us, will give testimony that what has been noticed is too painfully true.

In no age of the world have these schools been so really necessary as at the present day. The diet of former times was generally less injurious than at present. Men were not formerly afraid to tarnish their faces in the sun, and soil their fingers with labor. The early history of some of our colleges will show, that students thought themselves well fed when the refectory was furnished with a capacious vessel of bread and milk, or porridge, or bean broth, around which all assembled, and helped themselves from the common reservoir. Men and women were able to endure labors and exposures, which would astonish the sickly things of the nineteenth century. We are told that the man who first appeared in the streets of London with an umbrella was actually pelted with stones for his effeminacy.

But, whatever may have been true of former times, and whatever may now be true of students in other parts of the world, the melancholy records of seminaries among us are evidence, that total abstinence in matters of exercise is a novelty and an innovation, which will assuredly send our books to gather dust on their shelves, and our hopes of sound learning to the four winds of heaven.

'Take care of the health of the body,' said Cicero, 'for without it the mind can accomplish nothing.' He spoke from his own bitter experience; for, as his biographer, Plutarch, informs us, 'he was of a lean and slender habit; and his stomach was so weak, that he was obliged to be very sparing in his diet.' And it was not till after he had taken a journey to the east, and strengthened his body by exercise, and 'brought it to a good habit,' that he could obtain a place among the orators of Rome. Nor was the great master of Athenian eloquence any better received than Cicero, till by a long course of bodily as well as mental discipline—till after the long-continued and very laborious practice of running up hill, and climbing the rugged cliffs of his native Attica, and declaiming at the same time—he had recovered the strength and elasticity of lungs necessary to the successful orator. Even President Dwight would not learn wisdom on this subject till the bitterness of experience taught him the salutary lesson; and it was not till after a journey of more than two thousand miles on foot, and five thousand on horseback, that he found himself again in possession of the health he had imprudently wasted; nor was that health afterward preserved, but by some kind of manual labor daily.

A respected gentleman once said, he never knew but two men who could study without exercise. But it should be an instructive lesson to us, that one of these is now completely prostrated; and as to the other, he has not yet been long enough in the work to convince us that he is an exception to the general law of nature.

Again, our seminaries need conveniences for manual labor, because walking alone is not sufficient, especially for those who have ever been accustomed to laborious employments; neither has it variety enough for any one. Plays and games are not suited to a theological seminary; gymnastic exercises are many of them too violent for any but the most robust; and beside, the antic tricks of a gymnasium render this mode of exercise somewhat objectionable.

2. It is much to be regretted, that great faults still exist in most of our schools in regard to the time of recitations and study. The hours of the day, which should be devoted to invigorating the body, must be spent in study or recitation. In many of our colleges, even the first hour of morning light must be spent in the lecture room. To such a regulation as this, when, as is not uncommon, the other hours of the day most suitable for exercise must be spent in studying or reciting, we might almost apply the term *murderous;* yet even such a regulation is better than to offer up this precious hour at the shrine of the god of slumber. For nothing so invigorates both the body and the mind as the fresh breezes of the morning; and all animate nature, man and a few night birds and beasts excepted, instinctively rejoices in the dawn of day; and all hasten forth from their nightly retreats, eager to catch the first rays of the rising sun.

But teachers and professors have felt this evil, and to them we must look for a remedy.

3. In the experiment of manual labor schools various difficulties have been experienced. These in part have arisen from erroneous expectations excited in the public mind. That has been made a primary consideration, which should have been secondary. These establishments have often been called *self-supporting* schools, instead of the more appropriate name *health-preserving* schools; and hence those who have expected a full support by two or three hours labor daily, have been disappointed.

Now economy is a virtue which should never be overlooked; and in these days of Christian enterprise all the money the Christian student can save by proper economy in education, may be so much added to the precious charities of the Church. But let the Church be made distinctly to understand, that, if manual labor in our schools and seminaries can be made to preserve the health of her sons, a treasure is secured which no money can purchase; and hence, if no money should be saved, which would not be the fact, the worth of such schools is incalculable, if they but secure the health of the students; for till this system shall be generally adopted, and to all human appearance, not till then, shall we have men able to go abroad in the earth, and lift up a voice of strength among the perishing nations.

But the greatest difficulty is, that young men cannot be made to believe that they are in danger, or that there is any necessity for such establishments, till they find themselves in the iron grasp of the merciless disease, which will convince them of their mistake, when human arguments and entreaties have entirely failed. And, perhaps, if the writer should describe his own case, in its general outlines, it would describe the cases of thousands in our country. Nor would he shrink from having his own transgressions in this matter exposed, if it could be a warning to others to avoid the painful mistake into which he has fallen. And may not a voice of merited rebuke be regarded as coming with a good grace from him, since none but those taught by the like bitter experience can know how to make due allowance for human weakness in such cases; and how to sympathize with the unfortunate sufferer in his struggles with a disease, which so often throws gloom over the present, and darkness over the future.

A youth commences a course of study in good health. His misguided zeal for knowledge deprives him of necessary exercise and relaxation. He is often reminded of the importance of taking care of the health. At short and irregular periods he takes a little exercise, and feels no danger. He hears of labor schools; but regards them as the contrivance of hypocondriacs, who fear when there is no cause for alarm. He really thinks that to be choice of one's health is whimsical, and the very way to ruin it; for he looks about him, and sees many who are invalids, notwithstanding they eat by rule, and exercise by rule; while he is strong and vigorous, without troubling himself with gymnastics and dietetics. At times he feels inconvenience from too much confinement; at times he is languid and drowsy; but a little relaxation, or the recurrence of a recess, soon relieves him. These preludes to disease gradually become more frequent; but still he finds that a little extra care in diet and exercise, or a dose of drastic medicine, gives a temporary restoration to the system. He is often warned; and he begins to believe he ought to be more careful; but still apprehends no danger; because he still finds that medicine or exercise relieves his pain, and unclouds his mind; and when thus relieved, he is seen no more beyond the threshhold of his study, till warned by returning pain. Thus he moves along the downward road. The change is so insidious that he hardly perceives it. He does not even dream that these repeated turns of illness, and his repeated doses of drastic medicine are gradually, but surely undermining the powers of life. He has now reached a critical point. Kind nature has long struggled, and manfully maintained her ground. But her citadel is now attacked; her walls are tottering by repeated strokes from the enemy, and she must soon yield to the conquering foe. She has patiently borne abuse; but can bear it no longer. The young man soon grows pale. His kind and sympathizing friends say that the poor boy has studied too hard. And perhaps even now, while carrying about him the alarming premonitions of decay, the deluded youth is pleased with the idea of thus gaining the reputation of a *hard student.* If, instead of thus manifesting their sympathy, his friends would consult his real good by giving him the wholesome discipline of the rod for his bodily indolence, they might prevent many a bitter pain.

By this time the young man sees his error. He has many half-formed and half-executed resolutions. A variety of studies occupies his thoughts; and as disease advances, his propensity to inaction increases. An unaccountable languor of body chains him to his room; and mental torpor sends mist and confusion through all his thoughts. His physical and moral powers are equally affected. And hence, except at some short and lucid intervals, he can perform nothing requiring force of body or of mind. But even now he is not aware of his real situation, though he repeats his tale of wo to every one he meets. He in part suspends his studies, resolving during the coming vacation to regain his health. But vacation only affords him a little respite; or, perhaps, before its arrival his once noble frame becomes a miserable wreck. And now dangers, some imaginary, but many real, multiply around him. If he attempt to move, his debilitated limbs give him a stern refusal. If he tries to rest, his disordered nerves fill his imagination with images of terror. And even in his waking moments new pains and new symptoms every hour fill him with alarm. All command over his thoughts is gone. Every object is clad in impenetrable gloom. And in this state of physical debility and mental irresolution, temptations of Satan, either fancied or real, if he be a professor of religion, deprive him of spiritual enjoyment. He retires to his closet, but his thoughts wander, and he finds no relief. He meets to pray with his Christian brethren; but peace is banished from his soul. He is told that all this results from the peculiar nature of his disease: this he probably knows; but it affords no relief, for the cause exists, and the effect must follow. Still he is pursued with the tormenting fear, that he has no religion; and, indeed, to one unacquainted with the effects of such diseases, he will often give but doubtful evidence of vital godliness.

And as it regards his prospects of a cure, if disease has not already taken a fatal hold on the head, or liver, or lungs, nothing short of suspension from study, and a year or two or more of strict attention to diet and employment will be likely to patch up into form the tattered ruins of his broken constitution. And after struggling a time with the obstinacy of a complication of nervous, and other maladies, he will be ready to believe, that Prometheus with his vulture, Sisyphus with his ponderous stone, Ixion with his ever-rolling wheel, and Procrustes with his bed of iron, have a more real existence than in the fictions of Grecian mythology. And whatever his former sentiments may have been, he will now need no farther arguments to convince him of the importance of connecting manual labor with study. He is now compelled to admit, though he does it with the greatest reluctance, that he is a miserable dyspeptic.

4. But, notwithstanding the difficulties already noticed, and many others which are not here mentioned, there is not a little encouragement to hope that some conveniences for regular and healthful exercise will soon be found connected with all our colleges and seminaries. This is believed from the fact that the experiment, as far as it has been made, has been with complete success, in preserving the muscular vigor of students, and fitting them for successful application to laborious study. To this we have the united testimony of all who are best qualified to judge, in every quarter of the country.

Another encouragement is, the testimony which comes from all quarters to the moral effect of this system on the pupils. 'Industry is the great moralizer of men,' said Fellenburgh. 'Labor of all kinds favors and facilitates the practice of virtue,' said Dr. Rush. 'Make men work, and you will make them honest,' said Howard. Now it is well known, that if we inquire into the times and occasions when the morals of so many of our youth find their ruin in colleges, they would be found to be those hours of the day when not required to be in their rooms, they are allowed unrestrained intercourse, with no provision for a more wholesome employment of their time. Now, if health can be preserved, money saved, and the amount of study even increased, as it is believed it can be by this system—and good morals promoted, at the same time, as undoubtedly they can be by providing manual labor for the leisure hours—who would not put forth a helping hand to so noble a work? How many tears of fathers and mothers might be spared, by a system which promises so much in saving their sons from profligacy and ruin.*

Another encouragement is, that regular labor daily, if it be not too violent, and occupy sufficient time, overcomes the propensity to indolence so common in students. A man in perfect health is instinctively inclined to muscular effort from the pleasure it affords him. We see this in the young of animals, as well as in children. Indolence, then, is often a bodily disease, which might be cured by healthful diet and exercise. It has been remarked, with truth, that 'the present system of education unfits men for the practical business of life.' 'Business men,' continues the writer alluded to, 'see in a majority of those who graduate from our colleges a listless inactivity, a reluctance to locomotion, an aversion to all vigorous, protracted effort, a timid shrinking from high attempt; and if they were to sketch a full-length portrait of one of them, he would probably be represented with his feet elevated upon the mantle-piece as high as his head, body bent much like a half moon, or a horse shoe, lolling, stretching, yawning, smoking, snoring; or, if he were represented in motion, it would be with a lounging air, arms dangling, and a loose jointed gait—†

"Which, like a wounded snake, drags its slow length along."'

Now, it is not enough that the student exercise just sufficiently to prevent the wasting effects of positive disease. He needs muscular vigor, so that he can grapple with difficulties, whether requiring strength of body or of mind—so that he can face the suns of India, or the cold of Greenland, without harm. The clear head, and quiet nights, which are the usual results of a few hours labor daily, in addition to other advantages, are a sufficient recommendation to the system under consideration. The variety of exercise which it affords, and the idea of being engaged in productive labor, are also favorable considerations.

It is obvious that the labor should be performed, as much as possible, in the open air; that it should be sufficiently protracted, and not too violent. The modern style of close houses is extremely injurious to health; and it is not unworthy of inquiry, whether it would not be well for professors occasionally to give lectures in the open air. Let the example of the Peripatetics, and of the sages in the groves of the academy, be imitated. Let the professor gather his pupils around him; and in the grove, or in the field, surrounded with the splendors of nature, his own heart might be moved by beholding around him the wonders and the beauties of creation. His own bosom might often glow with holy love, and then what an occasion for mingling his instructions with sentiments of devotion! What an occasion for inspiring his pupils with the love of virtue and the love of God!

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* See Weld's Report.

† Ibid.

Again; we derive encouragement from the fact, that we may appeal to a portion of the students of our country, as members of the household of faith. They are the Lord's in body as well as in soul. We are not at liberty to injure the body, but are bound by the most solemn obligations to use it as a 'temple of the Holy Ghost.' True, sickness and death are the common lot of men, do what we will to prevent them. But there are means of preserving health, and there are ways of destroying it. It is for the faithful use of the means of preserving it that we plead; and then we may leave the event with God. It is feared that few are aware how much of the coldness in religion among students is to be attributed to that bodily languor, which might often be entirely removed by three or four hours or more daily of wholesome labor. If this were the constant practice of all, what sweet, delightful serenity of mind might be enjoyed by multitudes whose minds are now strangers to the calm sunshine of peace! How unspeakably precious is such a peace to the Christian's soul! Who then, without guilt, can neglect the means of preserving this treasure, so dear to the soul, and so important to the success of the minister of Christ. Surely to neglect it, is to neglect an essential part of personal religion. If we wish for additional motives, we might go to parents, who have been called to weep over the early grave of a beloved son, once full of hope and promise; and ask them why they can find no balm for their bleeding hearts. We might go to the student himself, who was once in the bloom of health, and who once fondly hoped to preach Jesus Christ and Him crucified, it may be among the Gentiles, but who now seems on the brink of the grave, and ask him how he now regards this subject?

May we not, then, be encouraged in presenting motives drawn from religion? If the youth of heathen antiquity patiently submitted to his daily task in physical, as well as intellectual culture, in the joyful hope of thus preparing to serve his country in the forum and in the field, shall not the Christian student blush, if he shrinks from that discipline which is to prepare him for usefulness as a minister of Christ? Let us, then, carefully consider these things, and make up our minds in the light of eternity and the light of truth.

From Silliman's Journal.

THE PRAIRIES OF ALABAMA.

By W. W. M'Guire.

From the period of the first settlement of this state to the present time, the prairies have been objects of great curiosity, and have attracted much attention; still, although the field for scientific investigation is so rich and interesting, no one has, to my knowledge, attempted a minute examination of it. The striking peculiarities of the soil, of geological conformation, and organic productions, especially in shells and other marine substances, which are found scattered indiscriminately over the prairies, are well adapted to attract attention, and to excite investigation respecting the period and the causes of the formation of the prairies and their fossils. Many who have never conceived of the possibility of any great change of the surface of the earth, except that produced by the deluge recorded in the Pentateuch, attribute to that event the present position of these shells. Others, taking a still narrower view, believed them to have been removed by the agency of men from their native beds to the place where they are now to be found.

My own observations, although limited, have satisfied me that the prairies once constituted the boundary of the Atlantic Ocean. In support of this opinion there are still existing many satisfactory proofs, although ages must have elapsed since those changes took place. Strong evidence also exists that this great change has been effected by the elevating power of earthquakes, volcanoes, and subterranean heat. The face of the country, from the mountains to the prairies, is rough and uneven, presenting an outline differing from all other hilly or broken countries which I have ever seen. It abounds in iron pyrites and pebbles. Beds of good iron ore, of anthracite and bituminous coal, and of lime stone and sand stone, are found in several places.

The country lying between the prairies and the sea coast is generally, if not altogether, of the same character as that on the coast from the Potomac to St. Mary's—viz. level sandy plains, some fertile, some sterile, either dry or swampy, and covered with pine, oak, cypress, cane, &c; but it generally, perhaps universally, shows the distinctive peculiarities of the above-named coast. The changes in all places are sudden and abrupt, changing from the peculiar soil and character of the prairies to that of the coast which is sterile, in some places almost pure silicia, or of alluvial formation, along the rivers, swamps, and marshes, differing with fertility, according to the portions in which silicia and vegetable matter are mixed in their composition. This tract of country is from one hundred to one hundred and thirty miles wide, perhaps more.

In speaking of the prairies, the rock formation claims particular attention. It is uniformly found below the prairie soil, at various depths, ranging from ten to fifteen feet, and sometimes projecting over the ground. This rock is generally known by the name of rotten lime stone; when removed for several feet on the top, and exposed to the action of the atmosphere for some time, it assumes a beautiful white color. In its soft state it is easily quarried, and blocks of almost any dimensions can be procured. It has been dressed by planes, and other instruments, and used in building chimneys; some of which have stood twelve or fifteen years without injury or decay. A summer's seasoning is requisite to fit it for building.

This rock has been penetrated by boring to depths varying from one hundred to five hundred and fifty feet. After the first six or seven feet, it is of a bluish or gray color, but still soft, except in a few instances, where flint strata of a foot thick or more have been met with. On penetrating the rock a full supply of good water is always obtained, which uniformly flows over the top. I have heard of no constant running stream of water over this rock, except one in Pickens county, near the lower line. The superincumbent earth is for a few feet composed principally of stiff clay of a whitish color, then comes the mould, or soil, which is very black. In wet weather it is extremely miry and stiff; and in dry, very hard and compact.

Shells, such as the oyster, muscle, periwinkle, and some other kinds, are found in great quantities throughout almost all the prairies of Alabama and Mississippi, the first named being the most numerous, mixed in every proportion with the others. The oyster shells are perfectly similar to those now obtained from the oyster banks on the shores of the Atlantic. The largest beds of shells in the open prairies seem to occupy rather elevated, but not the highest places. They have probably been removed from the more elevated situations by torrents of rain. It may be that the lowest places never contained any shells; or, if they did, as vegetable matter accumulates in greater quantities in low situations, they may have thus been covered. In some instances, I believe, they have been found in such places seven feet below the surface. They are not found in very large quantities in the timbered prairies; and, indeed, so far as I have observed, wherever the shells are numerous, vegetation is not so luxuriant as where there is a proper admixture of the decomposed or composing shells and vegetable matter.

These shells, and other decomposing materials, appear to have given a peculiar character to the prairie soil, which causes it to adhere so strongly to the legs of horses, and to the wheels of carriages, as to remain several days in travelling, unless washed or beaten off. Yet, when well broken up at the proper season, and regularly ploughed, it remains quite mellow, producing corn and cotton equal to the best alluvial bottoms, with, so far as it has been tried, increased fertility; although, from the compact nature of the rock beneath, and the tenacity with which it retains moisture, crops are injured sometimes by rains, but seldom by drought.

There being no opening or fissures, except above the rock, by which to convey the water directly to the channels of creeks and rivers, there are consequently no reservoirs to contain supplies for fountains and springs. In the winter and spring seasons the streams overflow, and the land is literally submerged. In the summer and autumn neither springs nor wells are to be found, except below the rock; yet, notwithstanding this scarcity of water, there is seldom a lack of moisture for the purpose of vegetation. And at times, when the drought is such as to produce fissures two or three inches wide, and as many feet deep, the earth will be found quite moist at the depth of two or three inches.

As an evidence of the general moisture of the prairie soil below the surface, it may be remarked craw fishes are so very numerous in some situations as to prove very destructive to young corn, cotton, and other tender plants. After night fall they issue from their holes or dens, and commence their devastations. Their holes are of considerable depth, supposed to reach to the rock formation, a distance of from ten to fifteen feet; and on the surface of the ground regular and well-built mud walls, five or six inches high, are erected. The craw fish is of the crustaceous class, perhaps differing but slightly, except in size, from the sea lobster. Their nocturnal peregrinations show that they differ at least in their habits from the common craw fish found in our brooks.

Much of the soil is sterile, presenting low hills, on which there is no timber; in other places, a small and stinted growth, such as black jack and post oak. In some places there are considerable hills, having a thin stratum of excellent vegetable mould, covered with timber, indicating good soil; but, from the close texture of the substratum, it is liable to be washed away, which has been the case in Washington and Clarke counties. In those counties, I am informed, the rock projects more than in any other part of the prairies, and there are cliffs fifteen or twenty feet high.

There are open prairies of every size, from one hundred to one thousand or twelve hundred acres, mixed and interspersed in every form and mode with timbered land of all kinds, some producing only black jack and post oak not exceeding fifteen or twenty feet in heighth; others again covered with most majestic oak, poplar, elm, hickory, walnut, pacaun, hackberry, grape vine, and cane, equal in size and beauty, I understand, to similar kinds in the Mississippi alluvions.

The extent in this country may not be unimportant. I am informed that traces of prairie soil may be seen in Georgia, perhaps as far east as Milledgeville. It is indeed said to exist in North Carolina; but of this I have not evidence such as to warrant the assertion. That it stretches nearly five hundred miles eastward from the vicinity of the Mississippi, on the west, almost to Milledgeville, there is no doubt; and if it extends, as is said to be the fact, to North Carolina, it reaches four hundred or five hundred miles farther, being perhaps nine hundred or one thousand miles long, and from forty to sixty in breadth.

That the prairies were once the boundary of the Atlantic is evident. 1. From the fact, that on both sides they exhibit the indented and irregular appearance of a coast, uniformly stretching up the large water courses; and in general the sandy low country stretches in a corresponding degree up the rivers into the prairies, but except it is more or less alluvial, is unlike the prairies. 2. They are nearly or quite parallel to the present shore. 3. The great quantity of sea shells found scattered on so large a tract of country, very little of which is within one hundred miles of the sea coast, support the opinion now advanced. The idea of their having been carried thither by the action of winds or tides is precluded by the fact, that, in that case, they must have been raised three or four hundred feet; and, I presume, in no place less than one hundred above the level of the Gulf of Mexico.

That the change was the effect of earthquakes is evident from the appearance of the Mississippi. The 'father of rivers' bears strong marks, that, long before the earthquake of 1811–12, its course had been altered by some more powerful convulsion of nature; for its mighty current runs strongly against the seven bluffs below its junction with the Ohio (except at St. Francisville,) seeming still to contend for its ancient channel. The prairies themselves afford strong proof of this position; for in many places they present the appearance of having been lifted up; and they are in fact considerably higher than the surrounding country. Much of the country, of which I am speaking, beside the prairies, has that peculiar undulating appearance which corresponds with the expansive heavings of earthquakes.

To this theory an objection, at least, may be raised. Why is it that aquatic remains are not found between the prairies and the ocean? It may be replied, that the marine exuviæ in the low country have long since been decomposed, while the shells in the prairies have remained in some instances entire, for want of suitable agents to act upon them. Indeed the prairies themselves illustrate this observation; for in places where vegetable matter in considerable quantities has been brought to act, the shells are rapidly decomposing, or have nearly passed through this process, and the vegetables have in consequence obtained a luxuriant growth. While, on the other hand, in situations where shells are found in nearly their original state, it is readily perceived that the mass of actually decomposing materials (except a partial influence of air and water,) is in small proportion to the whole accumulation.

The prairies present a more lovely and fascinating prospect in the spring and summer than the liveliest imagination can picture. They are then clothed in the richest livery of those seasons:—

> 'Plains immense, and interminable meads,
> Lie stretch'd before; where the wandering eye,
> Unfix'd, is in verdant ocean lost.
> Another Flora there, of bolder hues,
> And richer sweets, beyond our garden's pride,
> Plays o'er the fields—and showers, with sudden hand,
> Exuberant spring.'

Herds of cattle and flocks of sheep are seen in the distance, cropping the fresh grass, or wandering at pleasure over the flowery region. Yet, the absence of large trees is amply repaid by the rich garniture of grass, flowers, and shrubbery. The odour of the wild rose, hawthorn, &c, load the summer's breeze with the most delicious perfumes. During the hottest and most sultry weather, when in other places every thing is drooping and withering from excessive heat, a cool breeze is 'ever on the wing.' This is owing to the elevation of the prairies, and the absence of timber.

During my last visit to the prairies, I found a substance existing in considerable quantities resembling the coral, of some of the zoophyctic families. It is nearly as hard as flint rock. I collected several specimens, but have lost them. Some months back I saw in the possession of a gentleman several very interesting prairie specimens. They were said to be *shark's teeth*, from an inch to an inch and a half in length, slender and very sharp. Among them are also a species of the vertebræ of fishes. They were procured in a section of the prairies which I have never visited; which, abounding in specimens of the kind just mentioned, is the most interesting portion of this singular country.

It is a well-established fact, that the earth and sea have undergone frequent and violent revolutions; and that the change that left the prairies dry is the most recent is evident from the perfect state in which shells, &c, are now found, and from the fact that vegetation in many places has made but slow progress. The nature of the soil indicates some ingredient adverse to many kinds of plants. But it is evidently fast changing; and it is not unlikely that, in the course of time, it will entirely lose its distinctive character, and become perfectly amalgamated with vegetable matter. The process of decomposition and reproduction is rapidly going on in most places; and at every successive crop of plants more matter is added for the final accomplishment of the great change. It would be an interesting subject of inquiry whether the woodlands are not gradually encroaching upon the naked places; and if so, it would show at once that the prairies are, by natural operations, slowly losing their peculiarities.

Postscript.—A gentleman of Clarke county, Alabama, states, that on his plantation are parts of the back bone of some animal, from eight to ten inches long, and proportionally large in circumference—some still held together by the cartilaginous ligatures. Many of the early settlers used them instead of *andirons*. There is no canal for the spinal marrow. An early settler informed him, that he had seen an entire skeleton on the surface of the earth; it was of enormous dimensions, longer, as is reported, than the largest whale.

REVIEW OF WATSON'S EXPOSITION.

From the Wesleyan Methodist Magazine.

An Exposition of the Gospels of St. Matthew and St. Mark, and of some other detached parts of Holy Scripture. By the Rev. Richard Watson.

The appearance of this volume cannot but create a deep and melancholy interest. For many years, its gifted author had meditated a commentary on the Scriptures of the New Testament, and had diligently employed himself in the collection of materials for that purpose. By an extensive course of appropriate reading, by frequent and profound investigation, and by unreserved communication with his select friends on the proper meaning of such texts as seemed to be veiled in obscurity, or capable of different interpretations, he was constantly maturing his plan and providing facilities for its final execution. At length he had begun to arrange his preparations for the press, when it pleased God, who 'giveth not account of any of His matters,' to remove him, in the strength and vigor of his days, and the full ripeness of his judgment, from the scene of all his earthly services. The valuable relics of his Biblical studies are here published; and they contain his annotations on the Gospels of St. Matthew and St. Mark, on a considerable portion of that of St. Luke, and the former part of St. Paul's Epistle to the Romans.

Expositors of the Holy Scriptures may, not improperly, be divided into three general classes, corresponding to the several provinces which they have undertaken to cultivate. The first class embraces such as addict themselves entirely, or chiefly, to critical interpretation. Their aim is, to ascertain the genuine state of the sacred text by a careful inspection of manuscripts, versions, editions, and the citations which are scattered through the pages of the Greek and Latin fathers, and to illustrate the signification of its words and phrases by various, and often recondite learning. The second class comprehends those who devote their labors to useful remark and inference; who, waiving a minute inquiry into the strict and primary import of the inspired records, and commonly taking them as exhibited in ordinary translations, are mainly solicitous to draw from them lessons of spiritual and practical wisdom. The third class consists of those who strive to discover the real mind of the Spirit; to furnish large and connected views of the whole system of Divine truth; and to suggest those important uses, which, if not formally and copiously deduced, are rendered too obvious to escape attention and regard. In this last class, the lamented expositor, whose unfinished work now lies before us, occupies a post of distinguished eminence. It shall be our endeavor to trace the more conspicuous properties which mark these annotations, and which cannot fail to enhance their value in the estimation of every competent reader.

Of the care and sagacity with which the author has explored the true and literal import of the inspired penmen's language, every part of his volume affords ample proof. He does not indeed crowd his columns with a profusion of literary citations and references, not always applicable to the point at issue; nor does he fatigue his readers with the tedious formalities of critical discussion; but he gives the result of many lengthened disquisitions in the most concise and inviting form. In a single sentence, or by a single quotation, he often places the proper sense of a term, a clause, a period, or a paragraph, in a light equally clear, just, and impressive. On several occasions, his own elevated genius, familiar with exact and forcible imagery, assists him to explain a poetical figure or allusion in a manner which a mind of less ability could never have achieved. Posthumous as his comments are, we rarely detect inaccuracy in his verbal expositions. A slight instance of this, which occurs in his remarks on Matt. v, 13, must be attributed in a great measure to inadvertency. '"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it," that is, the earth, "be salted?" or purified.' This gloss is accompanied with weighty and monitory observations, to which the heart of every serious Christian will promptly respond; but in itself it is certainly inconsistent with the grammatical construction of the words, with the connection of the whole passage, and with the parallel texts in the Gospels of St. Mark and St. Luke. If a minute examiner should discover a few other blemishes of a similar kind, they are but trivial and unimportant; nor do they, in any degree, affect or tarnish the general excellence of the work.

In the sketches and notices, which the author occasionally introduces, of Jewish history, sects, customs, and other things of a like description, the knowledge of which is indispensably necessary to a right understanding of many passages, especially in the Gospels, he greatly excels. With this department of sacred interpretation, as his incomparable 'Theological Dictionary' testifies, he was intimately conversant. Persons who sometimes consult other publications on these subjects, and find themselves perplexed with an incongruous, indigested mass of extracts and authorities, will here perceive how easily their perplexities may be disentangled, and how profitably all information of this nature may be employed to shed light on the pages of inspiration. It may not be amiss, in this place, to express our cordial agreement with the author in a sentiment which he repeatedly advances concerning the Jewish rabbinical writers, whose sayings have been collected with so much assiduity, and so confidently alleged as safe guides to Scripture exposition, by Lightfoot and others. His persuasion is, that these writers did not give occasion, as is currently supposed, to many of the exquisite parables of our Lord; but that, living in a later age, they furtively drew their own similes and apologues from his parables; secretly culled these flowers of paradise, the bloom and beauty of which fade and perish in their hands. Far be it from us to deny the advantage which a vigilant Biblical student may derive even from rabbinical lore. We think, however, that its utility has often been extravagantly overrated, and that it is strangely misapplied, when its incoherent fancies are imagined to supply the germ of His heavenly instructions, who 'spake as never man spake.'

To another particular, on which an expositor of the New Testament cannot bestow too much attention, the author has laudably and successfully applied his talents. We refer to the scope and intention of the prophecies and predictive types, which the evangelists and apostles quote from the Old Testament Scriptures, and which so admirably disclose the harmony of the dispensations which God has granted to mankind, their gradual developement, and the consummation of them all in the evangelical administration of our Lord Jesus Christ. On this topic, among many other judicious illustrations, our author ably advocates two principles, which appear to us to be of peculiar moment, and of very extensive use.

One of these is, that no passages from the law and the prophets, which the writers of the New Testament adduce as fulfilled, are cited in the way of mere accommodation or allusion, but of proper accomplishment. Examples of the skill with which this point is investigated may be found, on opening the Exposition, in the notes on Matthew ii, 15, 18, 23. The first of these is as follows:—

'Verse 15. "Out of Egypt have I called my son."—This is cited from Hosea xi, 1; and has often been adduced by those who consider the quotations from the Old Testament in the evangelists as mere accommodated allusions, founded upon some vague and undesigned resemblances, as a pregnant proof of their theory. But it is here to be recollected, that the evangelist introduces the quotation with the formula, "that it might be fulfilled." Now this formula is just as appropriate when a type is referred to, as a prophecy; for when the type is not one of human fancy, but of Divine appointment, in each case there is an accomplishment or completion; because a type is predictive, and differs only from a prophecy in form. The passage, as it stands in Hosea, is, "When Israel was a child, then I loved him, and called my son out of Egypt;" and, as those words were spoken of the people Israel, the question is, whether, in any respects, the people Israel bore a typical character? This must be granted, because nothing is more certain, both from the style of the Hebrew prophets, and from the writings of St. Paul, than that Israel "after the flesh" is often made the type of "the Israel of God," or of the Christian Church; and the deliverance of the former from Egypt, the type of our redemption by Christ. It will be pertinent next to inquire, whether by the Prophet Hosea, the term Israel is not sometimes used in a sense not literal, and under which, therefore, some religious mystery is contained. Of this we have an instance in chap. xii, 3–6: "By his strength he had power with God; yea, he had power over the angel, and prevailed; he wept, and made supplication unto Him. Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually." Here, indeed, there is not a typical use of the real Jacob or Israel; but the people Israel are personated and identified with their progenitor, and under that character, as Israel, "a prince which had power with God," they are exhorted, as though they had been Jacob or Israel himself, "to turn to God" and to "wait on him continually," in order to prevail. This is sufficient to prove, that this prophet does not always confine himself to one simple view in the use of the term Israel. But it will throw still greater light upon the subject, if we consider that the people Israel are sometimes spoken of as one person, and called God's "son," and his "first-born," which indicates that Israel was intended to be, in some particulars, the type of some individual; and who could this be but "the Son" and "the first-born" of God, the Messiah? To which we may add this strong confirmation, that the Messiah Himself is by the prophets called Israel, doubtless for this reason, for no other can be assigned, that He was, in some respects or other, typified by the people Israel. Thus, in Isaiah xlix, 3, where Jehovah is introduced speaking to Messiah, He says, "Thou art my servant, O Israel, in whom I will be glorified;" and Isaiah xlii, 1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," is, in the Septuagint, "Jacob my servant, and Israel mine elect." Here too the Jewish uninspired writers afford a proof that they understood the Messiah to be typified by Israel. Thus Dr. Allix remarks, that the author of *Midrash Pehillim* on Psalm ii, 7, says, "The mysteries of the King Messiah are declared in the law, the prophets, and the hagiographa." In the law it is written, Exodus iv, 22, "Israel is my son, even my first-born."—Hence Rabbi Nathan in *Schemoth Rabba* on those words speaks thus: "As I made Jacob my first-born, Exodus iv, 22, so have I made Messiah my first-born, as it is said, Psalm lxxxix, 27, I will make Him my first-born, higher than the kings of the earth." Thus then, as we find Messiah called Jacob and Israel, and no other reason can be assigned for this but that something in the case and history of the people of Israel was realized in Him, in the sense of correspondence with an instituted type, the words of Hosea were intended to indicate, at least in one respect, in what the type consisted, and those of the evangelist how the type was "fulfilled in Him." Israel was in Egypt subject to a foreign power, and in a lowly state; but was brought out from thence, and, after various trials and wanderings in the desert, was raised to dominion and glory among the nations. So our Lord was for a time in Egypt, in subjection to a foreign dominion, and in a lowly condition; but was called from thence, that, after his season of trial and humiliation, he might be exalted to glory and universal dominion. It is in these particulars that the type was fulfilled. Israel the typical son, and Jesus the true Son, were each called out of Egypt, by special interposition of God, to accomplish His great purposes, and to be raised to honour, and invested with dominion. We may therefore conclude, that the Holy Spirit first dictated the passage quoted to Hosea, and then directed St. Matthew to refer the call of Christ out of Egypt to the same passage, as an accomplishment of it, in order to explain in what the typical character of Israel in reference to Christ consisted, and to convince the Jews by this type, that the humiliation and glory of the Messiah were as much connected, in the intention of God, as the humiliation of the ancient Israel, and the glory to which that people were afterward conducted. Thus the words of the prophet, which had always a mystical reference to Christ, were in the strict sense fulfilled.'

A second principle which the author adopts in expounding prophetic quotations, is, that the writers of the New Testament do not always cite every part of the passage on which their reasonings and conclusions are founded; but that supposing a previous knowledge of the whole, they often refer to the clauses which are understood, but not expressed; and that, fully to apprehend their meaning, it is necessary to turn to the entire section of prophecy from which their citations are made. A beautiful example of this mode of investigation occurs in the author's 'Theological Institutes,' part second, chap. xxv, vol. iii, pp. 45, &c. The following is extracted from his notes on Matt. xxi, 4, 5:—

'This prophecy is quoted both by St. Matthew and St. John in brief, to direct attention to the whole section in which it stands, and which will be found richly charged with the most important views of the character of the Messiah, and the great results of His reign. There He is represented amidst all His lowliness, as "a king," "righteous," "having salvation," and so answering to Melchizedec, as "king of righteousness," and "king of peace," Heb. vii, 2. And as the prophecy proceeds, it gives an important and most interesting reason why our Lord rode into His metropolis upon an ass; it was to declare that His kingdom was to be one of peace, not of war: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem;" both which the Jews were forbidden by the law to use, in order to take away the temptation to offensive wars, as above stated. "And the battle bow shall be cut off, and He shall speak peace unto the heathen, and His dominion shall be from sea even to sea, and from the river to the ends of the earth;" and yet these extensive conquests were to be made without "chariots" of war, without battle "horses," or the "battle bow." So that the spiritual nature of Christ's reign could not be more strongly expressed; and that the prophecy was not so interpreted by the Jews is in proof that their earthly-mindedness and ambition wholly blinded them to the meaning of their own Scriptures. Yet it is curious to observe that some of their more modern commentators come so much nearer to the truth. Rabbi Saadias Gaon, on Dan. vii, 13, says, "Is it not written in Zechariah, of Messiah, lowly and riding on an ass? Shall He not rather come with humility, than with equipage and grandeur?" And David Kimchi, "He shall ride upon an ass, not through any want, because the whole world shall be under His dominion, but through His humility, and to acquaint the Jews that there was no farther need of horses and chariots; for the prophet adds, I will cut off the chariot from Ephraim, and the horse from Jerusalem." Here, again, the light of the Gospel could not be wholly excluded from these rabbins, who, in the controversy which had been excited with the Christians, were compelled, by the force of the prophecies brought against them, to admit an humbled as well as an exalted Messiah; only they either feigned two Messiahs, or took refuge in the figment of the Messiah being for a long time hidden before He would manifest Himself. These were not, however, the views of the Jewish doctors in the time of our Lord, who looked only for a sudden advent of Messiah in all His glory, to set up his dominion among them. Nor does the prophecy terminate here. "Captives" are to be delivered; another work, would the Jews say, of a conquering Messiah; but they are to be delivered "by the blood of the covenant," not by arms. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water;" and then, as "prisoners of hope," they are exhorted to turn to the "strong hold," the Zion, the city of God, and there to receive "the double," the abundance of all blessings. To show then to the Jews that He was the King Messiah, He made a triumphal entry into Jerusalem; but to show that He was that meek and peaceful King spoken of by Zechariah, He rode upon the "foal of an ass," and thus turned their attention to a prophecy which, if they had closely examined it, would have dissipated all their carnal conceptions, as to an earthly kingdom and a warlike Messiah.'

A diligent regard to the preceding elements of Scripture interpretation, is made subordinate, in our author's annotations, to a higher object,—the full and consistent exposition of doctrinal truth. Accustomed to contemplate that truth in its source, and to connect its different parts together in his capacious mind,—of which his 'Theological Institutes' are an example and a monument,—he does not exalt one portion of inspired verity at the expense of the rest, but habitually indulges in those comprehensive, guarded, and harmonious views of the whole system, which prove how successfully he had studied 'the faith once delivered unto the saints,' and how well he was prepared to defend it against misconstruction or opposition. To us it is an occasion of peculiar regret that he did not proceed farther in his notes on the epistolary writings on the New Testament, where he would have had more ample scope for that didactic theology, of which he has given so many beautiful and instructive specimens.

The spirit of pure and elevated devotion with which the author's own heart was so richly imbued, is plentifully diffused through these notes. Scarcely is it possible that any serious person should read them without feeling his mind raised, and his best affections improved. Though they do not assume the professed form of devotional meditations, or hortatory addresses, they possess the lofty character and energy of both. Their direct tendency is to lead the soul to God, and to refresh all its powers with the influences of truth clearly expounded, and sacredly applied. The pious reader will love to cultivate an acquaintance with these last productions of an eminently pious writer, and may sometimes be ready to adopt the sentiments of Milton's Adam:—

> —"While I sit with thee, I seem in heav'n,
> And sweeter thy discourse is to my ear
> Than fruits of palm tree pleasantest to thirst
> And hunger both;—
> ————they satiate, and soon fill,
> Though pleasant; but thy words, with grace Divine
> Imbued, bring to their sweetness no satiety."

We have occasionally heard a wish expressed, that some well-qualified friend of Mr. Watson had taken up his unfinished work, and completed it, as far as possible, according to the original design. From this we cannot but declare our entire dissent. It is our decided opinion that a person who might be fully competent to finish this Exposition in a manner answering to its commencement, would have a more hopeful prospect of success, if he prepared one of his own; and that a person unequal to the task would only injure the beautiful sketch which he attempted to enlarge and improve. The work is complete as far as it extends; and it remains an affecting monument of its author's industry, piety, and Christian purposes. In its present form, we, not less conscientiously than affectionately, recommend it to the attentive perusal of all our readers.

From the Wesleyan Methodist Magazine.

PROCEEDINGS AND TENDENCIES OF THE EVANGELICAL CLERGY.

The reflections, both upon the founder and system of the Methodist connection, from one particular quarter, have lately been so repeated and so various, that it is impossible for the minds of its friends to advert to them without some degree of pain, although unmixed with apprehension of any result which shall be ultimately detrimental to the general interests either of our own community or the spiritual Church of God.

It has always been the wish of the Methodist body, as a whole, to cultivate friendly feelings toward the established Church of this country, both as regards its functionaries and its institutions. It is not denied, that in the great Wesleyan community there are diversities of opinions on the abstract question of religious establishments; while the body itself may be viewed as persuadad of the propriety of administrative reforms, if not organic changes, in our own establishment. But while there have always been among us extreme shades of opinion on both sides of the question,—high Churchmen in theory, as well as others perhaps as highly imbued with the leading maxims of the dissenters,—yet still the members of our societies in general have strongly retained the impress of a truly Wesleyan principle, in making a present manifest utility the guiding star of their course, and in meddling little, if at all, with speculative theories, whether relating to the supposed claims or evils of the established Church. They have contented themselves, as well they might, with the practical business of saving souls by the preaching of the doctrines of the Gospel, and the introduction of a religious organization among the converts of their ministry, based on the plainest Scriptural directions and precedents. So far, indeed, as the Church is concerned, they have been wont to rejoice in the extension of Scriptural religion within her pale; nor have they been sorry that this has taken place in so great a degree by their own direct instrumentality; for it is an unquestionable fact, that hundreds of families into which the power of vital godliness has been introduced by their ministrations and labours have ultimately settled in the more spacious and magnificent enclosures of the established Church; and that many of the most able and promising of the children of our people have been draughted into the ranks of her most efficient ministers: but sadly forgetful they often are of 'the rock whence they were hewn, and the hole of the pit whence they were digged.'

Of late years, however, the general feeling of the great body of Wesleyan Methodists toward the establishment, and especially to that portion of its ministers usually denominated evangelical, has certainly undergone a considerable change; its former warm and kindly feelings toward them have suffered material abatement, although by no means generally converted into positive hostility. The Methodists, indeed, are always willing to subscribe to a treaty similar to that which is said to have been agreed upon in the house of lords between two noble peers,—the marquis of Londonderry and the lord chancellor,—which is couched in these brief but significant terms: 'Let be for let be.' Nay, farther than this, they are sincerely desirous to cultivate with the truly pious portion of the established Church, the most friendly relations; all that is comprised in maintaining 'the unity of the Spirit, in the bond of peace.' But, although such a state of things is conceived very desirable, on all grounds and in all aspects whatsoever, yet there is little prospect of its speedy occurrence, nor is there any apparent tendency toward it. It will, I fear, be far enough from a difficult tast to show the correctness of this view of the subject. To do so in a friendly and impartial spirit, and to investigate the causes of this state of things, with their farther probable results, is the object of the present communication.

A celebrated individual, whom his writings demonstrate to have been a profound observer of mankind, well observes that the state of an author's heart toward different parties under consideration is revealed 'in the choice of epithets applied to the respective parties; in the expression of contemptuous or respectful feeling; in the solicitude apparent to please the one, combined with his carelessness of offending the other.' Now, Mr. Editor, a general principle is contained here, which, in its unquestionable truth and accuracy, has derived ample confirmation from recent circumstances. It so happens that at this time it suits the purposes of certain anonymous parties to keep up a sort of bush fighting discharge of small arms against Mr. Wesley and his followers in the columns of the Christian Observer.—In the January number of that publication Mr. Wesley stood charged with 'levity' in denominating the doctrine of imputed righteousness imputed nonsense. In reply to this, it was clearly shown that he quotes these words as an apophthegm of Robert Barclay, for the purpose of expressing his decided disapprobation; at the same time that he strenuously asserts the doctrine which calls forth the Quaker's sneer! What then? Why, instead of a frank confession of error, we have a sort of hypothetical half apology, connected with an expressed persuasion that Mr. Wesley must have said something of the sort; because his accuser had assured the editor that he had learned it from a friend who professed to have heard Mr. Wesley express himself to that effect in conversation half a century ago! So that distinguished individual is to be brought in guilty at all events. The name and character of the person who is said to have heard Mr. Wesley utter this sentiment are withheld; no reference is made to the circumstances under which it is presumed to have been uttered; and thus a mere hearsay report is set up in direct opposition to Mr. Wesley's deliberate and recorded judgment. In like manner, Mr. Wesley's followers stood charged some months ago, in the same periodical, with fanaticism of a sort which tended even to Irvingite delusion; and specific proofs were alleged to exist in recent occurrences in the Penzance circuit. Vindications from these charges were furnished, which appeared both in your pages and those of the Christian Observer; and against their satisfactory nature no exception has as yet been taken; nevertheless, a more recent article in this periodical, the object of which is to represent Mr. Wesley's doctrine as having, beyond all controversy, a character fundamentally unscriptural, and a dangerous tendency, is prefaced by an observation which takes it for a settled point, that the 'scenes' referred to 'in one of the Wesleyan Methodist circuits, indicated a want of sobriety.' Now, if this be the administration of justice toward Mr. Wesley and his followers, it cannot be said to have any great admixture of mercy: but then it must be borne in mind, that it takes place with regard to the author and adherents of 'an extensive and ever-to-be-deplored schism.' But a widely different measure is dealt out by leading evangelicals to those who, whatever they may be in other respects, are formally their brethren and associates in the Christian ministry. For instance: a character among them no less deservedly distinguished than the Rev. John Scott, of Hull, is ready enough to state that although such persons may not be 'devoted men of God, as every minister ought to be, yet they are still educated men, respectable men, amiable men, and benevolent men, and, with their families, the centres of civilization in the districts where they reside.' It is evident, however, that, not being 'devoted men of God,' they are far enough from being burning and shining lights, holding forth the word of life, and by their preaching and living showing it accordingly. Centres of civilization are they in barbarous districts! Perhaps Mr. Scott is not aware how easily this will be interpreted, as perhaps it was meant by the Edinburgh Reviewers, from whom he adopts it, of balls, assemblies, and races, those well-known expedients for relieving the ennui of a country life, and refining rustic barbarity.

These are clergymen: but had they been Christian ministers without the pale of the established Church, the reverend preacher of the coronation sermon, at St. Mary's, Beverley, in addition to his brief intimation that these are not all the requisites of a Christian minister, might perhaps have thought it needful to employ a deeply-serious paragraph by way of an important caveat, upon the statement of these manifold excellencies. He might have observed, that in very faithfulness he was constrained to remark, that all these good qualities might make the possessors of them,—Christian ministers by profession, though by no means 'devoted men of God,'—instruments of greater spiritual danger, than without such qualities they could possibly have been; as investing them with an influence which could scarcely fail to terminate in the fatal misleading and eternal ruin of many souls. But no such remarks appear to have suggested themselves to the preacher's mind, as appropriate on this occasion.

It affords no satisfaction to feel or express the conviction, that the ruling spirit of many of those who are called evangelical ministers, toward the sections of the Christian Church without their own pale, especially toward the Wesleyan Methodists, is increasingly distant and haughty. A few expressions of cold civility, sentiments of regard particularly for their foreign missions, may now and then be warily afforded, just as much as decency seems so require, and hardly that; but there is reason to believe that the *esoteric doctrine* even of evangelical circles becomes from year to year more exclusionist, as regards any association or friendly sympathy with other denominations; and that the *irregularity* of their pious predecessors, the Venns, Milners, Berridges, &c, is much more deplored than the example of their vigorous and aggressive piety is commended and imitated. Is it an exaggeration to state, that it is now considered a serious *faux pas*, nay, almost a heinous crime for members of the established Church, whether ministers or others, to attend, however occasionally, upon other religious services than her own? The supposition also, it is presumed, is by no means groundless, that the doctrine of the apostolic succession, transmitted through the channel of Rome to the prelates and ministers of the Anglican Church, and giving a peculiar if not an exclusive validity to their orders and ministrations in general, is very extensively received, though by no means openly avowed, throughout professedly evangelical circles. On this principle alone, is it to be satisfactorily accounted for, that some distinguished luminaries of that party have not very long since united themselves with the Society for promoting Christian Knowledge; although it is indubitable that the character of this society's productions is becoming more and more anti-evangelical and pernicious.

Thus it appears that the aspect of the leading evangelicals is increasingly stern and severe toward those who, while they are separatists, yet agree with them in all their leading views of the Gospel; but bland and smiling in a high degree toward those who will never be conciliated by any thing short of a sacrifice of all the great vitalities of that saving truth of which the predecessors of the present race of evangelical ministers were such glorious and successful champions. In reflecting, Mr. Editor, upon what a cursory observer might deem so strange a posture of things, I have been led to advert to the history of the established Church, at two of its most important epochs;—the accession of Queen Elizabeth, and the resurrection of the true principles of the reformation about the middle of the last century. A comparison of these periods will present us with tendencies of things, the contemplation of which is remarkably interesting, not only to the curious observer of human nature, but to the deeply-engaged and anxious friend of genuine Christianity. The first race of the reformed bishops and clergy were far enough from being *jure divino* men; it was the necessity resulting from the queen's imperious will, rather than any preference of judgment or inclination, which secured their acquiescence in many points which distinguish the Church of England from other reformed communities; but toward the end of that distinguished princess's reign, a new generation sprung up, trained in a widely different school from that of the Marian persecution, the school of court favor and ample endowment, who made the discovery, that those peculiarities of their Church, which were exhibited in stations of so much dignity and affluence, were not only great excellencies in the eye of a sound-judging reason, but indispensable marks of apostolicity in its constitution; and this useful discovery, being once made, has never been lost sight of to this day. It has not wanted open and resolute defenders; but it has abounded still more in secret and cautious adherents. Although not added in form to the thirty-nine articles, yet as a well-understood traditionary *fortieth* one, it meets with an assent and consent more unfeigned perhaps than is given to its written predecessors, and may doubtless be taken as the true standard of high Church orthodoxy.

Let us now look at the period of the great revival of genuine reformation principles in the eighteenth century. The first race of the evangelical clergy cannot be judged to have been great admirers of many things to which, nevertheless, they submitted, and exhorted others to submit for the sake of peace, and a wider door of usefulness than they thought they could otherwise have. In this respect they greatly resembled father Fox, the martyrologist, and the worthies of the early

Elizabethan age. It is admitted also, that like some of their illustrious prototypes, there were those among them who changed their views, not a little, in these respects in later years. And it is evident that those who have succeeded them have, in their several generations, made progressive and rapid advances in their approximation to the above-mentioned test of true Churchmanship. It is very pleasant to human nature that we should find ourselves in circumstances which seem to afford some plausible ground for our saying, in an exclusive sense, 'The temple of the Lord, the temple of the Lord are we.' And this is a lesson which the evangelicals of the present day will find far less difficulty in teaching their successors, than duly to appreciate those blessed truths which, received from their fathers in an administration of soul-converting energy, they profess to feel solicitous to transmit in unimpaired integrity to the latest posterity. But the possession of exclusive rights, and the inviolability of vested interests, principles upon which so much worldly honour and emolument depend, take hold of the mind much more readily than do 'repentance toward God,' whereby we forsake sin, and 'faith in our Lord Jesus Christ;' the faith that purifies the heart, overcomes the world, and works by love. Says a wise and great man, among the foremost in talent and worth of the early evangelical ministers, in an evident consciousness of the existence of those deteriorating tendencies which have since been more strongly developed: (he is addressing his son, then newly entered into the ministry:) 'O may He preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from the lukewarmness and evangelical formality, and attachment to secular interests, which are sanctioned too much in the Church." (*Scott's Life*, by Scott, p. 352.) The same excellent individual makes likewise the following pertinent and striking remarks, in noticing some publications and reviews of that period, (1807,) which were very-keen scented in their perceptions of defects in the style, manner, &c, of useful ministers, and profuse enough in their application of the epithets, 'vulgar, Methodistical, and sectarian.' 'In reality,' Mr. Scott observes, 'I do believe publications of this kind tend to render young ministers more afraid of being zealous than of being lukewarm. They teach them to call the fear of man, prudence; and the whole tends to form an inefficient ministry; some part, at least, of evangelical truth coldly, formally, cautiously stated, with little application. And after all, I must prefer the Newtons, Venns, nay, Berridges, &c, the old warm-hearted men, with all their imperfections, to these *sang froid* young men.' (*Ibid.* p. 390.) It is to be feared that in the lapse of nearly a quarter of a century from the period of this statement, the generation of such men has received large increase, sufficiently *sang froid* as regards such revivals of the work of God, and those outpourings of His Spirit, in which the Newtons and Berridges would have greatly rejoiced, and laboured with all their might, but earnest and zealous enough in their inculcations of prudence and reprehension of sectarian evils and practices.

It is well known that the late Rev. Robert Hall gave many proofs of an enlarged and catholic spirit, worthy of his noble and comprehensive mind. Though a sectarian minister in terms, yet he was far less so in disposition than many who affect either to despise or deplore him on that account. In his admirable review of a work entitled 'Zeal without Innovation,' after having passed some very high but well-merited encomiums upon the character and usefulness of the evangelical clergy, he subjoins, nevertheless, the following weighty reflections, which doubtless grew out of incipient tendencies, such as his sagacity could hardly fail even at that time to discern, and which have ripened into that state of things which has led to the present communication. 'The modern restorers of the piety of the Church of England were eminent for their godly simplicity and fidelity. Sincerely attached, as it became them, to the establishment of which they were ministers, their spirit was too enlarged, too ardent, too disinterested, to permit them to become the tools of a party, or to confound the interests of Christianity with those of any external communion. From their being looked upon as innovators, as well as from the paucity of their numbers, they were called to endure a much severer trial than falls to the lot of their successors. They bore the burden and heat of the day, and others have entered into their labours. We feel, with regard to the greater part of those who succeed them, a confidence that they will continue to tread in their steps. But we cannot dissemble our concern at perceiving a set of men rising up among them, ambitious of new modelling the party, who, if they have too much virtue openly to renounce their principles, yet have too little firmness to endure the consequences; timid, temporizing spirits, who would refine into insipidity; and under we know not what pretences of regularity, moderation, and a care not to offend, rob it utterly of that energy of character to which it owes its success. If they learn from this and other writers of a similar description to insult their bre-